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OLD SERIES,
VOL. XLVIII. }

JUNE, 1871.

{ NEW SERIES,
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A REVIEW.

BY REV. W. L. WALLACE.

"Peace for the troubled; or friendly Words for Earnest Seekers." Such is the title of a little book issued by the Presbyterian Publication Committee. The author is Rev. David Peck, Sunderland, Mass. It is a prize work; having been awarded the prize of one hundred and fifty dollars, offered by the P. P. C. for the "best book, small in size, to guide the inquirer."

The spirit of the book is good. The author is evidently in earnest. He writes with much feeling. His great aim seems to be to save souls. His style is plain and pointed. There is no vain show of rhetoric, and there is no misunderstanding his meaning. He addresses the reader personally. He arranges what he has to say under three heads; First, *A statement of the case of the awakened soul.* Second, *Directions.* Third, *Answers to excuses.* For the most part, I heartily approve of what is said to the anxious inquirer under these several heads. It is just what I should wish to say myself, had I the inquirer's ear. It is just what I should like to place in his hands, that he might in secret and prayerfully read it. But, at the same time, there are some things in this otherwise excellent little work of which I cannot but disapprove, and that so seriously that I could not think of putting it in the hands of a soul convicted of sin, and asking, "What must I do to be saved?" My objections lie against one of his directions, and one of his answers to excuses.

His directions are four:—1st. "Be wholly in earnest." 2d. "Submit yourself to God." 3d. "Believe on the Lord Jesus Christ." 4th. "Believe and trust now." With the first of these, and also with the third and fourth, no fault can be found. But the second is very objectionable, and that for two reasons: First, it is not given in due order; and Second, there are unscriptural ideas presented in the enforcement of it. It is all right and scriptural, when once a soul has been awakened to a sense of its sin and danger, and its need of salvation, to charge it to be in earnest, to seek Christ with the whole heart, to strive to enter in at the strait gate. But to interpose another direction between the convicted soul and Christ is certainly wrong, unscriptural and dangerous. And both the wrong and danger are vastly increased when,

as in this case, the direction is to do something which cannot possibly be done until the soul has first come to Christ. Submission to God the sinner can never yield except through faith in Christ. For, "the carnal mind is enmity against God; for it is not subject to the law of God, *neither indeed can be.*" Now this "carnal mind" is the only mind the sinner has till the moment of his new birth, and that moment is coincident with his first act of faith. "As many as received him, (Christ Jesus,) to them gave he power to become the sons of God, even to them that believe on his name." To call, therefore, on the sinner to submit himself to God, prior to his believing in Christ, is to require him to do a thing which the word of God plainly teaches to be utterly impossible. To insist on such submission as a prerequisite to and a preparation for receiving Christ, is unscriptural and absurd. How can *enmity* love? How can that *which cannot be subject* submit itself. Such is "the carnal mind" always and every where. It is never changed, not even in the child of God. Even there it "lusts against the spirit." "That which is born of the flesh is flesh." Its nature is unchangeable. Now, as has been already said, this is the only mind, the only nature, the sinner has, till the instant he believes on the Son of God. He has then been born of the Spirit, and so has become a partaker of the divine nature. Of this new nature faith is the first act, and is therefore also the first act of the soul in true submission to God. Therefore the awakened sinner's first *duty*, and the only one for the performance of which the word of God encourages him to expect immediate power, is to believe on the Lord Jesus Christ. Until he has *obeyed the gospel*,—until he has believed for himself the good news of a free, full, and everlasting salvation in Christ for the chief of sinners,—his native enmity against God must continue in full force, and with it, and because of it, his inability to submit himself. He is "dead in trespasses and sins;" and, therefore, in order to do God's will, or submit himself to God, he must first get *life*; and in order to get life, he must lay hold of Christ,—he must believe on him for salvation. "Except ye eat the flesh, and drink the blood of the Son of Man, ye have no life in you." "He that hath the Son hath life: and he that hath not the Son of God, hath not life." The example of the "Teacher sent from God," in his midnight interview with Nicodemus, is instructive on this point. This ruler of the Jews was an honest man, and an earnest inquirer. He came to Jesus to learn how he might certainly please God, and be accepted of him. Doubtless he expected to receive sundry explanations of the law, accompanied with suitable directions as to its observance. Evidently he had no idea of his utter deadness to God, and of his consequent total inability to submit himself in the slightest degree, or in any particular, to his will. How then must he have been startled by the first utterance of the heavenly Teacher! "Except a man be *born* again, he cannot see the kingdom of God." In this first sentence from the lips of Him who spake as never man spake, Nicodemus' folly in thinking to yield obedience to God's will, while yet in the state of nature, is laid bare. He is shown that his powers are held in the embrace of death, and that his first requisite is freedom, life. He hears not a word about any obedience, any submission, to be rendered prior to this change. Having thus taught his anxious inquirer as to his state and his imperative need of a change, Jesus immediately instructs him

in the gospel, that is, he tells him of himself as God's gift to sinners, and presses upon him the duty and necessity of instant faith, that so he may have life. From the doctrine of the new birth he passes at once to the doctrine of his atonement. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on him should not perish, but have eternal life. . . . He that believeth on him is not condemned; but he that believeth not is condemned already." Here, then, is the Great Teacher's mode of dealing with an anxious inquirer. He takes him off instantly from all notion of yielding any obedience to God, till he has first been made alive; and then, that he may obtain life, he points him to himself bearing his sins in his own body on the tree, and directs him to believe in him so exhibited. By so doing the sinner dead *in* sin becomes dead *to* sin, and being quickened together with Christ, whom God raised from the dead, is able henceforth to live unto righteousness. He then, who would teach as Christ taught, and as the necessities of the case require, must not for one moment keep the earnest seeker away from the crucified one, by directions to submit himself to God, etc., but must at once point him to the Saviour, and insist on receiving him by faith, that so he may be justified and made alive. And even our author himself says, under direction 3d, "When the jailer in his fear and terror said to Paul and Silas, Sirs, what must I do to be saved? They answered, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' This advice is just as appropriate to the convicted sinner to-day as it was then. It points out just what he ought to do, and just what he must do if he would be saved." If this be so, why then direct the sinner first to submit himself to God? Is it not certain that he never will, that he never can, do this except in believing? And is there not danger, that in vainly attempting to do this first, he may stop short of faith, and so of Christ, altogether?

In the enforcement of this direction, the author says,—*"If you are to be saved, you must yield your will to that of your Maker."* True. But what is the will of God as to the first act of the convicted sinner? It is to obey the gospel of his Son. It is to believe. *"Without faith it is impossible to please God."* *"This is the work of God, that ye believe on him whom he hath sent."* *"This is his commandment,—That ye should believe on the name of his Son Jesus Christ."* Not a word, not a hint, here, of any prior and preparatory submission. Again; our author says, *"you resist the Holy Spirit every moment you withhold the consecration of yourself to your Maker."* And he asks the anxious inquirer if he will not kneel before his Maker, and say, *"O God, I have grievously sinned. I have rebelled against thee. I have been utterly selfish. I have sought my own pleasure instead of thine. I will do so no longer. I am ashamed and confounded when I think of my conduct. I now give my heart to thee. I make an unconditional surrender of myself to my Creator and Redeemer. Whether I find peace or not, I am resolved to oppose thy will no longer. It shall be my aim to live for thee henceforth. O, help me. Have mercy upon me. Pardon and accept me for Christ's sake."* With this confession and prayer no fault could justly be found, were it not for the sentence I have italicised, and also for the fact, that it is urged on the sinner prior to the act of believing in Christ. It is taught here as plainly as any thing can be, that

there is a submission of the soul, a consecration of the person, a giving of the heart, to God, both possible and required, before faith in Christ for salvation. "*Whether I find peace or not*, I am resolved to oppose thy will no longer." I trust my reader's acquaintance with the Scriptures will enable him to see at once how unscriptural is such an address to God. Peace is promised in Christ. It, as well as justification, is declared to be an immediate consequent of faith. "*Being justified by faith, we have peace with God.*" It is announced as one of the fruits of the renewing Spirit. "*The fruit of the Spirit is love, joy, peace.*" And where this peace is utterly wanting, where it has never been known, it is in the highest degree absurd to talk of consecration, submission, and love, to God. In the very nature of things these are impossibilities to the soul that is as yet an utter stranger to the peace of God. The consecration God asks for, and the only consecration he will acknowledge, is the grateful consecration of consciously redeemed ones. Mark his manner of enforcing self-consecration: "*I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee.*" And mark also how those who are effectually called respond: "*Behold, we come unto thee; for thou art the Lord our God.*" The service, and the submission God desires, is that of truthful children. None else will he acknowledge. "*Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father.*" It is only through the knowledge and belief of God's love to us as manifested in the gift of his Son, that we can be brought to love him, or, in other words, give him our heart. It is purely a delusion to suppose we can love God, while yet we regard him as our enemy. To strive to give him our heart, while yet we feel his wrath and curse abiding upon us, is to aim at a standard of disinterested affection above both that which is possible in nature, and that which is required in the word of God. The Spirit sets forth at once the fundamental principle of grateful and complacential love, and the originating cause of our love to God, when he says, "*We love him, because he first loved us.*" Love cannot be commanded, it must be won. And surely the convicted sinner, who as yet, like the devils, only believes and trembles, can see nothing in God's character, or in his attitude towards himself, to awaken his love. He may know and feel that he ought to love God, he may resolve to love him, and he may try with all his might to love him, but in vain. Whenever he looks at the face of God, he sees nothing but wrath, and whenever he listens to his voice, he hears nothing but the thunder of his anger. The sorrows of death compass him, and the pains of hell take hold upon him, and yet the Lord hears not the voice of his cry for mercy. On what principle shall love to God be engendered under such circumstances? It is equally unnatural and unscriptural to look for it. Not until our native enmity has been removed by the believing apprehensions of God's redeeming love; not until our guilty fears are quieted by the assurance of our pardon and acceptance in Christ; not until being born again, we receive the Spirit of adoption and cry, '*Abba, Father;*' not until the Lord hears the voice of our supplication and shows us his mercy unto salvation; not until then can we feel love to him, cease our rebellion against his authority, and begin to serve him in holiness and righteousness. "*I love the Lord,*" says David, "be-

cause he hath heard my voice and my supplication." God's oath to Abraham provided that his children, having been first delivered out of the hand of their enemies, might then serve him *without fear*, in holiness and righteousness. In short, there is no submission, there is no consecration, there is no love to God, required of the sinner, as there is none he can render, except through faith in the Lord Jesus Christ as his own present and everlasting Saviour from sin and from death. "The purposes and resolves of an awakened conscience, so long as they are taken in ignorance of redemption, are but the evidences of a mind deceived by the dream of its own sufficiency, and unconsciously hardening itself in sin." Man's rebellion began in unbelief, and it can cease only in a restoration of confidence in God. But to the sinner confidence in God is impossible, till he sees him revealed, in Christ Jesus his Son, as the justifier of the ungodly,—“just, and yet the justifier of him that believeth in Jesus.”

One of the excuses answered by our author is this: “I can't believe.” And he does it in this manner: “God *commands* you to repent, submit, and believe. In great mercy he has provided a way of escape from eternal death, but your salvation is conditioned on repentance and faith. If, then, your excuse is valid, God requires of you what you are unable to perform. And if this be so, you need not hesitate to tell him so at the judgment. Finding yourself on the left hand of the Judge, you can rightfully say, I wanted to be a Christian. I wished for nothing else so much. It was the strongest desire of my heart to repent and believe on the Lord Jesus Christ, as thou knowest full well; but I could not, and therefore I am here to-day unforgiven. It is not my fault. Had it been within my power to accept the terms of salvation, most gladly would I have done so. Do you in your inmost soul believe that you will dare give utterance to such thoughts in self-vindication on the day of doom?”

Here the sinner is plainly taught that he has the requisite power to believe. To this I object,—

1st. That it is contrary to the Scriptures. Take such passages as the following: “God saw that *every* imagination of the thoughts of man's heart was *only evil* continually.” “The heart is deceitful above all things, and desperately (that is, incurably) wicked.” “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.” “No man can come unto me, except the Father, which hath sent me, draw him.” “No man can come unto me, except it were given him of my Father.” “As many as were *ordained* to eternal life, believed.” “Lydia, whose heart the Lord opened, that she attended to the things which were spoken of Paul.” “By grace are ye saved, through faith; and that not of yourselves; it is the gift of God.” As to the voice of Scripture on this point, these quotations leave not a doubt, that it is directly opposed to the teaching of our author. No doubt he would repel the charge of setting himself against the word of God, by telling us he aims here at convincing the sinner of his *natural* ability to believe, while at the same time he holds fast the teaching of the word as to his *moral* inability. But while there is ground in the appearance of things to a metaphysical eye for drawing this distinction between natural inability and moral inability, *practically* it amounts to nothing, nor is it recognized in the

Scriptures. Grant, that this inability of the sinner to believe, on which the Scriptures insist, is not *natural*, that is that "it does not result from any constitutional deficiency in the nature of man as originally formed by God;" that it is purely *moral*, having its ground solely in the wrong moral state of those faculties with which he was created, and which are requisite to moral agency; grant this, and teach this, and yet what is gained by this metaphysical refinement? The inability of the sinner to accept Christ is made to appear none the less real and total. After all, it is not true, it is contrary to the word of God, in the popular, common-sense meaning of the term, to tell the sinner he has ability to believe. The Scriptures tell him plainly he has not this ability, that he cannot believe, cannot come to Christ, except it be *given* him of God; and if for any reason whatever, you try to convince him that while in one sense this is true, there is another, and an important sense, in which it is not true, you will certainly either confound him and cast him into hopeless perplexity with your fine distinctions; or, what is perhaps still worse, you will puff him up with that very conceit which it is plainly the aim of the Scriptures to cast out of him, namely, that *he can do something*, though it be but little, to prepare himself, by himself, for grace."

2d. This teaching is contrary to the great evangelical Confessions of the church: "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." (West. Conf. ch. 9, sec. 3.) "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God." (Church of England, Art. 10.) "All men are conceived in sin, and born children of wrath, indisposed to all saving good, prepense to evil, dead in sins and the slaves of sin, and without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it." (Arts. Synod of Dort, ch. 3, Art. 3.) "We believe that neither the intellect, heart nor will of the unregenerate man is able, of its own natural strength, either to understand, believe, embrace, will, begin, perfect, perform, operate or co-operate any thing in things divine and spiritual; but man is so far dead and corrupt in respect to good, that in the nature of man since the fall, and before regeneration, there is not even a spark of spiritual strength remaining, whereby he can prepare himself for the grace of God, or apprehend that grace when offered, or is able in whole or in half, or in the least part, to apply or accommodate himself to that grace, or to confer or to act or to operate or co-operate any thing for his own conversion." (Lutheran Form of Concord.) From these extracts it is abundantly evident, that the figment of the sinner's *natural* ability to believe the gospel is as entirely ignored in the creed of the church as it is in the word of God. The framers of these great formularies, especially of the Lutheran, seem to have laboured so to express the revealed truth on this point as to leave the sinner not even the faintest *shadow* of ability either to prepare himself for, or to accept of the grace of God.

3d. This teaching is contrary to sound Christian experience. Ask

any true believer how he came to Christ? Will he tell you, that having been convinced of his natural ability to come, he was excited to put forth all his power in the effort to come, and that in this effort he persevered till at last he found himself at the feet of Jesus? By no means. There is little risk of going beyond the truth, in the assertion that throughout the entire church of Christ, whether in earth or in heaven, not one could be found with such an experience as this. On the contrary, it would be found that every one of them would, in respect to his faith, as well as all things else accompanying his salvation, confess with Paul, "By the grace of God, I am what I am." He would tell you that all his efforts to repent and believe were vain; that the longer and the harder he struggled, the harder and more unbelieving his wicked heart became; that it was not till worn out by his vain efforts, and thoroughly convinced of his utter inability to come to Christ; that it was not till, like Peter on the tempestuous sea, he felt himself to be sinking all helpless and hopeless amid the billows of divine wrath, and in his despair cried out as with his dying breath, "Lord, save me!" that it was not till thus humbled and emptied of himself, and stripped of the last vestige of hope from his own strength, even to so much as accept God's free salvation in Christ; that it was not till then he found himself in the arms of Christ, embracing him and rejoicing in his mercy. And so far is such a one from looking back on his hard struggles with complacency, he now bemoans and confesses them, and seeks pardon for them, as being most grievous sins. He sees now, that in them all he was deceiving himself with the notion that he was striving to come to Christ, when really he was striving to get away from him: that he was striving to accept of God's righteousness, while really he was going about to establish his own righteousness; that he was willing to receive salvation freely, without money and without price, while yet he was insisting on bringing in his hand the price, at least, of *faith*. He sees now, that in all his struggling he was simply fighting against God, refusing to obey the *gospel*,—the good news of a free and full salvation for the sinner *dead* in trespasses and sins. This phase of Christian experience is well illustrated by an anecdote found in the "Christian Treasury." There was a poor man, called Sammy, whose mind was quite weak and childish. In a period of religious awakening, Sammy thought himself a subject of the work, and presented himself for admission to the church. The office-bearers hesitated, on the ground that he might not have sufficient capacity to understand the doctrines of the gospel and the evidences of conversion. They concluded, however, to examine him, and began with the subject of regeneration. "Do you think, Sammy," said the pastor, "that you have been born again?" "I think I have," was the answer. "Well, if so, who did the work?" "O, God did a part, and I did a part." "Ah, what part did you do, Sammy?" "Why, *I opposed God all I could, and he did the rest!*" The result of the examination was, that, so far as they could judge, the Holy Spirit had been Sammy's theological teacher, and had indeed created him anew in Christ, "not of works, lest any man should boast." Would that all teachers of the doctrine of the sinner's natural ability in things pertaining to salvation had been as apt learners of the Spirit, and of the Scriptures, as "Sammy."

4th. This teaching is inexpedient. It is plainly so, whether viewed in the light of God's word, or of Christian experience. It is employed by earnest men who are fearful to preach the doctrine of the sinner's *absolute* inability, lest he should make it an occasion of sloth, and an excuse for utterly neglecting his soul's salvation. But surely the Spirit of inspiration, who is also the Spirit of regeneration, may be accredited with the knowledge of what teaching is best suited to the sinner's case. Surely it savours of the presumption of assuming to be wiser than he, to modify, out of regard to the supposed necessities of the sinner's case, any of his statements. Then let it be remembered, moreover, that the Holy Spirit, in renewing a soul, will make use only of the truth, his own truth, and as he has given it. Surely then it is unwise, if we desire to see men saved, to change in the least, or in any degree to explain away the meaning of, that form of sound words which the Spirit has given us to be used by us as an instrument in our office of co-workers with him. Through our vain anxiety as to the effect of his "hard sayings" upon the unregenerate, we defeat the very end for which we are working. By changing his truth, we cut ourselves off from His fellowship, without whom we can do nothing. And in the light of the fact, that no sinner ever yet came to Christ except by falling a helpless and a hopeless one into his arms, surely it is unwise to keep him back for one moment from this point of self-despair. And yet this, and nothing better than this, is and must be the effect of teaching the awakened soul that he has, properly speaking, any kind of ability towards his salvation. Such teaching, though honestly and earnestly employed, out of concern for the sinner's safety, is really a mockery of his misery. "For what else," says Calvin, "is the consequence, when we are taught to contend in our own strength, but that we are lifted into the air on a reed, which being soon broken, we fall to the ground; though our strength is placed in too favourable a point of view, when it is compared to a reed: for it is nothing but smoke, whatever vain men have imagined and pretend concerning it." "Arise," says the Spirit to Jonah, "go unto Nineveh, that great city, and preach unto it *the preaching that I bid thee*." "Thus saith the Lord," to Jeremiah, "Stand in the court of the Lord's house, and speak all the words that I command thee to speak; *diminish not a word*." Such is the charge given to every teacher sent of God, and it will be our wisdom if we keep it and do it; "so shall we both save ourselves and them that hear us."

GOING DOWN TO EGYPT.

BY REV. D. F. BONNER.

All who love Zion desire her prosperity. They long to see her borders extended and her converts multiplied. They grow impatient at delay, and wonder why the chariot wheels of her King tarry so long. Looking at the promises of enlargement to the church on the one hand, and to her comparative smallness and inefficiency on the other, they become anxious for her welfare and seek to hasten her triumph. Why is it, they ask, that the day of her triumph seems yet to be so far distant? Why is it that so small a part of earth's teem-

ing millions are yet under her influence; and in professed subjection to her laws? In considering these questions, many causes are found for the state of things that exists. Some of the causes assigned for the smallness and inefficiency of the church may be only the effects of other causes, but being patent to the observation, and apparently the causes of the church's weakness, they are so regarded. And with these discovered, the way to promote the efficiency of the church seems plain. Let plans be formed,—measures be taken which will counteract these influences, and all will be well. The weakness of the church will be removed, and her triumph secured. Expedients are accordingly suggested, in the use of which the church may hope for the success she desires. And yet they are mere expedients. They are honestly suggested; but they prove sadly ineffective. There are various measures of this class being tried in the church to-day. To some of these I desire to call attention. And in doing so, I cheerfully accord to those who use them purity of motive, and earnest desire for the welfare of Zion. In most cases, at least, such desire prompts their use.

It would be impossible, were it even desirable, to notice in detail all the expedients which have been proposed to secure the triumph of the church in the limits of a single article. This I shall not attempt. Only to some general classes will I direct attention. So far as my observation goes, the special object sought to be secured by these expedients are two,—increase in the membership of the church and increase in her revenue. And in respect to the first object a common expedient is *the suppression of the truth*. It is neither of the presentation nor denial of the truth I now speak. It is of its suppression. Every teacher may,—every one must use his best judgment as to the particular mode of presenting the truth; but present it in some way he must. Obedience to the Master requires him to do so. Matt. xxviii. 20. But among the doctrines taught in the Scriptures are some which are illy received by the mass of mankind. The practical morality enjoined in the Bible, in many particulars, does not meet with the approval of public opinion. He who teaches these doctrines and enforces these precepts must expect opposition and abuse. And the church that does so must expect to encounter the prejudices of men, and labour against the tide of public opinion. To do so involves of course large losses to her membership. Many, who otherwise might be brought within her pale, are repelled by her course; and led to seek connections elsewhere, if at all. Now, under such circumstances, what should the church do? Maintain a testimony that repels men from her ranks, or rescind that testimony and invite them in? The expedient of which I speak suggests the latter course. It recommends, not prudence in the teaching of the doctrine,—the enforcement of the duty, but the suppression of the truth altogether. The course pursued by some with regard to slavery, in past days, gives illustration of the idea.

Another expedient is *making attractiveness the chief feature of religious services*. It is of course the duty of those having these services in charge to make them as attractive as they can consistently with their nature and design. In all cases, however, the attractiveness must be subordinated to the profitableness of the service. In the expedients of which I speak this order is reversed. The main effort seems

to be to render them pleasing. Less care seems to be taken to make them edifying. Perhaps in no other part of religious service is this tendency so manifest as in the service of song. And perhaps in no other class of services is it so manifest as in those of the Sabbath school. In the former case, it seems to be a matter of little consequence who sings; and in the latter, what is sung; if only, in either case, the singing "draws." Getting persons to the service and into the school seems to be the first and great object. How to profit them, when there, seems to receive less thought. It is then to efforts to make religious services pleasing rather than profitable,—attractive rather than edifying, that I refer.

Another expedient of similar character is *Christianizing popular worldly amusements*. There are various amusements in the world that are popular with worldly people. Whatever these amusements may be in and of themselves, in their associations, they are very generally evil. Now it is suggested, if these amusements be taken from the vile associations in which they generally are found and are surrounded by Christian influences, their poison will be drawn and they made efficient agencies in the church's work. Let Christian people receive these amusements into their home and social circles and encourage them there, it is urged, and their children will love the church which makes such provision for their happiness.

With regard to the second object, the expedients are all founded on one general principle. That principle is to transform beneficence into a species of merchandizing. The funds sought to be raised in this way are generally for specific purposes. These are very generally for building, repairing or furnishing places of worship. When funds for such objects are sought, fairs or festivals are held,—concerts, entertainments or lectures given, and the proceeds applied to the object for which aid is desired. Such, perhaps, are the leading expedients in use in the church to-day to extend her borders and increase her power. Sabbath schools and revival meetings are not expedients, though some might be disposed so to class them. Sabbath schools in the sense of schools on the Sabbath for Bible study, schools in which the doctrines of grace and the history of redemption are taught with more familiarity than in formal pulpit ministrations, are as old as our religion, and as certainly authorized as other means of grace. And so too of revival meetings in the sense of meetings continued from day to day for ordinary religious service,—meetings in which the character of the services is not changed, but their number multiplied. Such meetings have been held by the church in all ages. And at no times are they more frequent than when the influences of the Spirit are largely enjoyed by the church.

But should the church resort to such expedients as those above mentioned, in order to advance her prosperity? Perhaps a reference to the past history of the church may enable us to answer the question more properly than otherwise we can. After the revolt of the ten tribes, the interests of the church were linked with those of the kingdom of Judah. At one time during the reign of Hezekiah, when that kingdom was seriously threatened, the interests of the church were imperilled. The occasion of this danger was the refusal of Hezekiah to continue the tribute he had been giving to the king of Assyria. As a

consequence, an invasion of the kingdom by the army of Assyria was to be expected. Feeling but poorly prepared to repel such an invasion, they dreaded its consequences. They remembered the result of a like difficulty between the kingdom of Israel and Assyria a few years before, and they feared the history might be repeated. The results of the Assyrian invasion in that case were the destruction of the kingdom and the captivity of the people. Like results were apprehended by many in this case; and in order to insure the nation against such calamities, if possible, many urged an alliance with Egypt. Those who did so loved their nation, and sought its safety. And it was because they were loyal and patriotic they counselled this course. Not only the prosperity, but the very existence of the church seemed to be in jeopardy. If, in any case, resort to human expedients were justifiable, certainly in such as this! And yet such resort, even in this case, was condemned by God. "Woe to them that go down to Egypt for help." Isa. xxxi. 1. And reasons against the adoption of this course were presented in the remaining verses quoted. And, with a reference to these reasons, I shall give an answer to the question raised, and some considerations to sustain it. I answer, then, the church should never seek to promote her prosperity by a resort to such expedients.

And I answer so, 1st. Because, as a matter of policy, such resort is a mistake. It is true, some temporary advantages may be secured in this way; but, on the whole, I am strongly inclined to the opinion, that the policy is a mistaken one. (a.) Because it overlooks the real wants of the church. Mere accessions to her membership, mere additions to her funds, are not what the church needs. And a policy based upon a supposition that such are her needs, as this largely is, must be a mistaken policy. Isaiah gives forcible expression to the same idea when he says, "The Egyptians are men, and not God; and their horses flesh, and not spirit." xxxi. 3. What is needed is the favour of God; and this is not to be secured by mere increase of membership or of funds. Sometimes a disease breaks out on a limb of our body. The first impulse is to reduce the inflammation and heal the disease by local treatment. "No," says the intelligent physician, "the disease is caused by impurities in the blood; and only by removing these can it be surely healed." These expedients propose local applications for general disorders; and hence, as matters of policy, are mistakes.

(b.) Because the temporary advantages thus secured are not real gains. It was so with the church in the times to which I referred. She could form an alliance with Egypt, but God assured her it would do no good; and it did not. Members may be gained in this way: but what dependence can be placed upon them? How can they be relied on as witnesses for truth who have been gained through the suppression of truth? How can they be relied on as examples of piety who have been secured through a sensual type of worship? They are like the soldiers which General Chanzy led into Paris a few weeks ago;—soldierly in bearing, but unreliable in actual conflict with the foe.

(c.) Because such a policy destroys the independence of the church, and thus despoils her of her power. How humiliating the sight of the worshippers of God seeking help from the worshippers of idols; Judah leaning on Egypt! How much nobler the conduct of Ezra! Ezr. viii. 22. When the church acts boldly, the world respects her; when she

cringes, it despises her. When, then, the church stoops from her lofty position, and seeks to advance her interests by worldly expedients, she sacrifices her independence and lessens her power. How few protestant Christians there are in this country who do not feel that the ladies of the Baptist Home Society of New York City have secured their building site at too great a cost! How few but feel that by that act the independence of the church has been compromised and the strength of her protest against official corruption weakened! Not lately has public sentiment been so aroused as in that case. And yet every instance of resort to worldly expedients has the same tendency. In every case her independence is more or less compromised, and her power weakened. In past days men were made infidels by the church, because her divines defended, and herself sanctioned the system of slavery. Like causes still produce like results.

(d.) Because such a course weakens the moral sense of those without and those within the church. God's word reveals the fact, that it is the duty of every man to whom the gospel comes to accept it. He cannot neglect it and escape unpunished. Mark xvi. 16. Now, when the church manifests a supreme desire to render her services attractive, unconsciously comes to feel that it is pleasure rather than duty which should lead us to God; and those without naturally cherish the same feeling. Religion being, as they feel, a matter of taste, if their inclinations lead elsewhere, they are free to follow. And so of those within the church. Having looked upon religion as a form of pleasure, they are loath to receive it as a controlling principle. They are not ready to yield assent to whatever the Scriptures may teach, and perform whatever duties it may enjoin. They will not endure sound doctrine, if it conflicts with their opinions and condemns their practices. And then, with respect to beneficence, the Scriptures teach that it is a part of our religion,—that it can no more be neglected with impunity than any other Christian grace. And, after all, the surest source of revenue for the church's treasury is this enlightened sense of duty on the part of the members. But by resorting to these worldly appliances, this sense of obligation to give of our substance to the cause of God is weakened. The necessary tendency of such a policy then is to lessen, on the part of worldlings, their sense of the obligation resting on them to accept Christ,—to lessen, on the part of church members, their sense of obligation to believe all that God teaches, and practise all that he enjoins, and to give of their substance as the Lord has prospered them. And certainly a policy having such tendencies is a mistaken one.

II. But there is also another general reason why the church should not resort to such measures to insure success. It is because, as a matter of principle, it is wrong.

(a.) Because the principle, once adopted, objectionable details almost always follow. It is like the letting in of water. Let a church once give itself to the feeling that men are to be enticed by pleasure rather than constrained by duty in religious matters, and there is no telling whither they will be led. And so of these appliances to stimulate benevolence. It seems, as a matter of fact, to be almost impossible to hold a fair or festival without having some objectionable feature to them. To such an extent is this the case, that public attention is

being called to the fact. Not long since it was published that "Chief Justice Bellows, of New Hampshire, in opening the court recently, condemned, in very decided terms, the various illegal means used to swindle people at church fairs, and said, that, as they were indictable offences, the officers failed to do their duty when they suffered them to pass unnoticed." A course of action then which leads to such conduct cannot itself be innocent.

(b.) Because it implies the inefficiency of the means which God has appointed. The church is pre-eminently an institution of God. He has founded it. His glory is concerned in it; and his purposes of grace are to be largely accomplished by it. It is not strange, then, that he should appoint the means by which her interests are to be promoted. He has done so. And having so done, it is to be presumed the means actually appointed are the best that could be devised. But when the church, through a desire to hasten her triumph, resorts to worldly expedients, she declares by her conduct that the means of God's appointment are not sufficient. They must at least be supplemented by others of human device. A policy which so dishonours God must be wrong.

(c.) Because it manifests distrust of God. Not only has God appointed means to be used by the church in carrying on her work in the world,—he has given her promises to stimulate her to the use of these means. He had given promises of special protection to the Jewish nation, on which that nation should have depended in the hour of its need. He has given such promises to the church to-day. In the hour of need why look to human agencies for relief? God has promised to be "a wall of fire round about his church, and the glory in the midst." Why then not look to him for what we need? Simply because we mistrust either his ability or willingness to help us. Isaiah and Hezekiah both endeavoured to induce the nation to trust God, but many in it, at least, had more confidence in the horses and chariots of Egypt, than in the promises of Jehovah! Now, a resort to worldly expedients partakes essentially of the same spirit. Can a course so based on mistrust of God be right?

(d.) Because it really manifests a disposition to be independent of God. Whatever might be God's purposes with reference to the Jewish nation, the nation itself was resolved to prosper. They would form an alliance with Egypt, and with their strength thus increased, they would be the arbiters of their own destiny. Isaiah assured the people, however, that God cannot be overreached in that manner, "yet he also is wise." It seems harsh so to speak, but, looking at the matter deliberately, is it not the fact? The church desires increase of force either of members or of funds, or both. If God does not give such increase, she will secure it herself; if the use of the means which God has appointed does not bring the aid desired, she will invent and adopt others that will. A course of action which, dispassionately considered, manifests such a spirit, must be wrong.

Such are some of the measures that have been proposed by which to enlarge the prosperity of the church, and such are some of my reasons for thinking the church should not adopt them. I am far from being so uncharitable as to suppose that all who use these expedients really cherish the feelings which their actions would indicate. But

the fact that they adopt these measures through a desire to secure the enlargement of the church, does not change the character of the measures themselves. Nor should the standing of those who use these measures deter us from an examination of their character, or lead us to adopt them without a question. The truth is, we are all too little disposed to leave the church to God's care. If the oxen stumble, we wish to put our hands to the ark. There is perhaps too general a disposition in the church to please men,—too much of an inclination to mould her doctrines after the opinions of men. We should remember, that the work of the church, in all its departments, is God's work. We should remember that he has appointed agencies with a wise reference to the work to be done,—has given promises with a wise and gracious reference to the difficulties to be overcome and the help that is needed. Using the means which he has appointed wisely and faithfully, we should leave the result to him. Let us do so. If danger threatens, let us look to God for deliverance; if the cause languishes, to him for reviving:—if aught be needed, to him for the supply. Let us not incur his displeasure, and provoke his judgments by resorting to other agencies than those himself has appointed. "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many; and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord."

THE CONFESSION OF A SENSATIONAL PREACHER.

The New York correspondent of the *Chicago Republican* narrates the following, which hardly seems credible, though that there is a strong tendency in the direction indicated can unfortunately not be denied:—

"A literary man on intimate terms with a clergyman in this city who has the reputation of a sensationalist, asked him why he preached so many sermons merely for effect, adding, 'I'm confident you don't believe more than half you say, and that you know much of your rhetoric is in bad taste.'

"The clergyman admitted the truth of the accusation; but gave as a reason, that he was compelled to write flibid and highly-spiced discourses to insure full congregations; that he had tried a number of quiet and intellectual sermons, upon which he had spent a great deal of time, and they fell dead upon his hearers. 'I am in the pulpit,' he further remarked, 'that the pews may be rented on favourable terms. If I should fail of that, I should be permitted to resign,—in other words, I should be kicked out,—as my predecessor was. Preaching is a trade, like law, or journalism, or shoemaking. I must draw large audiences, must be a popular actor, or my theological theatre will terminate my engagement. That is the plain English of it. I am sorry it is so; but I can't help it. I have a family to support; and as I have embraced this calling, it is too late to adopt another, even if I had the means and the leisure to do so. I must adapt my labours to the people who pay me my salary. I much prefer to preach Christ and his doctrines in pure and vigorous Saxon; but if I am ordered to get bread and meat by imitating in the pulpit the style of the newspapers, I must obey orders or break owners.'"—*Moravian.*

SATAN AT CHURCH.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1. 6.

There are some who deny that there is a real, personal Devil. They hold that what is so styled in the Bible is only a kind of figure of speech for evil principles,—a mere personification of wicked influences. How can an intelligent man read the Scriptures so crookedly? The good Book plainly speaks of a mighty wicked spirit, at one time by the title, "a liar from the beginning;" again, "that old serpent, the Devil, and Satan;"—"the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and so, variously.

Unless we read the Scriptures perversely, they teach that there are two great ruling spirits striving for the supremacy of the human race,—one is the good Spirit, the Spirit of the Lord; the other the bad spirit, the spirit of the Devil. The former has its ministers of good, holy angels and righteous men;—the latter its emissaries of evil, the fallen angels, (of whom the Devil himself is the chief,) and wicked men.

All good emanates from the one, all bad finds its source in the other. This evil genius, this real devil in spiritual form, we take to be the "Satan" of the above verse. It is hardly worth while to condescend to notice the fanciful view that some have conceived of this character when they would make it out to be no more than Job's wife. She was bad enough, as may be seen in her wicked counsel to Job, "Curse God and die;" but it does not appear from the record that her disposition, or power for evil, was so wide in its scope as the personage of the verse, whose range, as we see from the next verse, was the broad earth. Another odd and modern view is, that the being here referred to by the name of Satan is not the malignant spirit, the enemy of God, Devil; but one of "the sons of God," in the sense of an angel;—"a faithful, but too suspicious servant of Jehovah." According to this view, this angel, from what he had seen on earth, is supposed to have lost all confidence in the reality and genuineness of human virtue; and, accordingly, suggests the doubt whether even Job served God from a disinterested motive;—that God had encompassed him with blessings, and that his virtue is the mere result of circumstances;—that if his comforts were removed, he would be found as destitute of principle as any other man. An insuperable objection to this view is, that it does not accord with the character usually ascribed to Satan in the Bible;—and the disposition attributed to him in this narrative is wholly inconsistent with such an opinion. He is here evidently seen to be a malignant being, an accuser, one delighting in the opportunity of charging a holy man with hypocrisy, and in the permission to inflict tortures on him, and who goes as far in producing misery as the Divine permission allowed,—restrained from destroying Job only by the express command of God.

The Satan of the text, then, we take to be the Devil, the arch-enemy of God and man. The word itself is derived from a Hebrew verb, signifying "to lie in wait," "to be an adversary." He is the great liar-in-wait for mischief,—the great adversary of all that is true and good.

The transaction depicted in this verse some take to be merely an al-

legory;—but even if so, it teaches the truth no less forcibly than our Lord's parables of the sower, or the tares.

By some interpreters, the scene of this transaction is laid in heaven,—by others, on earth. Those adopting the former view, understand the phrase "sons of God" in the same sense as we find it used in ch. xxxviii. 7, the good angels. Their abode is in heaven, and so they stand upon this interpretation. Those endorsing the latter take the same phrase in the sense in which we find it in Genesis vi. 2, namely, God's true worshippers on earth. And more, they hold that as Satan had been cast out of heaven, it is hardly a possible supposition that he would be found within its portals and in its holy councils report himself as an accuser of the brethren. If we may admit the former view within the range of possibility, the plausibility of the latter we cannot for a moment question. If Satan may appear among the conferences of the holy angels, and that too, possibly, as they meet in the courts of heaven, much more do we know that he is found in the assemblies of good men upon earth. In this latter sense we shall briefly treat the passage.

It is worthy our attention to note the information of the text when it tells us that the true worshippers of God "presented themselves before the Lord." This, without violence to the text, we may readily understand as a formal gathering for divine worship. Malachi (iii. 10,) informs us that in his times, "They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." However, in latter times, "the manner of some," yea many professing sons of God, is, to frequently "forsake the assembling of themselves together," it was different in the days of Job,—they were in the habit of thus assembling, regularly and conscientiously, as we may reasonably infer from chapter ii. 1.

Satan goes to church.—Perhaps he is present himself, or is represented by one of his wicked spirits, in every assembly of the saints. This statement may take some by surprise, who have not duly considered the matter. They may readily say they believe Satan to be a patron of the drinking saloon and gambling hall;—that he holds complimentary tickets to the theatre and ball room;—that he doesn't miss any horse-races;—that he may sometimes stray in at a church fair, or be on hand at a congregational meeting;—but it has never occurred to us that he was much in the habit of attending church. But rest assured that however crude your notions on the subject, however surprising such an idea, Satan is a regular church-goer.

But mark Satan's design in coming to church. Unlike "the sons of God,"—Satan does not come to worship, but to lie in wait for mischief. We may here observe, that Satan sometimes gains his point with many before he starts out for church himself:—this he does by persuading them to stay at home that day;—and in this he shows his characteristic cunning, and sustains his established skill in the art of persuasion. Perhaps one is not feeling very well,—there may be a slight head-ache, rheumatism, or lassitude. Satan suggests that God requires mercy before sacrifice, and perhaps he had better remain at home to-day. The suggestion is obeyed, and by so doing the individual suffers more in body as well as soul; for doubtless a little exercise, air, or sun required in turning out would have removed the trouble entirely.

Or, again, Satan says, the day is stormy, you will suffer yourself by the way; but worse, your horses will be exposed to the cold rain or driving during all the service, and it is said "the righteous man is merciful to his beast." To the city church-goer he says, "The walks are so wet or the pavement so slippery, you might take your death of cold; or fall on the ice or snow, and dislocate a joint or fracture a limb." Or again; The day is so cold, you might freeze, or so hot you must almost smother." Once more;—the wily tempter whispers in the ear of some, "The way is so long and the roads so bad, you can neither walk nor ride with comfort and satisfaction,—would it not be prudent to stay at home?"

Thus, Satan is busy in homes of God's people on Sabbath mornings, and no doubt is often astonished at his success;—but he perceives that it is near church time, and he would also "present himself before the Lord." He knows that however hot or cold the day, however stormy the weather, however bad the roads, there is a certain number of the "sons of God" that he may certainly calculate being out, for having repeatedly made the test, he has found his arguments for staying at home with them went for nothing. He knows that Christ will be there, for such is his promise; and he must needs be present too to see to the interests of his kingdom. It is here in the very sanctuary of God, among "the sons of God," that Satan especially transforms himself into an angel of light, so that, "if it were possible," (but thank God it is not possible that he should totally deceive them,) "he would deceive the very elect." Sometimes he is found even in the pulpit; here he suggests the prophesying of "smooth things:" "Do not be so plain and pointed in your rebukes of known wicked practices or sinful habits, or you may give offence to some tender conscience, and frighten him away from the house of God altogether." Or again: "Do not be so doctrinal, but practical;—do not preach so much about Jesus, and the grace of God, and the necessity of faith, repentance, love, and new obedience;—all have heard these again and again;—they are longing, and particularly the young people, for something more novel and sensational." Or, once more,—he hints that the minister might make a greater impression, with his talents and acquirements, by the use of a style more learned, more scientific, more above the common comprehension, so that the listener might stare when he could not see, and admire where he could not understand.

But perhaps the facts warrant us to conclude that Satan is not found oftener in the pulpit than in the pew. How then does he operate with his mischief among the hearers? We answer, in general by bending his energies to make them thoughtless, careless, and inattentive; or else thoughtful, careful, and attentive to the superlative degree, but only with the critic's eye and ear, to watch for bad grammar, lame logic, or worse rhetoric,—to disparage, and cavil, and blame the doctrines or practices set forth; instead of receiving them into good and honest hearts.

Satan sometimes (but rarely, let us in all charity suppose,) makes persons so thoughtless and unmannerly, or so bold and sacrilegious in church as to be engaged in talking or laughing.

Satan often diverts the thoughts from the sermon, by the presence, it may be, of a stranger, whose appearance is a signal for many an unmannerly stare. Perhaps some new dress, or late fashion arrests

the attention,—or, may be, some good brother has been unavoidably detained or has forgetfully overslept himself, and coming in late, Satan suggests, so soon as the door is swung, that the eyes and thoughts be turned away from the preacher to the late arrival, no matter though the subject be the most engaging, and the preacher at that very moment be uttering a most interesting and momentous truth:—still, Satan says, “You should see who it is, and how he looks.”

Or, may be, a child becomes restless and seeks relief by crying, immediately Satan suggests that their sympathies be taken away from the speaker to the distressed youth, and accordingly many eyes may be seen to turn.

Satan often accomplishes his aim by clothing an individual with drowsiness, and in this he has often begun through the week, in the hurry and drive of business it may be running into a late Saturday night: such a one is often so overcome that though present in body, he is absent in sense, and his place would be better filled by a statue. Let those addicted to this vice look on it as a device of Satan to rob your soul, and perhaps this thought will put you on your guard;—besides, you wouldn't think of closing your eyes after the same manner, no matter how much sleep you had lost the previous night, at a social gathering; a school exhibition; in a political meeting; a court room, however dry and pointless the lawyer's arguments; nor at a Fourth of July celebration, however long and prosy the orations. Think, then, of Satan's influence in this matter, and don't let him gain the mastery,—don't let his power prevail with you in the sanctuary above the love of Christ.

Satan will sometimes start up a train of thought in the mind of the listener entirely foreign to the subject, and ill-becoming the time and place, and yet it may be occasioned by some remark or illustration of the speaker. By encouraging the harbouring of such thoughts the adversary triumphs. But probably Satan's most successful device to divert the thoughts of the hearers, and cause them, like “the fool's eyes, to be in the ends of the earth,” is the intrusion of business or pleasure upon the mind,—causing a review of the past week's transactions or the future week's purposes, and thus closing the person's ears to the discourse of the minister as effectually as though he were deprived of the sense of hearing. Thus it was with the man who frankly confessed to his minister, that though he had sat under his preaching for two years, he had heard but one sermon. No sooner was the text announced, than the cares of the world would engross all his thoughts. How completely under the mastery of Satan! Break these bonds, and be free.

Thus Satan, by the suggestion of wandering thoughts in the reading, the praise, the prayer, and the delivery of the sermon, turns the service on the part of those who heed him into a solemn mockery,—a mere mechanical, heartless, cold, formal thing. Satan thus destroys souls more by turning the heart from the discussion or entertainment of vital questions than by teaching infidel maxims.

For such purposes Satan comes to church,—for the same end he attends the prayer meetings,—beware then of the insidious and polite deceiver. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

DURATION OF THE ELDERSHIP.

We insert the following "Sketch of a Sermon," from the able discourse of Dr. James Harper, delivered at the last meeting of the New York Synod,—supposing that many of our readers may not have read nor heard the sermon from which the sketch is taken. The subject is now before the church, the argument on the other side has been presented, at some length, to our readers, and some may wish to learn what may be said on both sides.—ED.

SKETCH OF A SERMON.

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv. 23.

The point prescribed for discussion, and with reference to which the text has been chosen, is this: "Should ruling elders be elected to officiate for a limited term, on the expiration of which their right to exercise office ceases, unless they should be re-elected?" This question we answer in the negative, holding, on the contrary, that elders should be chosen to serve for a time unlimited, or, according to the old phraseology, "*ad vitam aut culpam*," for life or good behaviour. As our object is truth, not victory, we shall not, as by the laws of debate we might, stand simply on the defensive, replying to the pleas employed by those who affirm, but look at the question without particular regard to strategical advantages. There are three propositions, more or less clearly deducible from our text, which bear upon the point at issue.

I. In every congregation or particular church, there should be a *plurality* of elders. This is a principle so clearly taught in the New Testament, that the most learned congregationalists, as for instance Owen, Wardlaw and Davidson, acknowledge its correctness.

II. To these elders in common, it pertains to *rule*, while at least one of the number should in *addition* possess and discharge the function of a *public, authoritative teacher*. The distinction now stated is elaborately advocated by John Owen, a congregationalist, and is admitted as in the main valid by some learned prelatists, among whom may be mentioned the scholarly Bishop of Gloucester, Dr. Ellicott. Some Presbyterians, on the other hand, while holding that officers to rule, as distinct from those who rule and teach in the church, should exist, deny that the term "elder" or "presbyter" is given to the former in the New Testament. Although we are not aware that this view finds any advocates among us, we shall offer two or three strictures on it.

On the supposition that the office commonly now called that of the ruling elder is, as our opponents now in view grant, of divine institution, it is strange, that so little prominence should be given to it in the New Testament, as has been given, if the term "elder" is never used by the inspired writers to denote the ruling officers. If the office of the ruling functionary be of divine appointment, it certainly is of great importance. But, according to the opinion we oppose, it is barely adverted to in the scriptures,—in one passage, under the abstract title of "governments," and in another under the general description, "he

that ruleth." (1 Cor. xii. 29, Rom. xii. 8.) This is also the more unaccountable in view of the fact that deacons,—inferior officers,—are so frequently mentioned, a particular summary even of their appropriate qualifications being furnished.

Then, again, it is improbable, that a plurality of persons fit to act as teaching elders or ministers of the gospel could be found in every congregation, even in the times of the apostles.

To the same effect, we might argue from that notable text, 1 Tim. v. 17: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

III. *Substantially the same rules or principles should govern in the election and settlement of both grades of elders.*

It would seem, that all the elders referred to in our text were chosen and set apart in the same way. In reference to a call and ordination of the teaching elder, we admit there may be a greater measure of formality used, but maintain, that the same general principles should control in respect to the choosing and appointing of both kinds of elders. Four of these controlling principles, applying to both in common, we shall specify,

1. Both must have an inward and an outward call to office.

2. Both must be solemnly invested with office by those already in office. While office-power proceeds from Christ the head, it is conveyed *normally* through the medium of those in office.

3. Both are invested with office for life, and not for a set term of time. The office remains even when the exercise of it may be temporarily suspended. In the case of ecclesiastical officers mentioned in the New Testament, no limitation of the term of the office is intimated. No one is represented to have been ordained a second time to the same office. It is implied in the very self surrender which is a characteristic of one who is truly called by God to office in the church, that the office is permanent. Were a candidate for ordination to present himself in that capacity to any of our church courts, saying, that he thought he was called to spend a year or two, but not his life, in the peculiar service of God, it is not likely that his request would be granted. It would be felt, in such a case, that the man lacked one of the most important signs of a divine call. Of course, we do not deny, that one who has been ordained to office may incur deposition as a penalty for conduct utterly incompatible with the design of the office held; but we hold at the same time, that in ordination it is assumed, that office is accepted for life, and the ordination corresponds, in this respect, to the spirit of self dedication supposed to exist in the candidate. The view we now advocate is that maintained by almost all the branches of the church of Christ.

4. The call and formal appointment of both to officiate in a congregation should be for an indefinite, not for a limited time. This position appears to us both scriptural and expedient.

1. It is scriptural. In the calls and settlements mentioned in the New Testament of the kind we are considering, there is no limit of time set. In our text, we are informed of the election and ordination of elders in every church; but no hint is given, that they were installed only for a specified time. In Titus, chap. i. 5, we learn, that elders were to be appointed in every city; but no intimation is made

that they should be appointed only for a stated term of time. The tenor of Paul's remarks to the elders of Ephesus, whom he addresses as persons whom the Holy Ghost had made overseers, tallies best with the view we uphold. Saul and Barnabas were, it is true, (Acts xiii. 1, 3,) appointed under the express dictate of the Spirit to a work of a temporary kind; but then they were not ordinary officers. Their vocation was to circulate and plant, rather than to act fixedly in a particular locality. They were appointed, moreover, just as we might appoint a committee or deputation to visit our mission fields. Besides, they did not abandon the work prescribed till it was thoroughly done. In this case we have a work-limit, not a time-limit. When deacons were set apart, as recorded in Acts vi. 1-6, the appointment to officiate was without limit of time. In view, then, of the permanence of the office conferred at ordination, and the absence of any specification of time in the record of the settlement of officers in the apostolic church, we contend that the presumption is, in our favour, and that the burden of proof rests on the restrictionists.

2. It is expedient. For in this way intriguing, whether for the retention of office or for the retention of place, is likely to be in a great measure prevented. Thus, also, greater caution is likely to be used by congregations in electing and by church courts in ordaining officers. The plan of life-tenure is better calculated than the rival plan to stimulate truly conscientious men, clothed with office, to qualify themselves more and more for their work and to be diligent in it. It is sometimes said that the fear of expulsion would exercise a far more wholesome influence. But we answer that this is a comparatively low motive, being an appeal rather to a man's fears, and that it would operate most on those least worthy to be in office. Besides, is it a fact that ministers who are ever on the wing, or those who "hire out" for a fixed time of labour, are more faithful or successful than permanent pastors? We rather think not.

Some of the most plausible objections to our view, and pleas in behalf of the limitation theory deserve notice.

1. It is said that according to our present plan, an invidious distinction is made between ministers and ruling elders; for, while the dissolution of the *pastoral* tie can be procured without a charge of heresy or immorality, no relief from the incubus of an objectionable elder can be had otherwise than by formal impeachment.

To this we answer that there is nothing in our principle to prevent the removal of an elder from the position in which he serves any more than of a pastor. If the proper court, in either case can be convinced by application that the dissolution of the tie would be for edification, it can be dissolved. At the same time, in some sense, special caution should be used in granting release in the case of the ruling elder, for release in his case, in most instances, would practically amount to a stripping of office. He cannot commonly remove so easily as pastors from one field to another, and he cannot put himself on the list of candidates for exercising office elsewhere.

2. It is objected that if our principle be good, a ruling elder should not abandon the post assigned to him without having the question of his withdrawal submitted to the congregation, just as in the case of pastors.

We answer, that, in accordance with the spirit of the injunction in 1 Tim. v. 17, somewhat *more of formality* may be proper in the case of a pastor than of a ruling elder. Farther, in removing from a congregation an elder must seek dismissal from the session; and should the session deem it proper to take the mind of the congregation on the subject in order to arrive at a correct judgment, they would not be acting improperly. At the same time, as ruling elders as such receive no salary, congregations and sessions should bear this in mind in dealing with them.

3. It is urged that the limitation plan is preferable, because thus an opportunity would be given for a quiet dropping of unsuitable elders.

We reply, that there would be the same opportunity afforded by this plan for dropping a worthy and fit elder. Besides, we object to these covert black-ballings, and contend that a man who is ordained for life has a right to know why he is removed from the exercise of his office, and to have the opportunity of self-defence before he is removed. He thus may perhaps learn what are his defects, and be led to improvement.

4. It is said that elders are often not well known when called to office, and therefore that the plan of limitation would be desirable.

To this we reply, that elders are chosen generally from a fuller knowledge respecting them on the part of congregations and sessions than are pastors.

5. Another plea is, that in the organization of new congregations there are often scanty materials out of which to choose elders, and therefore that it would be well to choose for a short time only.

We answer that men who do not reasonably approximate to the character of elders, as it is sketched in Scripture, ought not to be chosen to that work for a year any more than for life; that the argument would be valid against ordination for life as much as against an indefinite time of service; that where persons fit to act as elders are not found, it is a sign that congregations should not be organized; and that very commonly it will be found that those who have the courage and zeal to form a nucleus of a new congregation are not entirely lacking in materials for the choice of elders.

6. Some say that we have deviated from the method pursued by the Church of Scotland in her best days.

Our reply is, that while we desire to walk in the footsteps of the flock, we wish to listen to the voice of the Shepherd. We do not, however, admit the charge. In the Church of Scotland, elders were at first elected annually. This, however, was one of the crudities which might be expected at the setting up of the church in the midst of confusion and in some haste. The First Book of Discipline, adopted in 1560, was the product of a few, not quite four weeks' labour. In 1578 the Second Book of Discipline, the product of at least three years' labour, was, after mature deliberation, adopted, and in it the law on the question in hand is thus expressed: "Elders once called to the office, and having gifts for the same, may not leave it again. Albeit, such a number of elders may be chosen in *certain* congregations, that one part of them may relieve another for a reasonable time, as was among Levites in serving the temple." Here, be it observed, permanence of office is declared. There is no hint given that any elder must, at the expiration of a term of time,

be displaced, unless re-elected; but liberty is given to elders in *certain* congregations, where the work was onerous, to relieve one another for a season. There is evidence, also, that this system of mutual relief lingered in some of the city congregations till the early part of the 18th century.

7. It is assumed, or even asserted, by some that there is nothing in the law of our church to forbid the limited appointments which we oppose.

In reply we remark, that it seems to us the supreme standard of the church is against it. Unquestionably, the wont and practice, the "common law" of the church, is against it. There is no provision made in our Book of Discipline for the periodical elections contemplated in the new plan. It seems to us also that a due regard to the fraternal covenant would restrain the friends of this movement from acting on their convictions till at least they had consulted the General Assembly on the subject.

THINGS IN SCOTLAND.

BY MRS. GOODWILLIE.

Having lately visited Scotland, I spent most of the summer in Edinburgh. I often visited the different grave yards of that old and romantic city, particularly that of the "Gray Friars," one of the oldest church yards there, and where so many both of the "precious" and the "vile" lie mouldering in the dust, until the glorious morning of the resurrection, "when they that sleep in the dust shall awake," at the sound of the last trumpet, "some to everlasting life, and some to shame and everlasting contempt." This is the grave yard where so many martyred saints lie hurled who suffered in the persecution under the Stuarts. The monument is still there to their memory, and near which hundreds of them lie buried. In the same place you can see monuments of several worthy ministers, and also those of their persecutors, as that, for instance, of Sir George Mackenzie, called the "bloody Mackenzie," for his cruelty to the covenanters. Being king's advocate, he instigated the judges to torture and murder their victims, under colour of law. He had a lying tongue and a brow of brass, and was both a tyrant and a bigot. There lie the remains of the learned and celebrated George Buchanan, tutor to James VI.; and there also the remains of the excellent Alexander Henderson, the champion of the "second reformation," (as it is called,)—that from prelacy; as John Knox was of the first, the reformation from popery. Those who have read the history of those times, will remember what an active part he took in those perilous scenes, and how he was the moderator in the famous Assembly of 1688, and asserted the rights of king Jesus over the rights of king Charles. He was also appointed one of the Scotch Commissioners to the "Westminster Assembly;" and afterwards, one of the "Commissioners" to Charles I. for a treaty of peace between him and the Scots at Newcastle. He was minister of the Gray Friars church, and at his death, was interred there, on the west side of the church. I found his monument after a long search, as I was not sure in what part of the church yard it was, and I viewed it with great interest.

It is a plain quadrangular pillar with an urn on the top. The inscription on it is almost all in Latin, except on the west side, where there are six lines of poetry, and these lines are so quaint, and contain so much in a few words, that I copied them for my own comfort as well as that of others who may like to read them.

I may say here, that the first monument, in the form of a pyramid, and erected by his nephew to his memory, was thrown down by order of Parliament, at the instigation of Commissioner Middleton, because the inscription referred to the "Solemn League and Covenant." Another was raised, however, after the revolution, which still remains. The lines I referred to are these:—

Reader, bedew thine eyes,
Not for the dust here lies:
It quicken shall again,
And aye in joy remain;
But for thyself, the church and state,
Whose woes this dust prognosticates.

Can any thing be more quaint and beautiful than these lines? The readers are told to mourn, but not for him that slept there, for the body now mouldering in the dust would in due time be raised again "to glory, honour, immortality and everlasting life," but to mourn for the loss of one who was their minister, the champion of their church, and the friend of true liberty to the state; a loss which brought upon them, "mourning, desolation and woe."

I may mention here, that the elder Dr. Mc'Grie wrote a memoir of Alexander Henderson for the "Christian Magazine," a periodical of which he was sole editor at that time, 1806. Dr. Mc'Grie held the character of Henderson in the highest veneration. He also sleeps here, and not far from him whom he venerated so highly. Kindred spirits shall here rise together, to be ever with their Lord.

PLAIN SPEECH.

Some cannot talk good, plain English,—cannot even avail themselves of intelligible decorations. Thus, one minister describes a tear as "that small particle of aqueous fluid trickling from the visual organ over the lineaments of the countenance betokening grief." I heard of one talking in the pulpit of "the deep intuitive glance of the soul penetrating beyond the surface of the superficial phenomenal, to the remote recess of absolute entity, or being thus adumbrating its immortality in its precognitive perception;"—while another and a highly eminent man, head of a college for ministers,—when he read a well known passage of Scripture, shrank from the plain vernacular:—"He that believeth on me, as the Scripture hath said, out of his," (he took refuge in the classics,) "ventriculum shall flow rivers of living water."

Yes, preachers ought to know how to use words, or else calamities will happen. Take the following as an illustration: A clergyman, while composing a sermon, made use of the words "ostentatious man." Throwing down his pen, he wished to satisfy himself, before he proceeded, as to whether a great portion of his congregation might comprehend these words, and he adopted the following method of proof. Ringing the bell, his footman appeared and was thus addressed by his master:

"What do you conceive to be implied by an ostentatious man?"

"An ostentatious man, sir!" said Thomas: "why, sir, I should say a perfect gentleman."

"Very good," observed the vicar. "Send Ellis, the coachman, here. Ellis," said the vicar, "what do you imagine an ostentatious man to be?"

"Sir," said Ellis, "why I should say an ostentatious man means what we call, saving your presence, a very jolly fellow."

THE FOURTH DIALOGUE.

The last dialogue gave an account of the accident which had thrown the young married lady into a dangerous fever, and left her in a very weak condition. Her husband, as he was a tender affectionate relation, was in the utmost concern and affliction for her, seeing a great deal of danger of her life; so, as he was also a serious Christian, he could not be without inexpressible anxiety about her future state. He had been backward to speak to her of death, or of the perplexity which was upon him for her condition, lest the impression should assist the disease; yet he thought it was his indispensable duty, not to be wanting to make her sensible of her danger, as to her soul's condition; and especially as to the breach with her father, which he always acknowledged was unjustifiable; and a great sin in her, both against God and her father.

While he was sitting mournfully by her, and his heart oppressed with the struggle he had between his duty to her to tell her his thoughts, and his fear of injuring her health by it, she put an end to his troubles of that kind, by beginning with him thus:—

Wife. My dear, you see I am dying; but I cannot go out of the world without repeating my acknowledgments to you, that I have not carried it to you as became me, or done either the duty of a wife or a Christian, as to you in particular; especially your kindness to me considered; and therefore I repeat my asking your pardon. Forgive me, my dear, and let me be assured you do it freely, for this is not a time to compliment me.

Husb. My dear, I have been backward to speak, because I would not oppress and discourage you; but I cannot deny, that I fear your danger is great. As for what troubles your mind about your carriage to me, be as easy as if we were not yet come together. I have not the least regret, or resentment in my heart about it: it is all to me as if it had never been done.

Wife. Then say you forgive me; you must say so: say you forgive me, my dear.

Husb. If I did not say so, plainly before, it was because I would not call it an offence; but since you will have me call it so, I do forgive all that can be called an offence against me, with all the freedom and joy I am capable of. The Lord forgive all our offences against him.

Wife. Then, my dear, I am satisfied, and thankful; and if God spare me further life, I'll make you full amends, if it be in my power: if not, my request is, let it answer all the reproaches that may be cast upon me, after I am gone, by telling the whole world that I acknowledged it, and asked your pardon.

Husb. My dear, let it take up none of your thoughts; matters of greater moment are before you: if your life is in danger, as I fear, I beg of you, my dear, look up to Him that gives life, and to whom are the issues of life, and of death.

Wife. I have a sad prospect within!—a guilty soul, and a hardened heart.

Husb. But "there is forgiveness with Him that he may be feared;" and he will "take away the heart of stone, and give a heart of flesh."

Wife. But it is very late to ask it now! very late! A sick bed is an ill time to repent in! when the body is burdened with the force of disease, the soul oppressed with a fearful view of eternity, and the senses seldom free to act their part!

Husb. My dear, but though it be very late, it is never too late: powerful grace is not restrained to time, nor limited by circumstances; one relenting thought sincerely cast up to Heaven, one hearty wish, one returning sigh,

can reach heaven: be not afraid to cast your soul at His feet, whose nature and property is ever to have mercy, and to forgive.

Wife. I cannot say, that it is too late.

Husb. Remember then the words of our blessed Saviour himself: "Be not afraid, only believe." My dear, shall I desire the minister to make you a visit, and pray with you? It may be God may direct him to speak something to your comfort.

Wife. No, my dear; those prayers of yours, which I have wickedly and unkindly made my jest, shall be now my only comfort. And as God is just, in bringing me to want your prayers, which I too much slighted, so he is good, and may be pleased to do me good by the means that I so wickedly condemned; that others may know the duty of so near a relation as husband and wife: and I may, if I should live, know how to value them for the future. Will you pray with me, my dear?

Husb. As well as my grief will permit me, my dear, I will with all my heart.

Upon her earnest request, her husband prayed with her; and she seemed so affected with the confession of sin, which he made to be, as it were, the introductory part of his prayer, that from that time forward, he entertained great hopes of her being a true penitent.

He avoided being long, in respect of her weakness; but as he was never from her, either night or day, she caused him to pray with her almost every two hours; and sometimes would break out in short ejaculatory prayers herself; in which he could perceive, mingled with deep humiliation and confession, plain appearances of her having more hope of her future state than before.

Her husband, encouraged by this, in one of his prayers, making confession of sin, mentioned something of the errors and mistakes of youth, which we are hurried into by the violence of our passions, and the violent affection with which we entertain our pleasures and vanities; and then went on to a confession of the sin of rejecting the counsel of our instructors, and refusing to stoop to the just reproofs of those to whom we are committed by the consequence of our relation, or by our dependence upon them, and to whom it is our duty to submit; thus proceeding to point out, though gently, the sin she had been guilty of, in resisting the admonitions of her parents; imploring God's pardon for it, and that her eyes might be opened to see and acknowledge it.

As soon as this prayer was over, she turned herself towards him, and reaching out her hands to him, she embraced him with as great passion and earnestness as her strength would permit. My dear, said she, I bless God for what he has put into your heart to say upon the subject. I am convinced I have sinned greatly in that matter with my father: I am convinced! I am convinced! repeating the words several times, with very great earnestness, and abundance of tears.

Her husband told her, he was very glad to hear her say so much; that it had lain much upon his mind to mention it to her, but that he was loath to grieve her; but he hoped, that as God had been pleased to make her sensible of the evil of it, so he would, as of old, in the case of the great penitent David, no sooner give her a resolution to confess the sin, but add the comfort of his pardon. "I said, I will confess my transgression unto the Lord, and thou forgavest the iniquity of my sin."

She looked up with a smile at these words, and said, "God will forgive me, my dear, though my father won't." At which her husband said, "My dear, if God forgive us, it is not so much to us, if others do not; but I dare say, if your father heard you, he would not wait for any further acknowledgment. Shall I let him know it?" said her husband: "I know his heart

mourns for you." "My dear," said she, "I am in an ill condition to ask him for forgiveness now; but if he were here, I would do it as well as I could, with all my heart." And here her tears again interrupting her, she said no more.

Her husband found it was not proper to say much more to her at that time, her disorder being violent, so he withdrew; secretly pleased to hear her speak with so much earnestness and concern about her father; and immediately sent a servant to her father, with a letter to tell him, he desired to see him in the morning; and withal, wrote some account of the occasion. The father, though he took the news of her illness very heavily, for he still loved her very tenderly, yet received this part of the account with great satisfaction, and came early in the morning to the house; where his son-in-law gave him an account of all the particulars of his wife's disease.

But it was too late. Her fever had increased upon her with so much violence in the night, that when her father came into the room, she was speechless, and to all outward appearance, at the very point of death.

Her husband, though passionately afflicted at so sad a sight, yet willing to give her all the consolation he could; spoke close to her ear, that her father was come; but she did not seem to take any notice of it: he repeated it, adding, he was come to give her his blessing, and assure her, that he had forgiven all the breach between them; at which words she opened her eyes, and looked at her father; but closed them immediately, and remained speechless. "My dear," said her husband, "give us a sign if you understand us; would you have your father to forgive you?" (at which she lifted up her hand:) "and pray for you?" said her husband; at which she lifted up her hand again, and just opened her eyes, but could not speak.

This was a melancholy sight for two such near relatives to bear; nor did it afford any thing more than serves to our present purpose. The father prayed by her bed-side, and gave thanks for any appearance of mercy to her soul; and committing her into the hands of her Redeemer, they retired, expecting her departure every moment.

But Providence had otherwise determined; for though she lay in that condition two or three days, yet it pleased God, after that, the fever seemed to abate, and she came to her speech again, and in a few days more grew better, though so very weak, as made her recovery very slow.

Now a new care and anxiety seized upon her husband; who, though truly joyful at the hopes he had of his wife's recovery, which a few days before there was no room to expect; yet he could not but be fearful, lest her convictions should wear off with the sense of her danger, as is usual in the case of death-bed repentances; and that the near prospect of death now disappearing, her love of vanity and pleasure would now return with her health; and therefore, like one that truly loved her soul's advantage, as well as her personal welfare, he began early to put her in mind of the debt she owed to the goodness of God, which seemed to be giving her a new life; and to whom the hours He should now bestow ought to be dedicated, as given for that purpose. His often repeating these things gave occasion to the following discourse; which, though it suffered several intermissions from her weakness, yet being all to the same purpose, will be very well read as one continued dialogue. She began with her husband upon the occasion, as I have noted, of his often repeating the cautions against forgetting, after her recovering, the sense of her state, which she had upon her mind, when she was in expectation of death.

Wife. My dear, says she, I see what you are afraid of: you fear I shall forget God's goodness to me, as soon as I am recovered.

Husb. I hope, my dear, you can forget neither what you are, nor what

Wife. But I see plainly you are anxious about it.

Husb. My dear, do not take it ill: "We are not ignorant of Satan's devices. Our adversary, the devil, like a roaring lion, goes about seeking whom he may devour." We are all too subject to forget the vows of our afflicted condition: I am no otherwise afraid for you, than as we are all apt to do so.

Wife. But has he not "snatched me as a brand out of the fire?" Zech. ii. 2.

Husb. It is true, my dear.

Wife. Has he not "ransomed me from the power of the grave?" Hos. xlii. 14.

Husb. He has, I hope, ransomed your soul too.

Wife. "Has not my soul been precious in his sight?" 1 Sam. xxvi. 21.

Husb. May God keep the remembrance of it always upon your mind, my dear.

Wife. I am assured he will do so.

She breaks out into an ecstasy of thankfulness, and repeats the 2d, 3d, and 4th verses of the 103d Psalm. "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases. Who redeemed thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

Husb. Let me join, my dear, said her husband, Psalm lxxxvi. 2, 3, 5. "O thou my God, save thy servant that trusted in thee. Be merciful to me, O Lord, for I cry unto thee daily. For thou, O Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."

Wife. Psalm lxxxviii. 9, 10. "Lord, I have called daily upon thee; I have stretched out my hands unto thee. Wilt thou show wonders to the dead? shall the dead arise and praise thee?"

Husb. My dear, I will be an echo to all thy breathings of this kind. Psalm xcii. 1, 2: "It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night."

Wife. Psalm cii. 11, 24: "I said, O my God, take me not away in the midst of my days. My days are like a shadow that declineth, and I am withered like grass." Psalm cxvi. 1, 2, 3: "I love the Lord, because he hath heard my voice, and my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

Husb. "The Lord upholdeth all that fall, and raiseth up all those that are bowed down. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord is nigh unto all them that call upon him, to all them that call upon him in truth."

They continued thus in this blessed ecstasy of praising and giving thanks to God for some time every day; and whenever he came into the chamber to see her, he came always with some comforting texts of scripture in his mouth, which he had found out while he had been absent; and this way of conversation between them lasted till she was thoroughly well; when being come down stairs, and beginning to take upon her again the affairs of her family, after having been at church, to render more solemnly her thanks to God in public for her recovery, she called her husband to her, and began this short discourse with him.

Wife. My dear, now God has been pleased to give me a new life, and restore me to you, and to my family, it is my part to testify my thankfulness to his goodness, by a new way of living; and therefore I wish you would begin with a solemn giving thanks in the family, at your usual time of family worship.

Husb. With all my heart, my dear.

Wife. You shall see, my dear, I shall no more discountenance the service and worship of God in my family, as I formerly did, to my shame be it spoken.

Husb. Do not mention that any more, my dear; I hope it is forgotten above. He remembereth our sins no more; and it is meet it should be forgotten by me.

Wife. But I shall never forget to mention it with shame and reproach upon myself, as long as I live! and therefore it is, that I desire to be now the first to promote and forward that blessed work, which I was so much the hinderance of before.

Husb. I rejoice, my dear, at the encouragement you will give to our doing the duty of our station; but the bare performance of a course of worship, is the meanest part of what is required: our whole lives must be squared according to those rules which God has set us to walk by, that we may adorn the profession we make of religion, and "walk in the commandments and ordinances of the Lord blameless." Luke i. 6.

Wife. My dear, I am not supposing that the form of our duty is the substance of it; but as it is true, that there may be the outward performance without the heart, it is as true, that where the heart is engaged, there will be no omission of the outward performance; and therefore I first thought myself obliged to give you this assurance of my willingness to comply with the outward performance, and the rather because of what is past.

Husb. My dear, let us have no more reflections on what is past between us; the remembrance of it is, with great satisfaction, buried with me.

Wife. But indeed, my dear, you must allow me to look back with regret, and keep it always in my view: I shall endeavour to remind you of it no otherwise, than by showing you the reverse of it in my future behaviour.

Husb. That shall be a remembrance that will issue only in praise and thankfulness to God's infinite goodness; and in an increase, if that be possible, of my affection to, and delight in you, while I live.

Wife. First, then, my dear, be satisfied and assured, I have entirely done with the follies of my former life, and that I shall throw away no more time at the playhouse, or in gaming, those thieves of the affections, and prodigal wasters of time; which time I have learned to know the value of, at the appearance of eternity: and I hope I have now been furnished with knowledge from experience how to employ it to better advantage.

(He embraces her with tears of joy running down his cheeks.)

Husb. God of his infinite mercy support these resolutions.

Wife. My dear, why do you show a concern at it? Why those tears?

Husb. They are tears of joy, my dear; tears proceeding from a satisfaction otherwise inexpressible.

Wife. Are they not mingled with some doubt, and proceeding from some fear, that I shall break in again upon these resolutions as I have so often done before; and as many people do after their death-bed astonishments are over?

Husb. No, my dear: I hope God, in whose strength you have made these vows; will give you grace and strength to keep them.

Wife. My dear, those thoughts of mine are not digested into formal vows and protestations; things which often being made in our own strength, we are justly forsaken by the Divine assistance in, and are left to break and fall from, relapsing with greater violence into the very sins we in that manner abjure. But I find my heart so fully convinced of the folly and vanity of those diversions, the unsatisfying, uninstrucing pleasures in them, which at death we would give millions to retrieve; and the many other at-

tending snares they are inseparable from; that I look on them with the utmost detestation, and reprove myself with the greatest indignation at the influence which those things once had upon me.

Husb. My dear; this is a greater assurance to me of the stability of your resolutions than a thousand formal oaths and vows against them; which, as you well observe, being often made in our own strength, God is pleased, for our mortification, to leave us to break; and which also the devil never gives over soliciting us to forget and undervalue.

Wife. Well, my dear, I trust I shall never alter my opinion of these things; and you may, I hope, depend upon it that neither the practice itself, nor the company that used to make those things delightful to me, will ever be tolerable to me again.

Husb. My dear, you must be civil to your acquaintances.

Wife. Truly it will be with difficulty that I shall be so to some of them; and I shall miss no occasion of wearing out the acquaintance with them, especially that of Sir Anthony and my Lady Lighthead.

Husb. I believe, my dear, their company can be little diversion to you. I cannot think they ever really were: they have so little in them, I think it was impossible.

Wife. They have been engines in the hand of the devil to do me mischief, and to make me run a dreadful length in my own ruin, both soul and body.

Husb. It must be by mere drollery and mimic then, for they had neither of them any such thing as solid wit or agreeable behaviour.

Wife. It has been by that bewitching thing called gallantry and honour, by which, my lady especially, as it were, bantered me out of a sense of all kind of duty, either to God or man; made me think it below me to regard relative obligations, and ungenteel to be bound by the duties either of a child to my father, or of a wife to my husband.

Husb. She has done you no harm in the main, I hope.

Wife. She has employed me, my dear, these five years, in diligently laying up a vast stock for repentance, and making work for tears and reproaches as long as I live.

Husb. These things often end worse, my dear; I fear they will end worse with them.

Wife. If the end be any thing with me but ruin of soul and body, it must be the effect of infinite mercy and the free grace of God.

Husb. And is not that a blessed fruit?

Wife. But in the mean time it is a fountain of secret regret, self-abhorrence, constant reproaches, and sighs that break the very soul. This is the fruit I have of "those things whereof I am now ashamed."

Husb. A blessed fruit it is, however, in the end, namely, "The peaceable fruit of righteousness to the saving of the soul."

Wife. But what mortification! what regret! what havoc has it made in my soul! Here I have been an undutiful child! a terror to my relatives! a grief to my father and mother! the ruin of my brother!

(Tears stopped her speech for awhile, at the mention of her brother.)

Husb. Do not mention that now, my dear.

Wife. Not mention it! Yes, I must mention it! he is undone! and I was partner with him in his sin. Nay, I was worse than he! Why has God ruined him, and spared me? I was a rebel to my father, I have been a traitor to you, my dear, and above all, a forsaker of God, and a despiser of religion and all that was good! And why am not I destroyed rather than my dear brother?

Husb. But God that gives repentance gives also pardon! and, blessed be God, thou art now rejoicing in hope!

Wife. Yes, my dear, but what work is here for repentance,—not towards God only, but to every one else! I have asked forgiveness of you, my dear, and I ought to do it to my brother, and of my father, and they ought all to refuse me.

Husb. But I am sure we are all too glad of the occasion to entertain such a thought; where God is pleased to pardon, who is man that he should resent! I dare say your father forgives you freely.

Wife. Well, whether he will or not, it is my duty to acknowledge my fault to him.

Husb. My dear, you have done it already, and he is satisfied. He will be here to visit us to-night.

Wf. But that is not sufficient to me.

Husb. Here's your father come already.

Her father knocks at the door, and comes in; she runs to him, falls on her knees, and cried, "My dear father!" but fainted away, and could not speak a word more, and continued so ill afterward that she was obliged to be carried to bed, which put the family into a great disorder, fearing the return of her distemper. After she had lain some time, and was a little refreshed, she desired her father and husband to come up into her chamber. While she lay indisposed on her bed, her husband had related to her father all the discourse that had passed between them, which so affected her father that he could not bear giving her the uneasiness of further confessions; and therefore when she sent up for them, the father spoke to her husband thus:—

"Son, I desire you will go up first, and tell her, word for word, what I say to you as near as you can remember.—First, tell her you have related to me the discourse that has been between her and you, and that I am fully satisfied with and rejoice in the acknowledgment she has made of her former carriage to me, and of her design to acknowledge it further; that I already think it more than enough; that as neither her weakness on the one hand can bear it, so neither can my affection to her on the other hand bear any more submissions; and therefore I will not come up to her unless she will promise you not to speak one word to me of it more, but only hear what I shall say to her, and so put an entire end to it."

Her husband did so, and with much difficulty prevailed with her to promise; upon which her father being brought in, went to her and kissed her as she lay, and praying earnestly in few words to God to bless her, and continue his goodness to her, he comforted her in the following manner:—

"My dear child," said he, "I have acknowledgments enough, and am fully satisfied. My joy and comfort is, that God has given you a due and deep sense of your offences against him, and I hope has pardoned you also. Your offence against me is nothing but as it was a sin against him; nor had I ever any other resentment of it, but what common affection could have prevailed over. I rejoice that God has given you repentance, and I think it as much my duty to forgive you now, as I thought before I was obliged not to do it till you had acknowledged it; therefore I freely and heartily forgive you, as if you had never offended me; and I make but this one condition of my forgiveness, which I oblige you to comply with, namely, that you say not one word more by way of asking pardon; for as you cannot bear to do it, so neither can I bear to hear it.

She kept her word as to speaking, but abundance of tears testified how sensible she was of what her father said to her, and thus an entire reconciliation was made of all that was past, and she proved ever after, a sober, religious, and shining Christian, a dutiful affectionate daughter to her parents, a tender and obliging wife to her husband, and a careful instructing mother to her children.

The tragical part of this story remains, and will make the conclusion of this work. The subject is, the miserable wretched case of the young gentleman, the brother to this lady, and who had gone abroad, as has been said, but was partly by his wounds, sickness, and misfortune, but principally by his vices and extravagance, reduced to the last extremity of misery, had wasted his estate, sold his commission, lost one of his arms, and was brought to the necessity of writing to his father for subsistence, and for money to bring him over to England; of which the particulars will appear in the next dialogue.

End of the Fourth Dialogue.

THE FIFTH DIALOGUE.

In the last dialogue you have some account of the condition the young gentleman formerly mentioned was reduced to, in a letter to his sister, dated from Cambray; where he was under cure of his wounds.

It seems his extravagance had reduced him to the last extremity; and having had his arm cut off, and falling into a long fit of sickness after it, though he was exchanged by virtue of the cartel for exchange of prisoners, and so had his freedom, yet he could not be removed, and was at last obliged to sell his commission; after which, seeing himself reduced to great extremities, and the utmost misery, even of wanting bread, he wrote a second letter to his father; which being brought by a person who gave a particular account of his condition, moved his father to take compassion on him, and relieve him.

His letter to his father was thus:

"SIR:—As I have little reason to expect any relief from you, so duty ought to have moved me not to have given you the affliction of knowing my condition. Perhaps, however, while you may be moved with my disasters, it may be some satisfaction to you to see that he who went away without your blessing, is brought to the necessity of seeking to you for his bread. If it be your pleasure, that I shall perish here in misery, and friendless, I am ready to submit to the sentence from your mouth, as a just punishment; but if you have so much concern for my life, as to cause me to be brought over, that I may die in my native country, the bearer will acquaint you, how such undeserved bounty will be received by," etc.

The tender compassionate father, though he resented his son's treatment of him deeply enough, and steadily adhered to the resolution of never receiving him into his family, unless he acknowledged his first crime, namely, of withstanding the reformation of his father's house; yet being by no means obliged by that resolution, not to relieve him in distress, or to let him starve in a strange country, having inquired into the particulars of his circumstances, from the gentleman who brought over the letter, and understanding by him, that his son was reduced to the utmost distress, he immediately remitted money over to a Dutch merchant at Lisle, with orders to give him present subsistence, and to bring him from Cambray thither, in order to his being sent over to England; all which the said merchant effectually performed, and the poor reduced gentleman arrived at London soon after.

It was the very same day of his arrival, when he caused his father to have notice, that he was coming to lay himself at his door: but the father, though he had relieved him, and designed to take care that he should not want, yet judging it needful to let him know that his resentment had been very just, and that he was to be satisfied further, with relation to things past, before he could be restored to the state of an eldest son, if ever that was to be done at all, gave him the mortification of signifying to him

by a messenger, that he was not to be admitted to see his father, or to come into his house yet; but that he was to go to such a place, not far off, where a lodging was provided for him.

This afflicted him extremely; at first it threw him into a violent passion, expostulating with the messenger, in such words as these: What! has my father brought me thus far, but to trample on my misery, and to make his resentment sink the deeper? or has he brought me, like a criminal, to the place of execution, thus, as he may think, to do justice upon me! Why has he not suffered me to perish where I was, rather than come hither to die, with the more affliction and reproach? The messenger told him, his business was not to dispute with him, but to deliver his message; that he had no further instructions; and so giving the coachman directions where to go, he told the poor gentleman, he would go before to receive him, and took his leave.

The unhappy gentleman bid the coachman go on, and in a little time he found himself passing by his father's door: this struck him with an inexpressible grief, even into an agony of shame, anger, and despair; when in that very moment, his dream came into his mind, which he had related to his sister, and which is set down in the first dialogue of this part, namely, how that having his arm shot off, and being relieved by his father abroad, and brought over, though he came to his father's door, yet he would not take him in, but had ordered him to a neighbour's house, etc.

As soon as this revolved upon his thoughts, it immediately quieted him, and he broke out into this expression. "Well! now I see that nothing befalls us without the determinate will of that sovereign power that guides and governs the whole world: this was so long ago represented to me in a dream; how exactly is every step of it come to pass upon me! God is just! and it is my part to submit."

This quieted his mind for some time, and he went on to the house which his father had appointed him; where he found the servant, who, as he had said, went before; who helped him out, for he was so weak, he could hardly go; and coming into a chamber provided for him, fetching a deep sigh, he threw himself on the bed, without speaking a word; and in this condition he remained all that night, and part of the next day: nobody coming to him, but the people of the house, who were however directed to attend him, and supply him with necessaries.

In the evening he heard a coach stop at the door; and soon after a lady coming up stairs, who was brought up into his chamber, and whom he presently knew to be his sister. She found him very weak, sitting in a chair by the fire, leaning his head upon his hand, and his elbow on a table that stood by him, his eyes fixed on the ground; his countenance to the last degree dejected, pale, and thin; and, in short, as like a spectre as any thing that is real flesh and blood could be supposed to be. As she came forward into the room, he lifted up his eyes, and said only this word, Sister! and would have risen up, but had not strength. She designed to have embraced him, but when she saw him, she was frightened and amazed; and sat down over against him at some distance, being ready to swoon away. At the first she could hardly be convinced it was really her brother; and when she was satisfied of that, the very seeing him in that condition struck her with such grief, that she could not speak a word to him for a great while. Being recovered a little, "My dear brother!" said she, and would have gone on, but she burst out into tears. However, these transports, which the surprise of seeing him in such a condition, might very well be supposed to work in so near a relative, being a little over, they began to discourse a little together; and after the usual questions concerning his health, and the proper remedies to be used to recover his strength, and the like, the following dialogue contains the substance of their discourse.

Sist. Dear brother, but what makes you so dejected? and why have you lost your courage so much at your disaster? I hope, by taking care of yourself, and proper remedies being used, you may recover. But if your spirits are sunk, you will fall under the weight of your own melancholy, and be lost without remedy.

Bro. Dear sister, not all my disasters, not the loss of my arm, or the cruel operations of the surgeons; not the having wasted my estate; not my being reduced to the want of bread; not all that has befallen me, or that could befall me in this world, has ever been able to sink my spirits, and cast me so low as this part of my tragedy.

Sist. What part, brother?

Bro. Why, that my father, who kindly relieved me, when I wrote to him in my distress; who ordered me to be brought home, as I thought, that according to my request, I might die in my native country, should, instead of that common compassion, which nature dictates for men in misery, bring me hither, but just as they do malefactors, to die with the more shame; and not suffering me to come within his doors, should send me hither, as it were, to an hospital to be kept upon his charity; like one, who, although he would not have starved, he had relieved, not in favour, but that he might die with the more exquisite tortures of the mind. This he could not but know such a thing would produce, and must produce in a soul that has any sense of misery left.

Sist. You lay it too much to heart, brother; that is not my father's design.

Bro. Yes, yes, that is the design; why else had he not ordered me to some hospital, or place of retreat? some place where I need not have been a spectacle to, and the reproach of his servants, and the contempt of all my acquaintance? But he shall have his full satisfaction over me; and I will, as I dreamed I had done, cause myself to be carried to his gate, that he may say he had the pleasure to see his eldest son die at his door.

Sist. Your grief permits you not to make a right judgment of things: I beg you will weigh the circumstances of every part, and you will find my father has quite other designs toward you.

Bro. It cannot be, sister! for why this triumph then over my disasters! it is impossible!

Sist. You cannot think so hardly of my father; you should rather conclude, that his bringing you so near him, is in order to restore you entirely, and a little patience would give you light into that matter.

Bro. Has he given me so much as the least intimation of it? On the contrary, has he not brought me to pass his very door, and sent his messenger to command me to come no nearer to him, nor himself so much as vouchsafed to see me?

Sist. You should consider, brother, the terms on which you stand with my father, with respect to your going away; and the obligation he is under of expecting some terms, before you are restored.

Bro. I know what you mean, sister. I could have made any submissions, had he not brought me thus, as it were, upon a stage, to be a spectacle to all the people; and make a private breach become public, by a scandalous penance. Now I can never do it, though I were much more convinced of the crime than I am; it is impossible! No, I cannot do it!—if I starve here.

Sist. Dear brother, do not talk of that; you shall not starve. I have had too much hand in your miseries to suffer you to starve, though my father would; but you will not find my father inclines to any thing unkind. But, dear brother, you are, I hope, too sensible of the mistake we both committed, to be unwilling to give my father that small satisfaction he requires; which is but a bare acknowledgment of having done amiss. I have done

it with the greatest sincerity, and with the greatest peace and satisfaction to myself in the world: to tell you the truth, I had really no true peace or satisfaction till I did it.

Bro. Well, sister, before I speak of that, let me observe to you, that your words put me in mind of my old dream again; which, you cannot but remember, I told you of at my aunt's; and it is fulfilled in every part; for I am brought to my father's very door, and being refused leave to come in, I am sent hither to be kept as in an hospital under cure; and you only, just as I dreamed, are come to visit me, acknowledging you have submitted to your father, and persuading me to do the same. God is just, sister! God is just! and I have brought all this upon myself! But my father is cruel, and tyrannizes over my distress, and that I cannot bear.

Sist. Dear brother, it is very wonderful, and I have often thought of that dream, and of my aunt's prediction also, about the same time, namely, That you would be brought to want bread, and to beg of my father to relieve you; though I was in hopes it would never have come to pass.

Bro. It is a testimony that nothing befalls us with out an invisible hand: I acknowledge His justice; yet I cannot but think, that my father is very severe, and indeed very cruel.

Sist. That is, because you take the first part of this affair, without the subsequent, which is in his design; and which I hope will make all end well still, if you can be persuaded to act with temper and patience.

Bro. That is upon supposition, I perceive, that my condition will oblige me to make the utmost submissions, merely for want of subsistence, whether I am sensible of the crime or not.

Sist. Dear brother, I hope you are sensible of it. If such judgments as you have met with, cannot make you sensible, nothing will! However, as all your dream is come to pass, I shall fulfil the rest, by which, besides my respect to you, that excuse shall be taken away, namely, that you are necessitated to make submissions for bread: I hope you will do it from a mere sense of the sin, and of God's anger and justice, as well as of your father's displeasure. And that you may not be in a necessity of doing it otherwise, take that part of your dream too, for your present comfort, for you dreamed I brought you some money.

(She puts a purse of gold into his hand.)

Bro. Dear sister, you are too kind; but I am past this kind of consolation.

Sist. As you are reduced to want necessities, you cannot be past receiving some satisfaction from a supply.

Bro. If with my estate, I had lost all sense of honour, were grown as low-spirited as I am low-circumstanced, I might cringe and stoop as a beggar at a door; but if my father seeks to suppress the soul, by the afflictions of the body, as it is more cruel in him, so it is insupportable to me, and I must deliver myself, sister.

Sist. If you had not at first disobliged him to the highest degree, you would have had reason in what you say: but you cannot call his carrying it thus to you now, an imposing upon you, or insulting your misery. I know it is not in his nature to do so. If it had, brother, why did he answer your letters, send you relief, be at the expense of bringing you over, and providing for you here: has not his pity saved your life?

Bro. But is not this way of giving life worse than death? I know how to deliver myself: he that dares die, knows how to revenge himself of all the world.

Sist. That is talking more like a soldier, brother, than a Christian; nay, according to the notions of philosophy, which you and I used to talk of, it is talking like a coward, not like a man of courage, since what they call courage, consists in sustaining the mind, under the most pressing afflictions; and passive valour is the greatest evidence of true magnanimity; whereas,

he that destroys himself, is a coward, and dies for fear of the bitterness of life.

Bro. There are some circumstances which may overcome even human nature itself, and among these, to be insulted in distress, is the most insupportable: I could die by torture with much more ease.

Sist. But, dear brother, you put the most false construction imaginable upon your present circumstances. My father has put no insult upon you, and means you none; you know the just engagements he is under, bind him to what he does.

Bro. Is it no insult, sister, to bring me to his own door, and then send a servant to tell me, I must not be taken in, but go to such a place?

Sist. Had there been nothing between you before which makes that proceeding reasonable, it might have been thought hard; but you cannot but own my father has been provoked.

Bro. You were of another mind once, sister.

Sist. Dear brother, I acknowledge it with the greatest affliction imaginable, that I was doubly unhappy in being so; that I was too much the wicked instrument to encourage you in that course, which has reduced you to this misery; and it has cost me more tears than you can imagine, to think that I that loved you dearly, should have so much hand in your ruin.

Bro. It has cost me more blood, than it has cost you tears.

Sist. That may be true too; but my repentance has been severe enough.

Bro. And pray how has it issued? I wish you would give me the short history, that I may judge how to regulate my conduct by yours.

Sist. I was your unhappy pattern before: I pray God may extend the same grace to you now, that as we sinned together, we may be witnesses together of our repentance. My case is thus:—

(Here she relates to him all her own story, from her marriage to her reconciliation with her father, as related in the dialogues foregoing.)

Bro. Your story is very remarkable! Indeed your husband's conduct must be admired. But, dear sister, my father did not deal with you as he does with me: if he had, it would have fired your spirits, and filled you with indignation, rather than have engaged you to an acknowledgment

Sist. You misconstrue my father's intentions extremely.

Bro. What misconception can it be? Am I not here? Was I not brought to his door? Was I not shut out, and turned here, after five years' absence? Has my father, or mother, or any of the family, come, or so much as sent a servant, to see me?

Sist. Dear brother, do not let your passions be your temptations: I am come to see you.

Bro. You are like yourself, kind and good! but what is that to them?

Sist. You are supposing then, brother, that I came without my father's knowledge? No, brother; I came to discourse with you, that you may be easy, and that my father may have room to act what his own compassionate inclinations move him to, and to receive you with the same freedom and affection that he did me.

Bro. Then I am not to treat with you now as my sister, but as an ambassador, or a mediator.

Sist. I entreat you, dear brother, let us be serious; it is for your life.

Bro. My life! alas! that is not worth a treaty: I wish, as it is in my power to give it, it were in his to take it: you should see I would die like a son, but scorn to be fed by his charity.

Sist. But, brother, I am not treating with you on the subject of charity: I will protect you myself from the need of any one's charity: but as the foundation of this breach was wrong, and as I hope you are now convinced of it, as well as I am, I would fain persuade you to a dutiful accommodation with my father, who is ready to abate you the ceremony, if he can

but have the reality of repentance as God and your duty call for; and that you may do this freely, and under no pretence of being reduced to it by your circumstances, I brought you the relief you have; nor shall you be suffered to want, let it go how it will.

Bro. What would you have me do?

Sist. Your own sense will dictate that to you.

Bro. I acknowledge I am very sorry I have given him offence, and especially that I went away without his leave; methinks what I suffered for that crime, should be enough.

Sst. You may be sure I shall relate this with all the advantage I can to my father; but the matter itself is so plain, the message you might send would as plainly put an end to it.

Bro. What plainer could I say?

Sist. Nay, brother, you do not want me to dictate.

Bro. You would have me say, I acknowledge I gave him just cause for all he did; that I acted very wickedly in opposing him in his family orders; and that I beg pardon of him, and so fall down on my knees, etc. Dear sister, if I should, I am such a cripple, I could not get up again.

Sist. Dear brother, I am sorry to see how it is with you: I see plainly it is not in your heart; and all that is in appearance, will be from the lip outward: what can I do?

Bro. I could have made many submissions, if he had not brought me hither to do it in this manner; but death, I think, would be a much easier portion to me now.

Sst. It is in vain for you and I to dispute it, brother; tell me then what I shall say for you, or what I shall do for you.

Bro. Say as above, which is the truth, that I regret so much the usage of me at last, that I have nothing left to do but to satisfy my father, that I will be as short a burden to him as possible.

Sst. Dear brother, I cannot carry such a message: consider something fit for me to say, and do not provoke him at last, when you are just casting yourself upon him.

Bro. Tell him, then, what your kindest thoughts of me can suggest; only not omitting to let him know that the repulse I have met with here, is greater to me than all that has befallen me; that I was prepared to have asked him pardon, and in general I will do so still; but that this has put me past all temper: tell him just so, and let it issue as it will.

Sist. It is an uncomfortable message for me to carry; but I must do as you bid me.

Bro. I cannot say less without feigning a temper, which, if I should see my father, I cannot make good, or act over again; for I cannot counterfeit; and if I say more, you will not be willing to carry the message; therefore let it go so, come of it what will.

Sst. If I decline carrying any message, it is for your sake, that I may not injure your interest with my father, and for no other reason.

Bro. I know it, sister, and understand it also: I hope you do not take amiss what I said.

Sist. Not at all; I am only grieved that I do not see a prospect of doing you all the good that I would do.

Bro. I am such an object now, that I do not see what condition to desire, sister. Had my father received me kindly, I should not have behaved unworthy of him, though in so ill a condition; but this indignity has placed me so far below any thing of a son, that I shall be the contempt of his servants, if I should come in.

Sst. What then shall I ask of him?

Bro. Nothing, sister, nothing at all; let him do just as he pleases.

Sist. Dear brother, you act just the desperate part now; where will it end?

B.o. In the grave, sister, there I would have it end.

Sist. I am sorry to see you so obstinate in your own ruin; however I'll do as well as I can for you.

She leaves him in this humour, not being able to obtain any thing of him; and goes directly to her father, who was waiting impatiently to hear what his son had said to her, being himself disposed to have treated him with the utmost kindness and tenderness. As soon as he saw her, he began thus:

Fa'h. Well, child, have you seen your brother?

Daugh. Yes, sir, I have seen a miserable object; I am glad you did not see him at first.

Fath. Why so?

Daugh. I believe it would break your heart to see him. He is lame with a wound in his knee, one arm cut off, thin and lean as one dying of a consumption; he looks pale and melancholy, and indeed is to the last degree dejected and disconsolate; and withal he is mean and shabby in his clothes. I never saw such an object.

Fath. But what temper is he in?

Daugh. An accident has disordered him, otherwise he is as he used to be.

Fath. What accident?

Daugh. Why, the servant you sent, surprised him, with telling him too hastily, that he had ordered him to a lodging, and not to bring him home; and then to increase it, the coach very unhappily drove by the door here; and it grieved him so much, to see himself brought to his father's door, and could not have leave to come in, that he fell into a violent passion; the people say, he raged so much all night, though they knew not at what, that they were afraid he would destroy himself; and he lays it so to heart still, that it grieves me: I know not what to do for him!

(She weeps.)

Fath. I heard, indeed, that he flew out into a passion. The fellow was not authorized to deliver his message insolently, and also to bring him by the door; there was no need for that; but as for not coming in, he knew my terms for his return; and I know that he expected no other before he came over; but he might easily think my bringing him hither was in order to receive him kindly, and make his submission as cheap to him as I could.

Daugh. He would have scrupled no submissions, I believe, if this had not happened.

Fath. But he does now, it seems.

Daugh. No, really; he bids me say to you, that he is very sorry he has given you offence, and especially that he went away without your leave; and that he will ask your pardon with all his heart.

Fath. But, child, does he come to the main point? will he acknowledge his sin against God and his father, in resisting the just measures taken for the reformation of our family, and his leaving the house upon that account, for which I solemnly declared to him, that if he went away upon that score, he should never return but as a penitent.

Daugh. I hope, sir, you will construe his asking your pardon in general to contain all that.

Fath. Why should I construe it, child, a way that he does not desire it to be understood? for I have some information already, that he resolves the contrary.

Daugh. I am in hopes, sir, he will not declare that; and I hope you will let his condition plead a little for him: misery disorders our minds, as well as our bodies.

Fath. But if his misery will not allow him to make so just an acknowledgment, and he will not free me from the engagements which he knows I am under, it is he refuses to come in; it is not I that shut him out. It

is a sad sign, if so much suffering has not reached his heart, to convince him of his sin.

Daugh. Perhaps he may better, sir, when his concern at this accident is a little over: I am loath to afflict him; for he is so weak, I fear disturbing him may kill him.

Fath. I could find it in my heart to go to him myself.

Daugh. I cannot say, sir, whether it may be better or worse. If he be in temper, it must needs be to his advantage to have you see him; but if his disturbance at this affair is not over, though he be so low reduced, I fear his obstinate temper.

Fath. What, does he think that I take occasion from his misery to force him into a submission?

Daugh. I cannot say, but something of that is upon his mind.

Fath. Come, then, I have thought of an expedient to remove his resentment; for I will not leave him the least room to complain of me, nor indeed do I desire or value a forced submission: if God has not wrought a change upon him by his afflictions, it is not my forcing him that will do any good. If he makes any acknowledgments from the power of his present necessities, they will be but hypocritical and insincere; and such a kind of penitence as will not be acceptable to God, I am sure will be very unsatisfying to me.

Daugh. That's very true, sir.

Fath. I'll tell you what you shall do; go back to him, and tell him, I had no design to put any affront upon him, or to oppress him in his affliction at all; and if my servant behaved ill to him, it was without my order.

Daugh. That will be a great comfort to him, I dare say.

Fath. Then tell him, he knows the reason why I cannot agree to take him home; which reason it is in his power to remove when he pleases. Tell him, that when he thinks fit to remove it effectually, he shall be received with as much affection and kindness as he can expect. He can complain of no force or ill usage on my side.

Daugh. Indeed, sir, I must acknowledge for him, it is more than he can expect! I'll carry him the news and remove him this very night: for he will break his heart if he stays there; he reckons that he is only sent into an hospital. But whither shall I remove him?

Fath. Wherever he will go.

Daugh. Are you pleased, sir, that I shall carry him home to my house?

Fath. I'll direct nothing in that.

(She goes away to return to her brother, and coming up to him, finds him on the bed.)

Sist. Brother! what, are you not well.

Bro. Never worse, in body and mind.

Sist. Come, will you get up?

Bro. I cannot without help: I am an emblem of mankind; they can fall when they will, but cannot rise without help.

Sist. Come, I'll help you up. Alas! you are no heavier than a little child. (She lifts him up.)

Bro. Well, have you seen my father?

Sist. Dear brother, we have such a father, as no children in the world but us could ever offend.

Bro. Why, what does he say?

Sist. He is very angry with his servant for treating you so rudely, and bringing you up to the door; and will probably turn him out of doors for it.

Bro. Sister, I am willing enough to construe every thing my father does in the best sense: but you mistake me; the servant did not behave rudely, nor was it his fault that I was brought up to the door; the servant only

did his message. It was the nature of the message, that was my surprise; and for the rest, it was only casual or providential.

Sist. Well, brother, however, my father says you quite mistake him. He says he should have been very glad if your own inclinations had led you to give him the satisfaction which he thinks is your debt; but it must be God's work, or it can be no satisfaction to him; and therefore, he leaves you to your liberty.

Bro. What does my father call liberty, sister? He leaves me to my liberty; that is, either to submit or starve; come on my knees to him, or beg: is this leaving me to my liberty?

Sist. Dear brother, see now how your passions and impatience misguide you. My father is none of those tyrants: he says, he hopes God may still open your eyes; that repentance is God's gift, it is not in his power to force it; that however you refuse or decline your duty to him, he will do his duty to you, and leave the issue to time. To this purpose he will allow you fifty pounds a year, for your subsistence; and has sent you ten pounds for your present supply: and as you know the conditions of reconciliation to your father, he says you have the keys of his door, and the key of his affections too, you may come in when you please.

Bro. Did my father say all this?

Sist. Yes, indeed; and if I had not prevented him, I believe he would have come and told you so himself.

Bro. Why did you hinder him?

Sist. Why, brother, I was afraid of your passions, lest by too warm expressions you should do yourself a prejudice, and lessen that affectionate concern he has for you. I know the different influence of words, as they are well and ill placed.

Bro. I am easily overcome by kindness, never by violence.

Sist. Will you not allow your father the same effect of flesh and blood.

Bro. Had my father come hither in that temper, and said those words you say from him, I should have thrown myself at his feet, with more submission than he can expect.

Sist. Then I am sorry I hindered him; I'll go and fetch him still.

Bro. No, do not do that; I cannot promise for myself at second hand.

Sist. O brother! you have not a sense of the crime, though you have some sense of the kindness. Will you tell me what course you will take?

Bro. Any course you shall direct, only to remove me from this place.

Sist. I doubt not it grieves you to look out of the back window, and see your father's garden gate.

Bro. Many other things make this place hateful to me.

Sist. Come, you shall come home with me to my house: I am sure my dear will make you very welcome.

She takes him home in her coach, where she used him with all imaginable kindness and tenderness, but could never bring him to any sense of his duty to God, or his father. After some time, having still his allowance from his father, he grew melancholy and disturbed, and offered two or three times to destroy himself: but being recovered from that, he removed from his sister's; and God having not pleased to grant him either the grace of repentance for his former sins, or to prevent future, he fell into an extravagant life, ill company, and drinking, and died in a miserable condition. atheistical and impenitent; having never seen his father, nor so much as desiring it, till on his death-bed, being delirious, he cried out for *his father! his father!* and that he had abused his father; and begged to see his father, that he might ask his forgiveness. But he died before his father, who happened to be in the country, could be sent for.

Editorial.

SAINTS.

This is one of the most ancient, as well as one of the most descriptive, titles of the people of God. As *saints* his people were known far back in the Old Testament history. By this title they were designated down to the close of that dispensation. When the New Testament Church was established, there was no name by which those who were identified with that church were more commonly known than that of saints. This fact is manifest to any one who reads with any care the epistles of the New Testament.

The early history of the church of Christ after the days of the apostles, and the Catacombs of Rome and elsewhere, teach us, that this was the name by which God's people, in those early days, especially, desired to be called and known. And although in the ages that have intervened, and at the present time also, this name has gone somewhat into disuse, yet it has lost nothing of its significance and importance. There is perhaps no title that is really more descriptive or appropriate; and we can freely say, that it is to be regretted that it is not now in more common use. We who are professing Christians ought to call ourselves saints, and we ought to insist upon being known by this name. It would at once distinguish us from the world. It would remind us of our position and character, and would point us to our holy destiny in heaven. It is, we trust, then, with no ordinary interest, that we ask the reader to follow us while we inquire, Who are saints? and what are some of the lessons connected with this name?

First. *Who are saints?* In the scriptures of the Old Testament, there are two terms in the original which are usually translated in our version "saints." One of these means literally, kind, merciful, benevolent, and is applied both to man and to God. It is usually applied to men, and is employed to describe them as kind, merciful, benevolent, pious and godly, or as the pious worshippers of God. The other word, which in the Old Testament is translated "saint," means literally clean, pure morally, and then consecrated, or separated from a common use, or from common persons or things, and devoted to God. The word is often applied to God himself, in which case it can only mean holy, absolutely pure and worthy of reverence. It is oftentimes applied to the angels that have kept their first estate, and as descriptive of these, it means morally pure, free from every stain of pollution, and bearing the image of God. The word not unfrequently is ascribed to those persons and things which were externally separated from the common throng and from a common use, and which were consecrated to God. In this

sense, the whole people of Israel, their land, their temple, their altar, their priests, prophets, etc., were called holy. As applied to these, the word meant simply ceremonial or outward purity, separation and devotion to God. The word was frequently used in relation to persons and things when it had no other meaning than this. Indeed, we may safely say, that this was the common meaning,—that the word in the great majority of instances, as employed in the Old Testament in reference to persons, places and things, meant separation from that which was common: consecration and devotion to God.

When applied to persons, however, we cannot say, that it never meant any thing more than ceremonial purity, separation from the world, and consecration to God. That the word does include moral and spiritual purity, we have seen in the fact, that it is used to describe God himself and the holy angels. The idea of moral purity is in the word. And when it is applied to the people of God, we cannot doubt that in some instances, at least, it is intended to describe their moral character. When the Psalmist says, in the 16th Psalm, that his delight is in the *saints* of the earth, and calls them the “excellent,” we cannot doubt that by the term “saints” he describes not only their separation and consecration to God, but also their personal character as holy. We know that this is not the prominent, perhaps not the primary idea of the term. But while the word primarily means separated and devoted to God, yet it, in some instances, includes the effect of this peculiar relation of his people to him, as persons of his choice, set apart from the rest of men for this very purpose, and hence includes their personal, moral and holy character. This seems to be the meaning of the word “saints” in the Old Testament. Applied to persons, it denoted those who were separated from the common herd of mankind, set apart from the world, and devoted to God, and, in some instances, included the idea of the effect of this peculiar relation, or the holy character of the persons thus consecrated.

Coming forward to the New Testament, however, we find a word employed in the original which is intended to express the ideas of the corresponding one in the original of the Old Testament. Hence, as Elliott remarks, Christians are called saints apparently in three senses:—“1st, generally as members of a visible and local community, separated from the rest of men around them, united in a common outward profession of faith, and devoted to God. In this general sense, Paul persecuted the “saints” which were at Jerusalem. In this sense, a contribution was made by the gentile churches for the poor “saints” there. In this general sense, Peter visited the “saints” which were at Lydda.

“2d. Christians seem to be called saints, in a more specific sense, as members of a spiritual community. In this sense, Paul calls the Colossians “elect of God,” “holy” “saints,” “beloved,” and intimates,

that Christ had forgiven them. In this sense, it seems to be that Peter calls those to whom he wrote, a "chosen generation," "a royal priesthood," "a holy nation," a nation of *saints*, a "peculiar people." It is true, that this expression may be interpreted as applying to those who were outwardly chosen, separated and devoted to God. It may describe what they were by profession; but it seems to denote those who are more specifically the members of the spiritual community. Be this as it may, Christians are,

Thirdly, sometimes called *saints* when the intention is to describe them as having personal and individual sanctity. With this meaning, the Apostle uses the term when speaking of himself and the Ephesians. He says, "According as God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love,"—that we should be *saints* and without blame before him in love. Here the word "holy" or *saints* must be intended to describe those who are personally holy; for these are to be "before God without blame." This could not be said of those who were merely separated from the world and externally consecrated to God." The persons to whom Paul writes at Corinth are "called to be *saints*." The words *to be* are not in the original; and the translation literally is, "called *saints*." The called here and always, when God is the one calling, are the effectually called, as distinguished from the merely externally invited. *Called saints*, means constituted *saints* by the effectual calling of the Holy Spirit. And, indeed, we may say, that the word *saints* in the New Testament is not only in this instance, but commonly expressive of inward purity and consecration of the soul to God. When, therefore, the apostle addresses the Corinthians as "*saints*," we are not to understand that he expresses nothing more than external devotion. He intended to assert that, and also the additional idea of their inward purity and consecration of soul to God. By this we are not to understand him as declaring that absolutely all those whom he styles *saints* were inwardly pure, their souls devoted to God. He speaks of them, (this is the uniform style of the New Testament,) according to what they were by profession. They professed to be *saints*, and they are "called *saints*." And in giving them this designation, Paul intended not only to declare their outward separation from the world and consecration to God by profession, but in addition to this their inward purity and devotion of their souls to God. In this condition, they were called *saints*. In this condition, they were *saints*,—holy by profession, holy in heart. And hence these very persons are said to be sanctified in Christ Jesus,—in union with him. They called upon the name of Christ. He was their Lord, and they had received grace from him; for which the apostle thanks God. The persons who are thus described are *saints*. And they are more than externally devoted to God: they

are true believers, and the Spirit of God is working holiness in their hearts.

Saints, then, are so called primarily, because they are a "community separated from the world and consecrated to God. But, agreeably to the nature of the Christian dispensation, this separation is not merely external. They are assumed also to be separated from sin; that is, morally clean, pure, and consecrated in heart to God. And as the impurity of sin is two-fold, namely, guilt or liability to punishment, and pollution, those who are freed from sin, who are saints, are cleansed from guilt by expiation and from pollution by the Holy Spirit." (Hodge.) Not that their cleansing is as yet complete, but it is begun, and is going forward. They are predestinated to be holy; they are called unto holiness; they have the Holy Spirit working in them; their complete cleansing and preparation for heaven is assured, and hence they are called *saints*.

To sum up all, then, the saints are primarily those who are separated from the world and by external profession devoted to God. In addition to this, and in connexion with it, they are cleansed from the guilt of sin by the expiation of Jesus,—are renewed by the Holy Spirit, have the work of sanctification going on in them, and are on the way to perfect holiness, and of course perfect happiness in the enjoyment of the infinitely holy God. These are the saints. This is their relation to God, their spiritual condition, and this is their glorious destiny.

II. *What are some of the lessons connected with this name?* 1st. Those who have not made a profession of religion have not the slightest claim to be regarded as saints. We have just seen, that the saints are those who are separated by profession from the world, and are devoted by profession to God, and are cleansed from the guilt and pollution of their sins. Now, non-professor, what claim do you imagine that you have to be regarded as a saint? Do you say, that your guilt is taken away by your faith in Christ, and that your pollution is being removed by the sanctifying influences of the Holy Spirit? What evidence have you of this? What evidence do you give of it? The proper testimony would be your separating yourself from the world and publicly devoting yourself to God. It requires this to make you a saint in the light of the Scriptures; and without this, you have no right to call yourself a saint. You cannot fairly be regarded as one. Then must we conclude, that you are not a saint. This is the only conclusion at which we can fairly arrive. What then follows from this? The conviction must be, that you are not saved. And if you continue in that condition, you cannot enter heaven; for without holiness, no man shall see the Lord. Without being a saint, you cannot go to heaven.

2d. A mere profession of religion does not make you a saint. We

fancy that some of our readers may have just now been beginning to comfort themselves with the assurance, that it was well with them, that they were saints, because they have made a profession of religion. They have separated themselves from the world, and they have publicly devoted themselves to God. They are in the visible community of believers, and hence they are saints;—all is right with them. Let us say, dear reader, that if you are coming to this conclusion, it is rash, it is dangerous: in your case, it may be fatal to your happiness. It is true, that those who have made a profession of religion are in the New Testament called saints,—so called, because they are in the visible community of God's people. But they are so called because it is taken for granted that they are what they profess to be. This, however, does not necessarily follow. The 1st and 2d epistles to the Corinthians and other scriptures give tolerably clear evidence, that some of those who were in general called saints were not such. Be this as it may, it is true that they are not all Israel who are of Israel, and that is not circumcision which is outward in the flesh, but that which is inward and by the Spirit of God. They are not saints who are merely such by profession. They have a part of that which is necessary to constitute them saints; but only a part. They have the external,—the separation by profession from the world, and devotion by profession to God. But all this is worthless, because it does not proceed from the right motives within. The inward purity and consecration of soul to God are wanting. The freedom from guilt and pollution, the working of the Spirit in the heart, and the indwelling, sanctifying power of the Spirit, are absent. Hence such are not saints. If you, dear reader, are relying upon your profession of religion, you are, indeed, sadly mistaken.

8d. This name may well cause us to have fear in relation to many professors of religion. Saints are separated ones, set off by their own voluntary act from the world around them, joined to the people of God, pure in heart, and consecrated to Him. These are saints; these are they who are on the way to heaven. Reader, let us candidly look at this matter. It is vital to us. Do all professors of religion,—do the large majority of professors of religion, give evidence that they are properly entitled saints? Can we say, that they are separated from the world so as to be manifestly distinct? They profess to be; but are they in reality? Do they give evidence of this? Are they consecrated and devoted, heart and soul, and life, to God? Do they regard themselves as given up to Christ,—themselves as not their own? Their time their talents, their energies of body and mind, their influence, their wealth, their all, consecrated to him? Do they give evidence of their purity of heart, their growing holiness, their advancing towards heaven? Must we not candidly confess, that there are not a few in regard to whom grave doubts cannot but be entertained? Must we not be fear-

ful that the name saint cannot properly be attached to them? This of course is equivalent to being in doubt in relation to their salvation. Finally,—

4th. This name *saints* belongs equally to all who rightly bear it. If you, reader, are a saint, you are as truly one as was David or John the Baptist, or Paul, or the beloved disciple. We have said in these remarks, that God's people were, in Old Testament times, known by this name: not simply some favored ones of them; but this was the general name, equally pertaining to all who were truly God's children. We have also said, that this was the common title of Christians in the early history of the Christian church,—not of some specially advanced ones, but the common title of all. As time rolled on, and the church became corrupt by its connection with the state and the world, and by the introduction of the heathen masses into its folds, this good name came to be restricted to “those who were bishops, or who held high places in the church, and also to departed heroes of the Christian faith, especially the martyrs of the early centuries. Still later it was confined to those who had extraordinary piety, who lived secluded ascetic lives, and who did great service for the church. “Those, and those only, were admitted to the calendar of the saints who, although not persecuted, nor called to die as martyrs, yet retired from the world, persecuted their own flesh, overcame evil spirits, and professed by these means to attain to great holiness. In these ways, it came to pass, that in time, in the Roman Catholic Church, the virgin Mary stood at the head of the heavenly chorus as saint, and was crowned as queen by the side of her divine Son. Then apostles and evangelists, the proto-martyr Stephen, and the martyrs of the first centuries. Then patriarchs and prophets of the Old Testament down to John the Baptist, and afterwards eminent hermits, anchorites, monks, missionaries, theologians and bishops, and in general those who distinguished themselves for piety or eminent labors for the church. These were exalted to the dignity of saints, and were made intercessors in heaven. The name saints was attached only to the prominent among the dead, and was dropped from among the names of God's people on earth.” (See Schaff's Church History.) Through fear of giving countenance to the Roman Catholics, Protestants have been almost content to let this most significant name go out of use. We ought to revive it and call the people of God by it, as we call them Christians. And we should call not only some of the prominent ones saints, but all who give evidence, that they are true believers. If you, dear reader, are truly a believer in the Lord Jesus Christ, you are as truly a saint, though not as far advanced, as the most eminent man of God on earth or in heaven. If you are a believer, however humble, you are rightly called a saint; and if you are a saint, you have an inheritance among all them that are sanctified,

and you are on the way to enter upon the "inheritance of the saints in light,—an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved for you in heaven."

UNION WITH THE PRESBYTERIAN CHURCH.

The committees appointed by the General Assembly of our church, and the General Assembly of the Presbyterian Church have met, and the results of their conference have been laid before the public. There was a failure on the part of the committees to agree. They concluded to lay their report before the respective Assemblies. The matter will come before these bodies at their ensuing meetings, and will doubtless receive merited attention on the part of both.

In the mean time, but little has been said or written in relation to the conclusions at which the committees have arrived. The only article of any length that we have noticed in any of the periodicals, appeared in the *Presbyterian Banner*, of April 5th. A writer, signing himself "LIBERTAS," discusses the report of the committees at considerable length. We would not direct attention to this article, were it not that the editors of the *Banner* endorse its sentiments, and affirm that it expresses the mind of their church in relation to the action of the committees. They say, "The results of the conference between the committees of the United Presbyterian Church and our own seem to meet with small favour: we have yet to hear the first voice of approbation. Our correspondent, 'LIBERTAS,' in another column presents the view generally held by the members of our church in regard to the matter."

If the editors of the *Banner* be correct in their judgment, in relation to the views of their church, (and we have no reason to doubt that they are,) the article of "LIBERTAS" assumes an importance far beyond the expression of an individual opinion. It is believed to be the judgment of at least a large majority of the church with which he is identified. It may be fairly taken, then, as indicating what the United Presbyterian Church may expect in relation to the matters entering into the negotiations for union with the Presbyterian Church. The reader who has not seen the article of "LIBERTAS" will no doubt, in these circumstances, be anxious to know what the sentiments are which he advances. We shall quote, therefore, the principal points which he presents, and accompany his remarks with a few animadversions.

"Libertas," in the beginning of his article, refers to the meeting of the joint committee, and their failure to agree. He decides from this that the churches are not yet prepared for union, and therefore had better remain apart, each doing its appropriate work, and standing for itself in "the attitude best adapted to acquittal at the bar of conscience,

before the Christian public, and in the presence of God, of the charge of schism in the body of Christ." Union with our church is very desirable, if it can be obtained in the proper way; and the preference for union with our body as a whole rather than by individual accessions from us, "has been marked, if not unanimous," on the part of the other body. Negotiations, he thinks, always "fall into hands which throw the whole question into the most inflexible shape." This being the state of things, his conviction is, that "we can love our brethren in a state of separation better, than amidst the necessary explosions of an ill-assorted household." It is sad that two bodies having so much in common and in the presence of such strong arguments for union, should be separated; but "be it so, if our brethren so decide, rather than by a compact, with a church having less than one ninth of our numerical strength, we should come under a yoke which neither we nor our fathers could bear."

The arithmetic of "Libertas" is not very accurate in this statement; and his implication that if union shall fail, it is because United Presbyterians *so decide*, is a *petitio principii* that will prepare the reader to expect that the failure to unite is, in the judgment of "Libertas," to be charged wholly upon them.

The author of the article under review, next proceeds to express his mind in relation to the conclusions arrived at by the committees. We will here let him speak for himself:—

"First, of course, in the order of subjects of conference, was the interminable question of Psalmody. 'The Psalms of the Bible, in the best possible version, are to be the authorized Psalmody of the Church,' say our brethren of the other side. Of course, then, 'the authorized Psalmody' would exclude every thing else found in the Bible than the Psalms, whether in expression or material. Admitting, for the sake of argument, what cannot be proved, that the Old Testament Church was restricted by law to this collection of devotional songs, where is the authority for the like restriction in the New Testament, in which the yoke of legality has given place to the law of the covenant, written by the Holy Ghost upon the fleshy table of the heart? In other words, why must we go back from the full instruction and devotional help of the gospel, under the 'liberty' of the indwelling Spirit? If we may preach about Jesus, and pray in his name, and commemorate his death on the basis of gospel fullness, who, without the clear warrant of Divine law, shall require that we sing of him only in words written for the church, in a different dispensation, a thousand years before he was born? The burden of proof is surely upon those who would compel all men to stand with them on this marvellous exception to spiritual enlargement and liberty. We claim, on the other hand, a positive requirement to 'let the word of Christ dwell in' us, and to 'be filled with the Spirit,' when 'in psalms and hymns and spiritual songs' we 'sing, making melody in our hearts to the Lord,' and to do this and 'all things' in the distinctive New Testament 'name of the Lord Jesus.' We cannot be persuaded to give up our new, enlarged, and assured right to approach the throne, in all our spiritual sacrifices, in the 'name'—the personal name and the achieved right—of our Redeemer, actually born, crucified, and exalted. (John xvi. 24.) Mutual forbearance, toleration, and freedom, we will give and accept; but a 'yoke,' never. And may I not respectfully ask why our noble committee did not, at this point, state our position in its strength, instead of setting forth, in a platitude, the truism that the Psalms, &c., of the Bible are 'entitled to our consideration and use,' as 'authorized by the word of God?'"

After what has been written by Alexander, Barnes, Plumer, etc.,—

by men in the same ecclesiastical connexion with "Libertas," in relation to the excellence of the Psalms, their adaptation to all ages and circumstances, and their appointment to be used by the church in all times, we would have thought that he would have hesitated before declaring his judgment that these Psalms were so defective as matter of praise in the New Testament Church, if not positively unsuitable for her worship. It does seem strange that the limiting of the church to these Psalms, is to be regarded as a "*yoke*," which he, at least, will "never" accept. It is not less remarkable that he will quote as authority for the use of *hymns made by man*, the apostle's exhortation, to "let the word of Christ dwell in you." If the "word of Christ" means psalms, hymns, and spiritual songs, or any of these when made by man, and sung by human authority, then the soundest expositors of scriptures are sadly at fault, and "Libertas" ought to be able to point us to some of that "word of Christ" in the shape of psalms, hymns, and spiritual songs, given by Himself or by his authority. Until he is able to do this, we must say that the burden of proof is upon him, when he asserts the lawfulness of the use of mere human compositions. The "psalms, hymns and spiritual songs" which God *has* given to his church as the matter of his praise, may seem to "Libertas" to be very defective, indeed unsuitable to New Testament worship; but when he goes beyond these and claims authority for introducing others, we must insist that he shall give us clear proof of his warrant for so doing. We assure him, in all plainness and brotherly kindness, that the scriptures he quotes do not furnish him with the necessary proof. We would have been glad, had the committee representing him stated "in its strength the position" of his church on the subject of psalmody. It would have afforded us no little gratification to have seen the worthy brethren of that committee demonstrating the affirmative of the question, Has God *authorized* any other than the Psalms of the Bible to be used as the matter of praise in his worship? Until they or others present clear proof of the affirmative of that question, "Libertas" must not think very hard of United Presbyterians for standing where they do, and he must not heedlessly say that they *decide against union* because they accept and use only what God has appointed. It is no small matter to abandon divine authority, and to worship God in a way "which he has not *appointed* in his word." It is a matter of importance to "receive, observe, keep pure and entire *all* such religious worship and ordinances" as he has instituted and authorized.

"Libertas" passes on to the second point considered by the committees. In relation to this, he says,—

"But I find myself still more amused at the agreement of our Committee to the second "proposition," offered to them from the other side. Both would unite in bringing us under the fundamental law, that, "in all ordinary cases, the sacraments are to be restricted in their administration to those over whom the church

had authority." What are we to understand by "the Church," here, is the hinge of the whole question. Does the proposition mean only that the sacraments are to be administered on the basis of visible membership in the Church? Surely, both the Bible and the Confession of Faith are sufficiently explicit on that point. Does it mean that in inviting disciples to the communion table, we do not ordinarily include those who, on the spur of the moment, might be disposed to accept, but only those who have confessed Christ before men, by actual membership in our own, or some other branch of the evangelical church, and are thus, in every substantial sense, under the authority of the church? This has been our doctrine and practice to such an extent, that United Presbyterians would hardly have thought it needful to exact a pledge of us to that extent. Or, does it mean that in the multiplied facilities for enjoying the sacraments, in our land according to the usage of the several churches, it is ordinarily expedient for each denomination of Christians to administer and receive them in its own way, so as to avoid strife, and seek "that which is good to the use of edifying," while we plainly confess each other as brethren, and, when providential occasion offers, freely invite members of sister churches present to sit down with us at the Lord's table, theirs and ours? That too would be well enough, but the formal statement of it is superfluous.

"What then does this proposition mean, if it be not the doctrine and practice of *close communion*, as held and practised by the United Presbyterian Church? The proposition comes from that source. It is one of three articles expressive of the attitude of that body, in contrast with ours. If adopted, therefore, in this connection, and as a part of the fundamental law of the united body thus formed, what other interpretation could be put upon it, than that we must understand and obey it, as a restriction upon sacramental communion, limiting it to the members of "the Church," composed of two constituencies, between whom this negotiation is going on? And does any sane man expect the Presbyterian Church of these United States to accept any such terms? Could there be found the strength of a corporal's guard in their support?"

As to what is the meaning of the committees, when they say, "that in all ordinary cases, the sacraments are to be restricted in their administration, to those over whom the church has authority," we do not pretend to give an opinion. The language is certainly capable of various interpretations. Not only might there be difference of judgment in relation to what is meant by the term "church" in this connection; but there is room, also, for difference of opinion in relation to what is meant by "all ordinary cases." The remarks of "Libertas" on the subject, however, make it plain that he does not accept the position of the United Presbyterian Church on the subject of communion; and his judgment is, that there is not a "corporal's guard" in the Presbyterian Church who are of any different mind on that subject from himself. There is not much prospect of any concession to United Presbyterians in that matter.

"Libertas" expressly says, farther on in his article, "If we are never to have church union except on these terms," (that is, the rule which limits sacramental fellowship to those who are under the immediate jurisdiction of the church in which the sacraments are administered,) "then we say,—*never*." The editors of the *Banner* say that he speaks the mind of their church.

"Libertas," while on this part of his subject, goes on to say, that open communion, as practised by his church, has the sanction of the fundamental law, that is of the Bible and its teachings as embodied in the Confession of Faith. This is just the matter to be proved. We do

not think the Bible sustains him; nor do we think he rightly interprets the Confession of Faith in relation to the "communion of saints." The design of the Westminster Assembly, as is manifest from the call which brought it into existence, is against him on this point. We do not, however, argue these points now. Our intention is mainly to exhibit the thoughts contained in the article under review.

The third matter specially referred to by the committee, as requiring consideration, relates to Secret Societies. On this head "*Libertas*" has the following remarks:—

"On the *third* proposition, I have nothing to say, save only to express strong approbation of the terms and spirit of our Committee's answer. Having no part nor lot in any secret oath-bound society, and no sympathy with them, I am yet unwilling to enact terms of communion which the Lord of the church has not authorized. By argument, remonstrance, and example, we may seek to guard our brethren against "the appearance of evil;" but when we come into the place of judgment, we must remember that "where there is no law, there is no transgression."

That is, Free Masons, Odd Fellows, *et id omne genus*, may take the most horrid oaths, may refuse to pray in the name of Jesus, and may profane sacred things, and members of the church having connection with them are guilty only of "the appearance of evil," and coming "into the place of judgment" we must decide in relation to them that there is "no transgression!" The Lord of the church has not authorized any terms of communion that would exclude such persons from the fellowship of the church! We do know that he has said, "Thou shalt not take the name of the Lord thy God in vain," and that he has also said, "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." We are of the opinion that judged by these declarations, Masons, Odd Fellows, etc., do commit some transgressions, and that the decision of the Lord of the church is, that they are not worthy to receive, without proper repentance, the seals of the covenant of grace.

Our readers will see from the quotations that we have made from the article of "*Libertas*," and from the fact that the whole article is declared by the editors of the *Banner* to express the views of their church, that there is not much prospect of the union of our church and the Presbyterian, unless we are prepared to yield every thing that is distinctive in our profession. "*Libertas*" yields not one hairs-breadth, and he is believed by competent judges to express the mind of his church. Union in this way is made a very easy and very agreeable thing,—*for them*. We do not know a branch of the church that would not be entirely willing to unite with any other branch on such conditions. A more excellent way is candidly and prayerfully to try to discover what is truth and right; and then let these be embraced, and firmly adhered to, whatever may be the effect on numbers, wealth, popularity or names.

THE POPE NOT INFALLIBLE.

The decree of the Pope's infallibility, issued lately by the Vatican Council, has been generally, but not universally, accepted by Roman Catholics. Among its most prominent opponents is Dr. Dollinger, Dean of the Chapter of Vienna, and professor of theology. The Dr. is an eminent scholar, and has established a fine literary reputation. His opposition to the decree of infallibility has been decided, open, and fearless. Lately he has addressed a letter to the Archbishop of Munich and Freising, explanatory of his position and views in relation to the dogma. A copy of the letter was at the same time sent to the Augsburg *Allgemeine Zeitung*, and appeared as a supplement to that paper in the issue of March 31st.

Dr. Dollinger states in the letter his opposition to the Œcumenical Council and its resolutions, and asks, in relation to the decree of infallibility, that he be permitted to prove before an assembly of bishops and theologians, that it is neither in accordance with the teachings of the Scriptures, nor the faith of the fathers,—the history of the church. He affirms that he is prepared to prove that this new doctrine is "based upon an entire misconception of the traditions of the church for the first thousand years, and upon an entire distortion of her history." It was carried in the Council by the bishops of the Latin countries, and these were perverted by the text books which had been used in their education at Rome. The question of the extent of the Pope's power had already been decided in two general councils. Also, that this decree is incompatible with the constitutions of the states of Europe, and especially with that of Bavaria.

These matters the Dr. declares his readiness to establish beyond possibility of honest doubt before the proposed assembly. If this assembly be not called, he then asks the Archbishop to form, out of the members of his Cathedral chapter, a committee, before whom he may plead his cause in the way and manner mentioned. He proceeds in his letter to advance reasons why his request should be granted, and brings to light many things that bear heavily against the council in Rome, and the decree of infallibility. In relation to this dogma, its nature, power and influence, and his conduct in regard to it, the writer uses the following language, with which he closes his appeal:—

"And here I beg your Excellency to consider that the doctrine which we are now to adopt forms by its own nature, and by the declaration of the Pope himself, by the confession of all infallibilists, a fundamental article of faith,—that it is a question of the *regna fidei*, of the rule which must decide what is to be believed and what is not. In future every Catholic Christian could only answer the query why he believes this or that as follows: "I believe or deny it because the infallible Pope has commanded me to believe or deny it." Nor can this first principle of faith, and as the Holy Scriptures necessarily should most clearly show, ever have been doubtful in the church,—it must at every date and among every

people have governed the whole church like a brightly shining star,—must have been placed in the front of all instruction; and we all wait for an explanation how it is to be cleared up that only after 1830 years the church has started the idea of making an article of faith of a doctrine which the Pope calls, in a letter addressed to your Excellency on the 28th of October, “*ipsum fundamentale principium Catholicæ fidei ac doctrinæ*.” How can it have been possible that the Popes should have, during centuries past, exempted whole countries, whole schools of theology, from belief in this “fundamental article of faith?” And, may I add, how is it that your Excellency yourself strove so long and so persistently against the enunciation of this dogma? Because it was not opportune, you say. But can it ever have been “inopportune” to give to believers the key of the whole temple of faith, to announce to them the fundamental article on which all the rest depend? We stand all of us giddy before a chasm which opened before us on the 18th of July last.

“He who wishes to measure the immense range of these resolutions may be urgently recommended to compare thoroughly the third chapter of the decrees in Council with the fourth, and to realize for himself what a system of universal government and spiritual dictation stands here before us. It is the plenary power over the church and each member, as the Popes have framed for themselves since Gregory VII., such as is pronounced in the numerous bulls since the bull “*Unam sanctum*,” which is from henceforth to be believed and acknowledged in his life by every Catholic. If his power is boundless, incalculable, it can, as Innocent III. said, strike at sin every where; can punish every man, allows of no appeal, is sovereign and arbitrary, for, according to Bonifacius VIII., the Pope “carries all rights in the shrine of his bosom.” As he has now become infallible, he can in a moment with one little word, “*orbi*,” (that is, that he addresses himself to the whole church,) make every thesis, every doctrine, every demand an unerring and irrefragable article of faith. Against him there can be maintained no right, no personal or corporate freedom; or as the canonists say, the tribunal of God and that of the Pope are one and the same. This system bears its Romish origin on its forehead, and will never be able to penetrate in Germanic countries. As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. Not as a Christian; for it is irreconcilable with the spirit of the gospel and with the plain words of Christ and of the apostles: it purposes just that establishment of the kingdom of this world which Christ rejected; it claims that rule over all communions which Peter forbids to all and to himself. Not as a theologian; for the whole tradition of the church is in irreconcilable opposition to it. Nor as a historian can I accept it; for as such I know that the persistent endeavour to realize this theory of a kingdom of the world has cost Europe rivers of blood, has confounded and degraded whole countries, has shaken the beautiful organic architecture of the elder church, and has begotten, fed, and sustained the worst abuses in the church.

Finally, as a citizen, I must put it away from me, because by the claims on the submission of states and monarchs, and of the whole political order under the papal power and by the exceptional position which it claims for the clergy, it lays the foundation of endless, ruinous disputes between state and church, between clergy and laity. For I cannot conceal from myself that this doctrine, the results of which were the ruin of the old German kingdom, would, if governing the catholic part of the German nation, at once lay the seed of incurable decay in the new kingdom which has just been built up.

Accept, etc.,

Munich, March 28, 1871.

I. VON DOLLINGER.

Gregorius, Archbishop of Munich, replies to this letter, and refuses to call the assembly or committee asked for by Dollinger. He presents his reasons for refusal, which of course partake of the spirit of Rome:—the church says so, and therefore it is right, and you are bound to obey. He characterizes the letter as a “deplorable document,” and declares to his “venerable archdiocesan,” that the errors contained in the letter of Dollinger, “place its author without the pale of the Roman Catholic Church, in case he should persist in these heresies.”

We have thus been prepared for the word that has come by tele-

graph that the author of that letter has been excommunicated. We suppose that this report is correct; and that Dr. Dollinger is at this time outside of the pale of the Roman Catholic Church, and that the anathema accompanying excommunication in such circumstances rests upon him. The result cannot but be severely felt in the whole church of Rome. Dollinger is one of the strongest men of that church, and is one of the leading minds of Germany. His influence is vast, and he has many sympathizers and followers. The probable result will be a division in the church, and the formation of a separate body composed of the more enlightened members of which the Roman Church is at present composed.

REV. JAMES THOMPSON.

We clip from the *Christian Instructor* the following brief but comprehensive record of the departure of this beloved brother:—

“On Friday morning, the 21st inst., at 3 o'clock, the Rev. James Thompson, pastor of the West 25th Street United Presbyterian Church, New York, suddenly departed this life. His near neighbour and fellow-labourer, for many years, the Rev. Dr. James Harper, gives the following particulars:—

“The immediate cause of his death was apoplexy. He felt as well as usual on Thursday. In the evening he attended the prayer-meeting of the 7th Avenue congregation, and made a brief address of a very earnest and pointed nature, but with no unusual excitement. On resuming his seat he was observed to look around for his hat, and on finding it he rose as if about to leave the lecture-room; but on advancing a few steps he began to totter. Soon some of the company came to his assistance, helped him to the open air, applied water to his temples and procured medical help. All was unavailing, however. Having been conveyed home he continued to sink, unable, we believe to articulate, yet with perfect consciousness till near the close of the scene, which took place as already indicated. Thus he may be said to have fallen in the harness, and fitly to have closed an earnest and laborious ministry. Mr. Thompson has left a widow to mourn his loss together with an infant child.

“Mr. Thompson was born in Hickory, Washington County, Pa., in June, 1821, studied at Jefferson College and in the Theological Seminary of the Associate Church at Cannonsburgh, Pa., was licensed, it is believed, in 1848, and ordained in June, 1850, was settled over the congregation of South Argyle, Washington County, N. Y., and after remaining there a short time, he felt it his duty to accept of a call to the congregation of West 25th Street, New York, where he was installed April 10th, 1858, and remained abundant in labours and in a ministry of marked usefulness and success until his lamented death. He was a genial man, an humble Christian, a faithful minister. What a call is in his death to his brethren in the church at large to be ready!”

It is with feelings of deep grief that we recur to the death of this

brother. He had a place in our affections held by few, and the more intimately we became acquainted with him, the stronger did our love for him grow. When in the city of New York, he was always among the first on whom we felt inclined to call. On Monday, the 18th of April, we had occasion to be a few hours in that city, and though late in the evening, we called on him in company with a friend. He seemed to be in excellent health and spirits. What was our surprise to hear, a short time after our return to Philadelphia, that this brother, whom we had seen but a few days before, was no more! Thus the third and last of three brothers has been called away in the vigor of manhood and in the midst of earnest labors in the Master's cause.

It was the privilege of the senior editor of this periodical to become acquainted with Mr. Thompson a short time after he was licensed to preach the gospel, about twenty years ago. For some years he was brought into somewhat intimate relations with him as a member of the Board of Foreign Missions of the old Associate Presbyterian Church. Often, too, has he met with him in the Associate Synod, and occasionally in the General Assembly of the United Presbyterian Church. He has also been associated with him as a travelling companion. His opportunities, therefore, of forming an estimate of his character have been somewhat favorable.

We feel it to be due to the memory of this dear brother that we should place on record the view we have always entertained of him, and which, as occasion presented itself, we have often expressed in private.

He was, we feel quite sure, a true child of God. This conviction is not simply the result of what we know of his life both in private and in public, but of intimate and close conversations we have had with him on the subject of experimental religion. The remarks made by him in these conversations have often been such as to warm our own heart and quicken our spiritual energies. We felt in talking to him that religion, whatever it might be to others, was to him a blessed reality.

As a minister of the gospel, he seemed to us to have, to a very considerable degree, the spirit of consecration to his work. It was not often our privilege to hear him preach; but when we did hear him, we felt that we were listening to one who was making it his great object not to please his hearers, but to awaken convictions in their hearts and bring them to the Saviour, and also to excite the graces of the Spirit in the souls of God's children. Dr. Harper has, we think, most truthfully spoken of his ministry as "earnest and laborious." We know of no one in the United Presbyterian Church to whose ministry these words may be more fitly applied.

Nor was there in his preaching a manifestation of mere feeling. There was, at least on the occasions in which we enjoyed the privilege of hearing his discourses, a clear and impressive presentation of impor-

tant truth, and a searching application of it to the heart and conscience of the hearer.

We are almost afraid to trust ourselves to speak of brother Thompson as a friend and companion. There is no one whose society was more enjoyed by us than his. He had such a keen sense of the ridiculous and such an inexhaustible fund of wit as to make his society very attractive. A propensity to indulge in the humorous was very fully developed. Perhaps he gave way to it to an undue degree. However this may have been, the effect upon our own mind was always agreeable and salutary. It threw a pleasant coloring over the shadows that so often fall upon us. There was one thing which we think was remarkable in the facetiousness of brother Thompson, and that was the kindliness of feeling which it evinced. There was in his wit nothing cynical or morose, but the outflow of genial good humour.

But we cannot further protract these remarks. Pleasant, very pleasant, are the memories that we shall cherish of the friendship which subsisted between us and of the frequent interviews we have had with him. It saddens our heart to think that we shall never again see his face in the flesh; but we indulge the hope of meeting him at the "coming of our Lord Jesus Christ and our gathering together unto him."

Dear reader, let it be your effort and ours so to live and so to labor for Christ as that this hope will prove to be at the last "a hope that maketh not ashamed."

In conclusion, we have only to say, that it is our prayer that his dear wife, who, with her little babe, has been so sadly bereaved, may have in this her great sorrow the consolations of Him who knows how to comfort his people even as a mother comforteth her children.

MEMORIAL ON TEMPERANCE.

The Presbytery of Philadelphia, central, of the Presbyterian Church, have adopted the following memorial to the General Assembly to meet in Chicago:—

"The presbytery of the Philadelphia central would most respectfully memorialize your reverend body to give to the church and the world a clear and unmistakable deliverance of our reunited church concerning the admission to, or continuance in the communion of the church of any person engaged in the manufacture and sale of intoxicating liquors as a beverage, and we will "give thanks to God always for you all, making mention of you in our prayers."

We trust that this memorial will receive merited attention; that the Presbyterian Church in America, will give such a deliverance as will place it unequivocally on the side of temperance, and against the admission to membership, or continuance in membership, of those who are engaged in the manufacture or sale of intoxicating drinks. This is the position of our own church; and we will be much strengthened by having the Presbyterian Church with us in this important matter.

FREEMASONRY.

We make the following extract from the letter of a much esteemed ministerial brother who had just sent two years' advance payment for Repository and Review. The writer is an approved member and minister in another branch of the great Christian family; but it shows the heart-felt conviction among reflecting brethren in other denominations, that Masonic and kindred associations are radically wrong, and antagonistic to the pure and open religion established by our Lord Jesus Christ. We believe the day is not distant when not only United and Reformed Presbyterians, but all Presbyterians, also, Methodists, Moravians, Baptists, and all who have the honourable mark of the Redeemer, will wear it on their forehead, and break loose from the trammels which now control them.—ED.

"In regard to that "mystery of iniquity,"—Freemasonry,—I am glad to find the "Review" so positive and unmistakable in its position. For years my feelings have stirred within me: although I have been comparatively dumb with silence, yet my heart has been hot, and while I have been musing the fire has been burning. Often I have been disposed to raise the valve and let off the steam. Before I entered the ministry, I heard enough to cause serious reflection; but since then, I have heard enough to make the ears tingle and the heart sad. How it is possible for *one*, and especially one called to to preach Jesus, to identify himself with an Anti-Christian organization, so that on the Sabbath he can hardly find language strong enough to express his adoration of the name and person of the Son of God, and on Monday, passively yet positively ignore both, I confess, I cannot understand. But,—if we are in the "latter times," as some think, then we may expect "seducing spirits and doctrines of devils" to lead men from the pure and true "faith once delivered to the saints." I rejoice in the thought that *God reigns*, and just as he can shake slavery out of a Republic, and a Pope out of a throne, so he can vindicate his name and character against all his enemies."

Ecclesiastical Record.

CALLS.—Mr. Thomas H. Pollock, from Jersey City cong., 2d Pres. of New York; accepted. Rev. John F. Martin, from Monroe, Pres. of Des Moines; accepted. Mr. G. C. Brown, from Georgetown and Vernon, Lake Pres.; accepted. Mr. J. S. Brandon, from East Union, Pres. of Allegheny. Mr. A. H. Rule, from Vinton cong., Pres. of Cedar Rapids; accepted. Mr. Wm. H. M'Master, from Bethel, and also from West Newton and Sewickley, Pres. of Westmoreland. Rev. N. H. Brown, from Ainsworth, Pres. of Keokuk; accepted. Rev. Henry Wallace, from Morning Sun, Pres. of Keokuk. Rev. W. C.

Williamson, from the 1st church, Washington, Iowa, Pres. of Keokuk: accepted. Mr. Geo. T. Tompkins, from Harrison and Grandview, Pres. of Keokuk. Rev. Josias Stevenson, from North Buffalo, Pres. of Chartiers; accepted. Mr. J. B. Boreland, from Richmond and Knoxville, Pres. of Steubenville. Mr. John Taylor, from Low Point, Pres. of Bloomington; declined. Rev. J. R. Bell, from Fountain Green, half time, Pres. of Monmouth; accepted. Mr. R. G. Young, from Brownsdale, for one third time, and from Union for half time, Pres. of Butler; accepted. Rev. W. D. Christie, from Mountville, Pres. of Butler. Rev. James White, from Iberia, Pres. of Mansfield; declined. Rev. W. H. McFarland, from Kansas City, Pres. of Western Wisc. Rev. M. Ormond, from Knoxville, Iowa, *not* accepted.

STUDENTS ADMITTED.—Mr. Robert Saunderson has been admitted to the study of theology by the Pres. of Cedar Rapids.

LICENSED.—Messrs. John A. Wilson, and George Mc Cormic, by the Pres. of Allegheny. Messrs. Geo. S. McClelland and Ralph Wilkin, by the Pres. of Keokuk. Mr. Samuel Black, by the Pres. of Frankfort. Messrs. John A. Burns, Charles H. Mitchell, Hugh F. Wallace, R. Calvin Wyatt, and James H. Turnbull, by the Pres. of Monmouth. Mr. David Dodds, by the Pres. of Butler. Mr. R. J. Thompson, by the Pres. of Muskingum.

ORDAINED AND INSTALLED.—Rev. Thomas Mercer was installed pastor of Scioto cong., by the Pres. of Chillicothe, on the 19th of April.

RELEASED.—Rev. John T. Martin, from Mt. Pleasant and Evansburg, by the Pres. of Allegheny. Rev. W. A. Pollock, from Pratt Creek cong., by the Pres. of Cedar Rapids. Rev. S. A. Taggart, from Turtle Creek cong., by the Pres. of Westmoreland. Rev. Henry Wallace, from Rock Island and Davenport cong's. by the Pres. of Rock Island. Rev. J. W. Taylor, from the pastoral charge of Northwood cong., by the Pres. of Sidney. Rev. T. P. Proudfit, from the Bethel cong., by the Pres. of Bloomington. Rev. R. Armstrong, from Hoboken, by the 1st Pres. of New York.

CHANGE OF PRESBYTERIAL RELATION.—Rev. Andrew Gordon, from Sealkote to Cedar Rapids. Rev. Wm. S. McClanahan, from Keokuk to Rock Island. Rev. W. C. Williamson, from Western Missouri to Keokuk. Rev. Josias Stevenson, from Wheeling to Chartiers. Rev. G. P. Raitt, from Conemaugh to St. Louis. Rev. John Gilmore, from Chillicothe to Sidney. Rev. W. C. Dunn, from Sidney to Steubenville.

DEATH.—The Rev. James Thompson, of New York, died at his residence in that city on Friday the 21st of April, in the 50th year of his age.

NEW ORGANIZATION.—A cong. was organized at Quasqueton, by the Pres. of Cedar Rapids, on the 8th of October, 1870.

MISCELLANEOUS.—Mrs. Gordon, of Allegheny, has donated \$500 to the Pana, Ills. cong., on condition that a pew be set apart in the church in the name of her husband, to be free perpetually. The act is a generous one, and is worthy of imitation.

Mr. Wm. Reed proposes to give for the use of Salem and Corvallis

cong's. in Oregon, \$500 each, as a loan, to be used, when repaid, to assist other places in the same state or Presbytery.

The congregation of Ebenezer, in the Pres. of Pittsburgh, of the Reformed Presb. Church, (N. S.) has been dismissed at the request of its minister, to connect with the U. P. Pres. of Butler,—also, the cong. of Hermon, of the same Pres., to connect with the U. P. Pres. of Mercer.

The North Church of Phila., of which the Rev. W. S. Owens is pastor, and the 9th church, of which the Rev. James Crowe is pastor, report themselves as self-sustaining. They return thanks to the Presbytery of Philadelphia which has had the care of them, and to the Board of Home Missions, for its generous aid.

The cong. of Burnett's Creek, in the Pres. of Wabash, has been authorized to change its name to *Idaville*.

The following paper, relating to war and peace, was adopted at a late meeting of the Pres. of Sidney:—

Whereas war, whether civil or national, is always misery on one side, and sometimes on both; and, whereas,

Aggressive war is a great calamity, a gigantic evil, desolating fields and cities, and is contrary to the gospel of peace; therefore, resolved,

1. That we, as a Presbytery, will bear firm and decided testimony against the cultivation of the war spirit, and against all aggressive wars.

2. That we are pleased to see the revival of the American Peace Society, and we heartily pledge ourselves to aid in the dissemination of light on the evils of war and the blessings of peace, with a view of creating a correct public sentiment against appealing to arms for the settlement of difficulties and the redress of grievances among the nations of the earth.

3. That we recommend the people under our care to memorialize Congress on the subject, that our nation may take lead in the desirable and glorious cause of universal peace.

The following resolution, relating to the use of "Tokens," was passed at a late meeting of the Pres. of Steubenville:—

"Resolved, That we recommend to the sessions under our care that they, for themselves, take this matter under consideration, whether it is with them a form to be exercised as profitable in the observance of this ordinance; and that we leave it with each session to continue or discontinue the observance of this form, as in their judgment will be for the peace and prosperity of their respective congregations."

The following resolution, relating to preaching before receiving license, was lately adopted by the Pres. of Frankfort:—

"Resolved, That in the judgment of this Presbytery, the standards of our church forbid the public preaching of the word by our students before they have received licensure."

CLERK.

The following is a minute of a late meeting of the Pres. of Bloomington, relating to the "periodic" eldership:—

Memorials were presented,—one from Mr. Robert Frew, and one from Mr. William T. Westbrook and others, all members of the U. P. congregation of Paxton; praying for a deliverance of Presbytery on the validity of a session, the members of which have been elected for a limited time. In answer to these memorials, Presbytery adopted the following: whereas,

The regular session of Paxton congregation resigned the exercise of their office of ruling elders in said congregation; and, whereas,

After due notice being given, other persons were elected and inducted into the office of ruling elders in that congregation; therefore, resolved,

1. That Presbytery recognises the present session as the rightful rulers in the congregation.

2. That Presbytery does not feel prepared to give a deliverance at present on the question of electing ruling elders for a limited time.

The Rev. Robert Armstrong has been appointed stated supply for the mission cong. of Jersey City. The following paper was adopted at a late meeting of the Pres. of Chillicothe:—

The committee to whom at the last meeting was referred the memorial from members of the Tranquillity congregation, asking whether church members who "withdraw their promised support from their pastor" are entitled to church privileges, presented the following report, which, after amendment, was adopted, as follows:

1. When the members of a U. P. congregation call a pastor, they promise him, on his acceptance of their call, "all due support," and cannot withdraw it or lower it to a mere nominal sum, while he is their pastor, without a breach of contract on their part.

2. Though such conduct in general is contrary to the word of God, (see 2 Tim. v. 17, 18; 1 Cor. ix. 7, 14; Luke x. 7; Matt. x. 10,) and to the profession of this church, (Larger Catechism, ques. 108,) yet sometimes individual church members are justified by their altered circumstances in decreasing the amount of their subscription for the temporal support of their pastor, and in cases where such justification does not exist, church sessions should exercise much forbearance and leniency towards the offenders.

The Ebenezer cong. of the Reformed Presbyterian Church, (N. S.) has been taken under the care of the Pres. of Butler.

NOTICES OF BOOKS.

THE LIFE AND LETTERS OF HUGH MILLER. By Peter Boyne, M. A., Author of "The Christian Life," etc. In two volumes. Boston: Gould & Lincoln. For sale by Smith, English & Co., 710 Arch St., Phila., 12mo., pp. 431, 497. Price \$2.00 per vol.

We thought before perusing these volumes that we were pretty well acquainted with Hugh Miller, the Scotch Stone Mason, the eminent author and scientist. We are convinced now that we then had a very imperfect view of him. His true likeness, intellectual moral and spiritual, has been taken in these volumes, and a charming likeness it is. No one was better qualified by gifts or position for the accomplishment of this task than he who has performed it,—Peter Boyne. He had already established his reputation as a master in literature, by his sketches in "The Christian Life." He has placed himself among the foremost dead or living biographical writers by this "Life and Letters of Hugh Miller." We have read with intense interest these graphic and brilliant pages, and have meditated, with admiration, upon the life-picture of the marvellous subject of them. We can only say, let no one who loves biography, and who wishes to have his head and heart made brighter and better, and his literary taste pleased and cultivated, fail to get these volumes. Let all, who desire to know the Hugh Miller who actually lived so usefully and lovingly, and died so tragically, and whose name is honoured and revered over two continents, procure this "Life and Letters." We are much mistaken if all intelligent readers will not agree with us in saying that we have not in our language a richer treat in the line of biography.

THE CHRISTIAN QUARTERLY. No. IX. April 1871. R. W. Carroll & Co., Publishers, 15 and 17 West 4th St., Cin., O. \$3 a year in advance.

The following is the interesting table of contents of this number:

- I. Origin of the human soul and anthropology.
- II. Ignatius Loyola and John Wesley.
- III. Relation of Faith and Salvation.
- IV. The Gospel the Power of God; or, the Process of Regeneration.
- V. Bible Doctrine of Divorce.
- VI. Mount Moriah.
- Literary Notices.

THE WONDERS OF THE HEAVENS. By Canville Flammarion. From the French, by Mrs. Norman Lockyer. With 48 Illustrations. New York: Charles Scribner & Co. For sale by Smith, English & Co., 710 Arch Street, Phila., 12mo., pp. 289. Price 1.50. Tinted paper.

There is no one of the now numerous volumes of this "Library of Wonders," that surpasses the one before us in usefulness and interest. The wonders of the heavens, are here brought into the most intelligible view, by plain vivid description and admirable illustrations. No one can read the volume without having his conceptions of creation vastly enlarged, and, unless an atheist, his reverence for the great Creator increased. It was said long ago, that "the undevout astronomer is mad;" and we would be ready to say the same thing of the undevout reader of these wonders of the heavens.

THE ATONEMENT: In its Relation to the Covenant, the Priesthood, the Intercession of our Lord. By Rev. Hugh Martin, M. A., Member of the Mathematical Society of London. Smith, English & Co., 710 Arch St., Phila., 12mo., pp. 288. J. Inglis & Co., New York. Price 1.50.

This volume, the author informs us, does not profess to be a systematic treatise on the great doctrine of the Atonement. The supplementary title, "In its Relations to the Covenant, the Priesthood, the Intercession of our Lord," indicates accurately its scope. It is a treatise on the Atonement having for its starting points in discussion, the Covenant of Grace, the Priesthood, and the Intercession of Christ. This method of discussion has obvious advantages; and the author has used them with telling effect. He has given us a strictly orthodox treatment of this vital question; and in our judgment, one of the most effective arguments that has ever been presented on the subject. His style is clear and vigorous, and his logic is generally quite conclusive. The argument, as he presents it, meets at least by necessary implication the modern erroneous views of the Atonement. He devotes a chapter to the errors of Robertson of Brighton. The false theory of that popular preacher and writer is torn to atoms, and the unsightly fragments are scattered to the winds. The orthodox Christian public will thank the American publishers for bringing out this work. We hope it may have as extensive a circulation as it is entitled to by its sterling merits.

TREATISE ON REGENERATION. By William Anderson, LL.D. Glasgow. Second edition. Smith, English & Co., 710 Arch St., Phila., 12mo., pp. 311. Price 1.50.

In these pages the author discusses the Nature and Characteristics of Regeneration; its Necessity; The Instrumentality by which it is effected; The Actuating Agency; Its State as produced and as Developed; Its Procuring Cause; and its Manifestation. This takes the reader over the whole ground of the general theme of the volume. The subject is discussed with rare vigour, clearness and force. The reader feels from the very outset that he is following a mind of comprehensive grasp, thoroughly master of its subject; and also a heart deeply affected with saving truth. Of the importance of the subject discussed too much can never be said or written. Towards its clear elucidation and practical application no more excellent contribution has ever, in our humble judgment, been made. We thoroughly agree with the estimate of the volume made by the late Rev. Dr. John Brown of Edinburgh. It is in the following words:—"This is a remarkable book. That minister must stand very high, or very low, intellectually and spiritually, who is not made by it, both personally and professionally wiser and better."

THE STORY OF A POCKET BIBLE. Presbyterian Board of Publication, 1334 Chestnut St., Phila., 12mo., pp. 472. Price 1.40.

In this volume a pocket Bible relates its usage and history, while in the hands of a child, a youth, a young man, a young man in business, while on a book-stall, in a worldly family, etc., etc. It teaches many interesting and instructive lessons while on its way. The volume is somewhat novel and cannot fail to please and profit its readers.

THE WAY TO MOUNT ZION, and other tales. Pres. Board of Publication, 1334 Chestnut St., Phila., 12mo., pp. 348. Price 1.25.

Besides the one indicated in the title, there are fourteen other short tales in this volume. They in general well define and illustrate various Christian duties and privileges. We have been particularly interested in the perusal of the one entitled, "Why the Old Man was kept on Earth."

THE ASSOCIATE PRESBYTERIAN. W. S. Rentoul, Phila., Publisher; 1.50 per annum.

This periodical represents those ministers and members of the Seceder Church, who did not go into the union which formed the United Presbyterian Church. It is ably edited by Rev's. Samuel G. McNeel and Wm. Ballantine. The mechanical execution of the work is vastly improved since Mr. Rentoul has become its publisher. It presents now really a neat appearance, and is well filled with substantial matter. Of course we do not approve of all it has to say at times, especially concerning our church. It does not always breathe the spirit of brotherly love which we like to feel. Its smiting, however, does not break our head.

THE METHODIST. An Advocate of Lay Representation; 114 Nassau St., New York, 2.50 a year in advance.

The publishers of this large and influential sheet are making it more and more useful and attractive. The editorial force has been lately strengthened by the addition of the Rev. Abel Stevens, LL.D. Sermons of Dr. Talmadge, the popular preacher in the Brooklyn Tabernacle, will appear weekly. The publishers offer to send the paper from this time until the first of July, 1872, for the usual price per annum, \$2.50. Their list will no doubt be largely increased, as it should be.

LIGHT SHINING IN DARKNESS: or Illustrations of the Power of the Gospel. Pres. Board of Publication, 1334 Chestnut St., Phila., 12mo., pp. 447. Price 1.30.

There are nine stories or narratives in this volume, all well illustrating the power of the Gospel. The story of Irish Mission Scenes and Adventures, is peculiarly interesting. The whole volume will be eagerly and profitably read by youth, and also by older persons.

THE WAY LOST AND FOUND. A Book for the young, especially for young men. By the Rev. Joseph F. Tuttle, D. D., President of Wabash College. Pres. Board of Publication, 1334 Chestnut St., Phila., 12mo., pp. 285. Price 1.00.

President Tuttle is one of the best, because one of the most practical of living writers. His style is plain, vigorous and terse, and he has an inexhaustible store of antidote, together with great beauty and power of illustration. We wish this volume could be read by every young man in the country.

A WORKING CHURCH. By the Rev. W. T. Wylie. Presbyterian Board of Publication, 1334 Chestnut St., Phila., 16mo., pp. 72. Price 10 cents. Paper cover.

For some time the public attention has been directed to the Presbyterian Church at Bellefonte, Penna., especially to its method of raising money for benevolent purposes. The congregation has undoubtedly been brought into a good working condition. The pastor, Mr. Wylie, has been largely instrumental in producing this state of things. In this little volume he gives his views of what constitutes a working Church—presenting various features of useful operation, and in the close of the volume the plan of his own Church for raising funds. The little book will be read with pleasure and profit by other pastors, and by all Christians who desire to work successfully.

THE QUARTERLY REVIEW, of the Evangelical Lutheran Church. April 1871. J. E. Wible, Gettysburg, Pa., 8.00 per annum.

The following is the interesting table of Contents of this number of this ably conducted Quarterly:—The Theistic Argument from Final Causes; Home Missionary Organization; The Proposed Religious Amendment to our National Constitution; Union in the Lutheran Church; The Intermediate State; The Assurance of Faith, translated from Chemnitz' Examen; The Pastor of the Future; Literary Intelligence; Notices of New Books.

DIED, (after a protracted illness,) on the 19th of May, in the 65th year of his age, Mr. **WILLIAM BLAKELY**, Sr.

Mr. Blakely had long been a highly esteemed member and ruling elder in the Sixth United Presbyterian Church of Philadelphia. During his long and most distressing illness he uniformly exhibited "the patience of the saints," and died with the triumphant hopes of the Christian. "The memory of the just is blessed."

W.

Application

THE
EVANGELICAL REPOSITORY
AND
United Presbyterian Review.

OLD SERIES, }
VOL. XLVIII. }

JULY, 1871.

} NEW SERIES,
VOL. IX.—No. 2 }

MINUTES

OF THE THIRTEENTH GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, AT ITS MEETING IN XENIA, OHIO, MAY 24th, TO JUNE 1st, 1871.

{ Second United Presbyterian Church, Xenia, O.
Wednesday, May 24, 1871, 9 o'clock, P.M. 7/1

THE THIRTEENTH GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA convened at the above time and place. A sermon was preached by the Rev. J. R. Johnston, alternate of the late Moderator; Rev. T. S. Kendall, D. D., on Matt. xxiv. 24: "There shall arise false Christs and false prophets, and shall show signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." After sermon, the Assembly was constituted by the Moderator with prayer. Assembly adjourned, to meet tomorrow at 9 o'clock A. M. Closed with prayer by Rev. B. Waddle.

THURSDAY.

May 25th, 9 o'clock, A. M.

Assembly met. Opened with prayer by the Moderator.

The Committee on Credentials reported the following Roll which was called by the Principal Clerk.

PRESBYTERIES.

Albany,

Allegheny,

Argyle,

Big Spring,

MINISTERS.

W. N. Randles.

J. C. Steele,

Wm. Fulton,

W. A. McKenzie,

A. H. Calvert.

W. R. Gladstone,

Saml. Bigger.

J. M. Adair.

ELDERS.

J. R. Calderwood.

Wm. Park,*

Jno. Thompson,

Robt. Imbrie,

Thos. McCance.

Geo. McGeouch.*

Robt. Martin,

Wm. Thompson.

* Not present at the Assembly.

PRESBYTERIES.	MINISTERS.	ELDERS.
<i>Bloomington,</i>	J. D. Whitham, J. V. Pringle.	Wm. Baldridge,* Hugh Taylor.*
<i>Boston,</i>	A. Blaikie, D. D., John M. Heron.	Saml. F. English,* John Ewar.*
<i>Butler,</i>	J. N. Dick, D. D., W. P. Breaden, W. R. Hutchinson.	J. W. Christy,* Wm. Gates, J. B. Mahon.
<i>Caledonia,</i>	P. C. Robertson, J. P. Sankey.	Alex. Boyd.* J. S. Lytle.*
<i>Cedar Rapids,</i>	J. M. Gordon.	Robt. Gilkerson.
<i>Chartiers,</i>	J. R. Johnston, H. A. McDonald, Jno. Patterson.	Jos. Henderson, John Meloy, W. Martin.
<i>Chicago,</i>	J. M. Baugh.	Andrew Randles.
<i>Chilicothe,</i>	J. Stewart.	J. Morrison.
<i>Cleveland,</i>	T. A. Scott.	Wm. Dennison.
<i>Conemaugh,</i>	D. W. Collins, S. McArthur.	John Stuart. S. Orr.
<i>Delaware,</i>	A. G. King, R. T. Doig.	Hector Cowan,* Walter Forrest.*
<i>Des Moines,</i>	R. A. McAyeal, L. Proudfit.	S. B. Lindsay, S. E. Rankin.*
<i>Detroit,</i>	D. H. Goodwillie, Wm. Robertson.	Ezra Hughes,* Ezekiel Hutton.*
<i>Egypt,</i>		
<i>Frankfort.</i>	W. R. McKee, J. C. Campbell.	Jos. Campbell, Saml. Leiper.
<i>Garnet.</i>	James N. Smith, J. A. Collins.	A. N. Hanna. W. W. Kirkpatrick,*
<i>Indiana,</i>	J. F. Hutchinson.	Thomas Henry.
<i>Kansas,</i>	J. T. Wilson.	Wm. Stewart.
<i>Keokuk,</i>	N. E. Wade, N. H. Brown.	W. H. Livingston, W. J. Ronald.
<i>Lake,</i>	H. H. Hervey, P. W. Free.	Richard Free,* Francis Dunn.*
<i>Le Claire.</i>	W. D. Ralston.	M. R. Buchanan.
<i>Mansfield,</i>	Wm. Wishart, D. D., J. G. Madge.	Wm. Ralston,* Chas. Boals.
<i>Mercer.</i>	T. W. Winter, W. J. Snodgrass, R. T. McRea.	Anderson McBride,* Thos. McCreery, A. E. Alford.
<i>Michigan.</i>	J. N. Buchanan.	Hon. David Turner.
<i>Minnesota</i>	J. T. Tate.	John Dorman.*
<i>Monmouth.</i>	D. A. Wallace, D. D., J. G. Barnes, T. G. Morrow, David Inches.	Albert Small, James Garvin, D. H. McCreary, E. S. Bell.
<i>Monongahela,</i>	J. C. Boyd, W. H. Andrew, D. R. Kerr, D. D.	Samuel George,* Wm. Glass, Jos. McConnell.
<i>Muskingum.</i>	R. H. Boyd, Rufus Johnstone, J. T. Campbell.	Andrew Duncan, R. Simpson,* Jas. Ardrey.

PRESBYTERIES.

MINISTERS.

ELDER.

Nebraska,

Thos. McCague.

Albert Van Eaton.*

1st New York,

J. G. D. Findley.

John Harper.

2d New York,

H. H. Blair,
Arch. Crawford.Robt. Stewart,
J. S. Dale.

1st Ohio,

J. H. Cooper,
W. H. French.Wm. E. Brown,
Wm. S. Reid.

Oregon,

W. C. Baird.

Philadelphia,

James Price,
W. W. Barr.C. M. Collins,
Wm. Getty,

Princeton,

Alex. McHatton.

Hugh Watt, Jr.*

Rock Island,

W. S. McClanahan,
R. S. Campbell.S. F. Cook,*
J. G. Carnahan.*

San Francisco,

M. M. Gibson.

Sidney,

J. H. Buchanan,
B. Waddle.Wm. Carson,*
J. B. McCracken.

Stamford,

John Weir.

E. Moore.*

Steubenville,

J. C. Taggart,
I. N. White.H. A. Thompson,
David McLane.

Tennessee,

S. F. Thompson.
Hugh Brown.*S. S. McCown.*
John Samuel.*

Wabash,

J. H. Tedford.

Jas. Renwick.

West Missouri,

Wellington Wright,
J. C. Bryson.Walter Gowan.
R. Stewart, M. D.*

Westmoreland,

T. F. Boyd.
S. B. McBride,
Jas. Given.A. C. Hamilton,*
Thomas Shaw,
Thomas Fergus.

Wheeling,

W. G. Waddle,
J. R. Slentz.Jno. Stewart,
M. W. Miller.

White River,

W. G. Spencer.

Wm. M. Millen.

Wisconsin,

John A. Vance.

Luke Kelley.*

Xenia,

W. G. Moorehead,
J. G. Carson,
W. H. McMillan.Jno. Clark.*
Wm. Waddle,
A. W. Livingston.*Delegates from other Churches.*

General Synod of the Reformed Church in America,—Rev. S. W. Mills.

General Synod of the Reformed Presbyterian Church,—Rev. J. F. Morton.

General Assembly of the Canada Presbyterian Church.

General Assembly of the Presbyterian Church in the U. S. of America.

Synod of Evangelical Lutheran Church of the U. S. of America.

General Assembly of the Free Church of Scotland.

Synod of the United Presbyterian Church in Great Britain and Ireland.

General Assembly of the Presbyterian Church in Ireland.

Minutes of last session read and approved.

A motion was made to refer the Credentials of the delegate of the Presbytery of Sealkote to the Judiciary Committee to be appointed. Said motion was laid on the table.

Proceeded to the election of a Moderator. Rev. R. A. M'Ayeal was elected, and took the chair.

The rule requiring the election of a Principal Clerk by ballot was suspended, and Rev. J. T. Cooper, the present Clerk, was, on motion, elected by acclamation.

The hours of meeting were fixed at 9 A.M., 2 P.M., and 7.30 P.M., and of adjournment at 12 M. and 5 and 9 P.M.

At the request of the Second Clerk, it was Resolved, That the term of office of the Second Clerk expire at the close of the business connected with this Assembly.

A motion was made that the Rules adopted by the last General Assembly be the rules of this Assembly. Said motion was laid on the table.

The Committee on Theological Seminaries appointed by the Synods and the Boards of the Seminaries presented to the Assembly a report which the Assembly resolved to refer to the Committee of the whole to be gone into by the Assembly, with the view to the consideration of the whole subject. Three hundred copies of the Report were ordered to be printed under the direction of the clerks.

Resolved, That the moderator be directed to nominate a special Committee, consisting of one from each Synod as a Committee on Seminaries.

The Assembly resolved to hold a conference this evening at 7.30, on the subject of Foreign Missions.

The following persons were appointed a Committee on Religious Exercises, namely, Revs. J. G. Carson, W. G. Moorehead, W. H. M'Millan and Messrs. John Clark and A. W. Livingston.

Assembly adjourned. Closed with prayer by Rev. B. Waddle.

2 o'clock, P.M.

Assembly met. Opened with prayer by the Moderator. Minutes of the last session read and approved.

The following persons were appointed as a Committee on Seminaries, namely, Revs. D. A. Wallace, D.D., D. R. Kerr, D.D., W. W. Barr, J. C. Steele, I. N. White, J. G. Carson, J. M. Gordon and Joseph A. Collins.

The following Standing Committees were appointed.

Bills and Overtures.—Revs. Wm. Wishart, D.D., W. R. McKee, W. N. Randles, R. H. Boyd, and Messrs. David Turner, J. Renwick and John Meloy.

Judiciary Committee.—Revs. D. W. Collins, D. R. Kerr, D. D., J. C. Boyd, J. P. Sankey, and Messrs. A. Duncan, J. W. McMillan and J. Garvin.

Narrative and State of Religion.—Revs. J. R. Johnston, T. F. Boyd, J. C. Taggart, and Messrs. J. Stewart and Robt. Martin.

Home Missions.—Revs. H. H. Hervey, W. H. Andrew, David Inches, and Messrs. R. Imbrie and Thos. Fergus.

Foreign Missions.—Revs. J. Price, J. C. Steele, J. G. Barnes, and Messrs. W. C. Baird and Robert Gilkerson.

Freedmen's Mission.—Revs. W. S. Bratton, J. B. Clark, D. D., J. V. Pringle, and Messrs. J. S. Lytle and J. Thompson.

Education.—Revs. J. N. Dick, D. D., N. H. Brown, W. G. Waddle, and Messrs. W. J. Ronald and W. S. Reid.

Publication.—Revs. W. H. French, J. N. Buchanan, W. D. Ralston, and Messrs. J. B. Mahon and A. E. Alford.

Church Extension.—Revs. Wm. Fulton, J. N. Smith, J. F. Hutchinson, and Messrs. S. B. Lindsay and J. Harper.

Sabbath Schools.—Revs. M. M. Gibson, J. T. Wilson, Thos. McCague, and Messrs. S. Orr and Jos. Henderson.

Finance.—Messrs. Wm. Getty, Thos. McCance, Wm. Thompson, Thos. Henry and Wm. Little.

Statistics.—Revs. J. G. D. Findley, J. D. Whitham, S. F. Thompson, and Messrs. Wm. McMillan and Wm. Glass.

Correspondence.—Revs. D. H. Goodwillie, W. A. McKenzie, T. W. Winter, and Messrs. Thos. McCreery and J. Stuart.

Devotional Exercises—Revs. J. G. Carson, W. H. McMillan and W. G. Moorehead and Messrs. John Clark and A. W. Livingston.

Revision.—Revs. Sam'l McArthur, A. G. King, J. W. Glenn, and Messrs. J. B. McCracken, and E. S. Bell.

Rev. W. A. M'Kenzie was appointed Assistant Clerk.

The Report of the Board of Home Missions was read and referred to the Committee on Home Missions.

The Report of the Board of Foreign Missions was read and referred to the Committee on Foreign Missions.

The Report of the Executive Committee of the Board of Home Missions was presented, and referred to the Committee on Home Missions.

The Report of the Board of Missions to the Freedmen was read and referred to the Committee on Missions to the Freedmen.

The Report of the Board of Education was read and referred to the Committee on Education.

The Report of the Board of Church Extension, with accompanying papers, was presented, and distributed in the Assembly, and referred to the Committee on Church Extension.

The Report of the Board of Publication was read and referred to the Committee on Publication.

The action of the Second Synod of the West on the transfer of its Seminary to the General Assembly was presented and referred to the Committee on the Seminaries.

Sundry reports of Presbyteries were presented and referred to the Committee on Narrative.

A memorial of the First Presbytery of New York on chanting the Psalms was read and referred to the Committee on Bills and Overtures.

A memorial of the Presbytery of Cleveland in relation to the election of elders for a limited term was read and referred to the Judiciary Committee.

A memorial of the Presbytery of Boston on the manufacture, sale, and use of intoxicating liquors was presented, read and referred to the Committee on Bills and Overtures.

A memorial of the Executive Committee of the Presbyterian Historical Society of the United States in relation to the commemoration of the Three Hundredth Anniversary of certain important events was read and referred to the Committee on Correspondence.

The Committee on Religious Exercises presented the following report, which was adopted.

Resolved, That the Assembly spend one half hour from eight and a half to nine o'clock A. M. in devotional exercises and Christian conference under the conduct of Rev. H. H. Hervey on Friday, and of Rev. W. W. Barr on Saturday.

A letter from the English Synod of the United Presbyterian Church with extracts from Minutes of said Synod was presented, read and referred to the Committee on Correspondence.

A report of the Committee on Union with the Presbyterian Church was read and put on the docket.

A report from the Trustees of the General Assembly was read and referred to the Committee on Finance.

Mr. Thomas M'Cance was appointed as Treasurer to receive moneys during the meeting of this Assembly.

The Report of the Committee on Union with the Presbyterian Church was on motion of Rev. Wm. Fulton referred to a committee of five.

The Reports of the Treasurers of the Boards of Home Missions, Foreign Missions, Education, Freedmen's Missions, Church Extension and of the General Assembly, were presented and referred to the Committee on Finance.

The Reports of the Presbyteries on the overture in relation to Papal Baptism were presented and referred to the Committee on Bills and Overtures.

A paper from an Educational Convention held in Allegheny was presented and referred to the Committee on Education.

A paper on Temperance from a joint committee of the Synod of Illinois and the Second Synod of the West, was presented and referred to the Committee on Bills and Overtures.

Assembly adjourned. Closed with prayer by Rev. Samuel M'Arthur.

7.30 P. M.

Assembly met. Opened with prayer by the Moderator. The Assembly engaged in Devotional Exercises and went into a conference on the subject of Foreign Missions.

Assembly adjourned. Closed with prayer by Rev. J. B. Clark, D. D.

FRIDAY.

9 o'clock, A. M.

Assembly met. Opened with prayer by Rev. Alex. Blaikie, D. D. Minutes of the last two sessions were read and approved.

The following persons were appointed the Committee on Presbyterian Union, to which the report of the Committee on union with the Presbyterian Church was referred at a former session, namely, Revs. W. N. Randles, M. M. Gibson, J. R. Johnston, Messrs. Wm. Getty and John Thompson.

The Committee of last year on the revision of the metrical version of the Psalms made a report, which was referred to a Committee on Psalmody; consisting of Revs. J. C. Boyd, W. G. Morehead, J. G. D. Findley, and Hon. David Turner and Mr. David M'Lane.

The Committee of last year on Sabbath Schools made a report, which was read and put on the docket.

The Committee on Religious Exercises was instructed to prepare and report a programme in reference to conferences to be held by the Assembly on various subjects.

The Committee of last year on Narrative and State of Religion made a report, which was read and referred to the Committee on Narrative and State of Religion, and Rev. W. Bruce, Chairman of the Committee of last year, was requested to act with said Committee.

A report signed Alex. Young, who was Chairman of a Committee appointed by a previous Assembly, on the scriptural law of divorce, was presented and put on the docket.

A report of Mr. J. M. Wallace, as agent of Chicago Building Fund, was presented and referred to the Committee on Church Extension.

A report of the Board of Directors of the Seminaries of the North West was referred to the Committee on Theological Seminaries.

A memorial for a review of the action of the Synod of Illinois in a case of discipline was presented and referred, with accompanying papers, to the Judiciary Committee.

The Minute Book of the General Assembly and those of the First and Second Synods of the West, of Pittsburgh, Illinois and Iowa, were presented and referred to the committee on Revision.

A report of Mr. John Alexander, as Commissioner to the Presbyterian Churches of Great Britain and Ireland, with the accompanying correspondence, was presented, read and referred to the Committee on Correspondence.

A report of the Second Clerk on Statistics was presented and referred to the Committee on Statistics.

On motion of Dr. Wallace, the Assembly went into Committee of the Whole on the Report of the Committee on Theological Seminaries, Rev. D. W. Collins in the chair.

The Committee rose, reported progress, and asked leave to sit again. The Assembly granted the request, and fixed this afternoon after the reception of papers for the sitting of the Committee.

Assembly adjourned. Closed with prayer by Rev. H. H. Blair.

2 o'clock, P. M.

Assembly met. Opened with prayer by Rev. J. P. Sankey.

The Clerk read a copy of the action of the Synod of New York, on the transfer of its Seminary as certified by the Clerk of said Synod, which was referred to the Committee on Education and the Committee of the Whole.

The action of the Second Synod of the West on the transfer of the Seminary of the North West was referred to the Committee of the whole.

The Committee on Correspondence made the following report, which was adopted:—

The Committee on Correspondence report, that we have received the credentials of *Rev. Samuel W. Mills* of the *General Synod of the Reformed Church in America*, certifying his appointment to represent that Synod in our Assembly, and we recommend that he be heard to-morrow morning at 10 o'clock.

The Committee on Religious Exercises made the following report, which was adopted:—

The Committee on Religious Exercises, to which was referred the arrangement on Conferences for this meeting of the Assembly, recommends the following:—

1st. That this, (Friday,) evening be spent in Conference on Sabbath Schools.

2d. That Monday Evening be allowed to Rev. J. C. Nevin for his exhibition and lecture on China.

3d.—That Tuesday Evening be spent in Conference on Home Missions.

The following resolution, offered by Mr. Wm. Getty, was adopted:—

Resolved, That the Committee on Publication be instructed to inform the General Assembly by what authority the Board of Publication have proceeded to erect a new building at a cost of \$45,000;—also the amount and date of any appropriations made for this purpose.

The Committee on Foreign Missions was instructed to nominate suitable persons for the foreign field.

The Assembly appointed the following Financial Agents and Superintendents of Missions for the several Presbyteries.

FINANCIAL AGENTS AND SUPERINTENDENTS OF MISSIONS.

Albany, F. A., John Templeton, Esq., Albany, N. Y. S. M., Rev. J. L. Clark, Perth Centre, N. Y.

Allegheny, F. A., Rev. J. B. Clark, D.D., Allegheny, Pa. S. M., Rev. Wm. Fulton, Allegheny, Pa.

Argyle, F. A., James Thompson, Esq., Cambridge, N. Y. S. M., D. M. Ure, Argyle, N. Y.

Big Spring, F. A., Wm. M. Scouller, Newville, Pa. S. M., Rev. J. M. Adair, McAlevy's Fort, Pa.

Bloomington, F. A., and S. M., Rev. J. C. Truesdale, Paxton, Ill.

Boston, F. A., Alexander Moore, Esq., Boston, Mass., 11 Bromfield Street. S. M., Rev. J. P. Robb, 46 Sutton St., Providence, R. I.

Butler, F. A., Rev. John Gailey, Butler, Pa. S. M., Rev. J. N. Dick, D.D., Kittanning, Pa.

Caledonia, F. A., Rev. W. J. Robinson, Mumford, N. Y. S. M., Rev. J. P. Sankey, Rochester, N. Y.

Cedar Rapids, F. A., and S. M., Rev. D. M. Gordon, Cedar Rapids, Iowa.

Chartiers, F. A., John E. Bell, Washington, Pa. S. M., Rev. W. Weir, Canonsburgh, Pa.

Chicago, F. A. and S. M., Rev. W. T. Moffet, Freeland, Ill.

Chillicothe, F. A., Thos Mercer, Jackson, C. H., Ohio. S. M., Rev. Jno. Stewart, Youngsville, Ohio.

Cleveland, F. A., Rev. David Goodwillie, Girard, Ohio. S. M., Rev. J. W. Logue, Northfield, O.

Conemaugh, F. A., Rev. D. M. McClellan, Phillips' Mills, Pa. S. M., Rev. J. C. Telford, West Lebanon, Pa.

Delaware, F. A. and S. M., Rev. D. S. McHenry, Hamden, N. Y.

Des Moines, F. A., Rev. John Hadden, Albia, Iowa. S. M., Rev. R. A. McAyeal, Oskaloosa, Iowa.

Detroit, F. A. and S. M., Rev. D. H. Goodwillie, Commerce, Mich.

Frankfort, F. A., John Witherspoon, Bavington, Pa. S. M., Rev. J. L. Purdy, Florence, Pa.

Garnett, F. A. and S. M., Rev. J. N. Smith, Garnett, Kan.

Indiana, F. A., Nathaniel Patton, Esq., Greensburgh, Ind. S. M., Rev. J. F. Hutchison, Madison, Ind.

Kansas, F. A., Alex. McGahey, Esq., Leavenworth, Kan. S. M., Rev. J. C. Herron, Lawrence, Kansas.

Keokuk, F. A., Rev. W. C. Williamson, Washington, Iowa. S. M., Rev. N. E. Wade, Washington, Iowa.

Lake, F. A., Rev. J. H. Pressly, Erie, Pa. S. M., Rev. H. H. Hervey, Hartstown, Pa.

Le Claire, F. A., Rev. W. D. Ralston, Edinburgh, Iowa. S. M., Rev. J. U. McClanahan, Wyoming, Iowa.

Mansfield, F. A., Rev. W. M. Gibson, Millersburgh, O. S. M., Rev. R. H. Pollock, Wooster, O.

Mercer, F. A., Rev. D. W. French, Mercer, Pa. S. M., Rev. J. M. Donaldson, New Wilmington, Pa.

Michigan, F. A., David Wylie, Esq., Martin, Michigan. S. M., Rev. John Anderson Martin, Mich.

Minnesota, F. A. and S. M., Rev. J. L. Whitla, Shakopee, Minn.

Monmouth, F. A., Rev. G. D. Henderson, Monmouth, Ill. S. M., Rev. J. M. Waddle, Young America, Ill.

Monongahela, F. A., Rev. W. J. Reid, Pittsburgh, Pa. S. M., Rev. T. H. Hanna, Pittsburgh, Pa.
 Muskingum, F. A., Rev. W. H. McFarland, Cambridge, O. S. M., Rev. J. C. Murch, New Concord, O.
 Nebraska, F. A., Rev. Marion Morrison, College Springs, Iowa. S. M., Rev. D. C. Wilson, Clarinda, Iowa.
 New York, 1st, F. A., Robert Harper, 28 Newark Street, Hoboken, N. J. S. M., Rev. R. Armstrong, Hoboken, N. J.
 New York, 2d, F. A., J. S. Dale, 216 East 116th St., N. Y. S. M., Rev. G. D. Mathews, 221 West 15th St., New York.
 Ohio, First, F. A., W. E. Brown, Esq., Hamilton, O. S. M., Rev. J. Y. Scouller, Fair Haven, Ohio.
 Oregon, F. A., Dr. G. W. Gray, Albany, Oregon. S. M., Rev. S. G. Irvine, Albany, Oregon.
 Philadelphia, F. A., William Getty, 832 Arch St., Philadelphia, Pa. S. M., Rev. W. W. Barr, 705 S. Sixteenth St., Philadelphia, Pa.
 Princeton, F. A. and S. M., Rev. S. F. Clark, Princeton, Ind.
 Rock Island, F. A., Rev. J. W. Clokey, Aledo, Illinois. S. M., Rev. A. W. Clokey, Aledo, Ills.
 San Francisco, F. A. and S. M., Rev. M. M. Gibson, San Francisco, Cal.
 Sidney, F. A., Rev. H. H. Thompson, Sidney, O. S. M., Rev. J. Williamson, Bellefontaine, O.
 Stamford, F. A., Rev. John Gillespie, Milton, Ontario, Can. S. M., Rev. B. Acheson, Galt, Ontario, Can.
 Steubenville, F. A., John McCarroll, M. D., Wellsville, O. S. M., Rev. T. J. Kennedy, Steubenville, Ohio.
 St. Louis, F. A., A. M. Allen, Esq., Sparta, Ill. S. M., Rev. J. R. Finney, Tilden, Illinois.
 Tennessee, F. A. and S. M., Rev. A. B. Coleman, Fayetteville, Tenn.
 Vermont, F. A. and S. M., Rev. J. Service, Barnet Centre, Vt.
 Wabash, F. A., James Renwick, Esq., Idaville, Ind. S. M., Rev. Gilbert Small, Idaville, Ind.
 West Missouri, F. A. and S. M., Rev. Josiah Thompson, Centreville, Mo.
 Westmoreland, F. A., Rev. John S. Speer, Buena Vista, Pa. S. M., Rev. James Kelso, Monroeville, Pa.
 Wheeling, F. A., Rev. J. T. McClure, Wheeling, W. Va. S. M., W. T. Meloy, Cadiz, Ohio.
 White River, F. A. and S. M., Rev. W. P. M'Nary, Bloomington, Ind.
 Wisconsin, F. A., C. K. M'Eachron, Union Grove, Wis. S. M., Rev. J. H. Niblock, Oshkosh, Wis.
 Xenia, F. A., J. B. Caruthers, Xenia, O., S. M., Rev. W. A. Robb, Jamestown, O.

The Assembly went into Committee of the Whole on the subject of Theological Seminaries, Rev. D. W. Collins in the chair.

The Committee rose, and reported a substitute, which was entertained by the Committee for a motion in Committee to recommend the adoption of the first resolution of the Report of the Committee on Theological Seminaries: and recommended that said substitute with the whole subject be referred to the Committee on the Seminaries. The following is the substitute, namely, Resolved, That while the management of the Seminaries remains as heretofore, it is expedient that a Committee be appointed to prepare a course of study for all the Seminaries, that there may be uniformity in this respect.

The recommendation of the Committee was adopted by the Assembly.

A telegram to the Assembly, from Gen. James A. Ekin, San Antonio, Texas, was read. Assembly adjourned. Closed with prayer by Dr. Kerr.

7.30 P. M.

Assembly met. Opened with prayer by Dr. R. A. Browne. Minutes of the last session read and approved.

Assembly went into conference on the subject of Sabbath Schools.

Assembly adjourned. Closed with prayer by Rev. W. J. Reid.

SATURDAY.

9 o'clock, A. M.

Assembly met. Opened with prayer by Rev. J. N. Dick, D.D. Minutes of the last session read and approved.

Took up the Report of the Committee of last year on Sabbath Schools. The report was adopted and pastors requested to read the resolutions of said report to their respective congregations. The following is the report:—

REPORT ON SABBATH SCHOOLS.

In order to obtain information as to the condition of the Sabbath Schools of our Church, your Committee issued a Circular, addressed to the Pastors, and while the results herein to be stated are accurate so far as they go, yet as many brethren omitted to reply to that Circular, they do not exhaust all the facts of the case.

As to the ages of the children in attendance on our Sabbath Schools, if *seven* represent the number attending the *Infant Department* or of those under eight years of age, *thirteen* will represent the number of those in the *Intermediate Department*, or of those between the ages of eight and fifteen years, while *ten* will represent the proportion of those in the *Senior Classes*, or of those over fifteen years of age. The *Intermediate* Section has thus the largest number in attendance, and our older boys and girls are not in our Sabbath Schools as numerously as they ought be. There is, however, a much greater difference in reality between the numbers of the young people attending the *Intermediate* and *Senior Departments* than even the figures above given indicate.

Many of the adult members of the Church meet in Bible Classes, and as these form part of, and are included in the *Senior Department*, the number of those on the older side of boyhood and of girlhood that continue under the religious instruction of the Sabbath School, must be seriously short of what the Church has a right to expect.

As to the *working of the Schools*, it appears that without a single exception our pastors take, more or less, an active share in the conduct and arrangement of their Schools. In a large number of instances they act as superintendents,—a position theirs in virtue of their office: in others, they exercise simply a general supervision, while, in many cases, in addition to this, they have charge of Bible Classes. Of our Ruling Elders, a considerable number, yet comparatively only a few, take any share in Sabbath School work. This is an evil to which your Committee would invite attention, for it is difficult to see how the legitimate control of the School by the Session can be maintained, unless the members of Session manifest an interest in its welfare, and bear part of the burden of sustaining it. As to our teachers, it is reported, that, with scarcely an exception, these are church members in full communion,—a state of matters highly desirable.

Great diversity of practice prevails, as to the *election of Superintendents and teachers*. In many schools, as already stated, the Pastor acts as Superintendent, with or without an assistant. Sometimes the Superintendent is chosen by a vote of the School: (1.) By the teachers and Scholars combined; (2.) By the teachers alone; and (3.) Sometimes by the Scholars alone. Sometimes he is chosen by a vote of the congregation; sometimes by the session, and sometimes by the pastor.

As to the *fruits of Sabbath School labour*, your Committee would report, that while, in 1870, the average addition to the membership of each congregation on profession of faith, was *six*, it appears that about *four*

of these, were at the time of their joining the church in connexion with the Sabbath School either as teachers or as scholars. Such a fact is highly encouraging, and may lead us to prosecute this work with increased vigor and hopefulness.

As to *exercises*, the Bible is the one great Text Book, in all our Schools. The Uniform Lesson System, or mode of study, is generally followed. In the great majority of the Schools the Shorter Catechism is used in almost every Reading Class, though there are some Schools, in which it is scarcely used at all. The Assembly's Selections from the Old and New Versions of the Psalms are all but universally used. A larger number of "Selections" than those already in use is widely asked for; and as many of the Schools now chant our inspired Songs, some of those prepared and printed for chanting, might be appended.

During the past year, a great interest has been manifested in connexion with our Sabbath School work. Congregations, Presbyteries and Synods have held conventions and conferences to an almost universal extent. By these means, misconceptions have been removed; the great aim of the Sabbath School work,—the conversion and sanctification of the children,—brought prominently into view, indifference has been overcome, and prayerful activity greatly increased. There is, however, yet much to be done in assigning to the School, and obtaining for it, its proper place in reference to both the family and the church, as taking the place of neither, but as a help to each. In improving our teachers and elevating the teaching, and generally, in increasing the attractiveness of our Schools, and their efficiency in securing the great end they contemplate.

The improving of our Sabbath Schools is necessarily a work of time, and can be effected mainly by the increased interest and activity of our pastors and teachers. Machinery, even the best, is useless without motive power, and while this increased spiritual power, on the part of our teachers, is what we most need, yet, as it is not for man to furnish, your committee would only offer a few suggestions to the Assembly.

It is not necessary now-a-days to argue for the right of Sabbath Schools to exist, nor for their scriptural character: they do exist and are a power and a blessing in midst of us. The wisdom of the church, therefore, will be shown in availing herself of their assistance and rendering them as widely helpful to her work as possible.

Their religious character and aim demand for them a religious mode of sustenance; the expenses of the Sabbath Schools would then be borne directly by their respective congregations. Teachers would not then need to resort to any of those undesirable and unchristian modes of raising money, so common, yet so hurtful to the spiritual interests of teachers and scholars. Christ's work should be carried on by money given for Christ's sake. More attention should be paid to the *singing* in our schools, as an exercise interesting and profitable. Week-day meetings, for practice of this, will be found advantageous to the school on the Sabbath.

When practicable, our schools should be kept open, like our churches, all the year. Many are open at present for only six months. Surely this period might be extended in almost every case one, two or even three months.

While we must work with just what material we have, every effort should be made to secure church members as our teachers, or to lead our teachers to become church members. Those who do not themselves profess faith in Christ can hardly be much in earnest in urging others to accept him as their Saviour.

Special effort should be made to improve our *teaching* by securing yet greater prominence for *its great subject*, Salvation through the blood of the cross, and by improving its character, by teaching the teachers *how to teach*,—an end greatly gained by teachers' meetings for the study of a com-

mon lesson, by the holding of Sabbath School Institutes and Conventions, and by the earnest use of the many helps that are available on every side for this purpose.

As a sphere of work for the Christian activities of our people; as an agency by which a godly seed may be raised up; as a means for ingathering the careless; as a nursery and training school for the church itself, no department of church work is in the judgment of the Committee more important than the Sabbath School. While asking therefore this Assembly to recommend anew to the church its vigorous and prayerful prosecution, it would submit the following Resolutions for adoption:—

1. That the great aim of the Sabbath School work is the conversion and sanctification of the children, their salvation in the name of the Lord Jesus, and by the Spirit of our God.

2. That the Bible is the great text-book and that the plan of uniform lessons for the whole school with review, be recommended to the favourable consideration of the Sabbath Schools throughout the church.

3. That the Shorter Catechism should be carefully studied in all our Schools, and that greater attention be paid to the exercise of singing.

4. That teachers should be members of the church, and well known for their piety.

5. That the Eldership of the church should identify itself closely with the Sabbath School, and take part in carrying it on.

6. That our congregations should provide the funds needful for maintaining the schools.

7. That every effort should be made to keep the Schools open for as large a portion of the year as possible.

8. That Scholars should be encouraged to contribute weekly for missionary and benevolent purposes, other than the wants of their own School.

9. That the presbyteries and synods of our church interest themselves more in the growth and guidance of Sabbath Schools, whether in settled congregations or mission districts.

10. That the Assembly re-direct the attention of pastors to the importance of preaching the gospel to the children and of urging upon parents the duty of more faithful religious training in the family.

The Committee on Seminaries presented and read two papers as a First and Second Report, the majority recommending the adoption of the First Report, and in case the Assembly should not be willing to adopt that Report the entire Committee recommending the adoption of the Second.

The Order of the Day having arrived,—namely, the hearing of Rev. Samuel W. Mills as a delegate of the General Synod of the Reformed Church in America,—he was introduced to and addressed the Assembly, and was responded to by the Moderator.

An invitation, through Rev. W. G. Moorehead, was extended to the Assembly to attend the decoration of the soldiers' graves, on Tuesday. The invitation was accepted.

Resumed the consideration of the Report of the Committee on the Seminaries.

The Assembly agreed to take up the Second Report for consideration.

The first, second and third resolutions of the Report were adopted.

Pending the discussion of the fourth resolution of the Report, the Assembly adjourned. Closed with prayer by Rev. W. S. Bratton.

2 o'clock, P. M.

Assembly met. Opened with prayer by Rev. M. M. Gibson.

A petition of Rev. J. G. Barnes, with reference to a case of discipline, was referred to the Judiciary Committee.

The Committee on Home Missions made a report, which was put on the docket.

The Committee on Foreign Missions presented and read a report, which was put on the docket.

Resumed the consideration of the report of the Committee on Seminaries.

The report was discussed, amended and adopted.

(As the report was afterwards recommitted, it is not published.—CLERK.)

Took up the report of the Committee on Foreign Missions.

Pending the consideration of this report, the Committee on Religious Exercises presented a report, which was adopted.

The Assembly having agreed to spend the first half hour of the morning session in devotional exercises, adjourned to meet on Monday at 8.30 A. M. Closed with prayer by Dr. Dales.

M O N D A Y.

8. 30 A. M.

Assembly met. Opened with devotional exercises by the Assembly, and prayer by the Moderator.

The Agent of the San Francisco Building fund presented a report, which was read and referred to the Committee on Finance.

The Assembly reconsidered their vote adopting the report of the Committee on Seminaries, and recommitted said report.

The Assembly proceeded to fix the place and time of next meeting. A letter was read from the session of the First church of Washington, Iowa, inviting the next General Assembly to meet in that place.—Washington, Baltimore, Philadelphia and New York were nominated; and the roll being called, Washington, Iowa, was selected. The Assembly agreed to meet in the 1st Church of Washington, Iowa, on the 3d Wednesday of May at 7.30 P. M.

Resumed the consideration of the Report of the Committee on Foreign Missions.

Pending the discussion of the twelfth resolution of the Report, the Assembly adjourned. Closed with prayer by Rev. J. N. Dick, D. D.

2 o'clock, P. M.

Assembly met. Opened with prayer by Rev. W. L. McClanahan. The Roll was called. Minutes of last session read and approved.

The Committee on Bills and Overtures presented reports on Papal Baptism and Temperance respectively, which were put on the docket.

The Committee on revision presented a report, which was put on the docket.

The Committee on Seminaries presented a report, which was, on motion taken up for consideration. The report was discussed, amended and adopted, and is as follows:—

REPORT ON THEOLOGICAL SEMINARIES.

The Committee on Theological Seminaries respectfully recommends the following resolutions:—

I. In the judgment of this Assembly, the Theological Seminary at Monmouth, Ills., has complied with the conditions of the Enabling Act, adopted by the last Assembly, and has been placed under the control of the General Assembly,—but it is inexpedient for this Assembly to perform any acts of government over that Seminary. The Assembly therefore leaves its management for the time being with its Board of Directors.

II. Whereas it is questioned whether the Theological Seminaries at Newburgh and Xenia have fully complied with the “Enabling Act” of the last Assembly, this Assembly declines to recognise them as under its control.

III. That the “Enabling Act” be continued in force and amended so as to provide that,—

1. No Seminary shall be removed from its present locality or consolidated with any others without the consent of the Synod or Synods heretofore controlling it.

2. That the responsibility of providing for the pecuniary support of any Seminary shall not rest on the General Assembly, but each one on its Board of Directors.

3. That the title to the property of each Seminary shall be vested in a Board of Trustees, in the place where the Seminary is located, appointed by a Board of Directors, elected by the General Assembly

4. In order to a complete transfer, all the property which the Synod or Synods controlling any Seminary have a right to transfer, must be placed under the control of the General Assembly; but no transfer shall be deemed complete, until all the Seminaries have been transferred, according to the terms of the Enabling Act, as hereby amended.

IV. In expectation that all the Seminaries of the church shall be placed under the control of the General Assembly, this Assembly refers the Statutes reported by the joint-committee to the next Assembly, and requires all Seminaries that may be placed under Assembly’s control to report to that Assembly.

V. In the judgment of this Assembly the authority vested in the General Assembly by the form of Government, Art. IV., Sec. 3, includes,—

1. The confirming of the election of Professors by Directors or Synods.

2. The fixing of the term, sessions and course of study.

3. The regulation and conduct of examinations.

VI. That the term of study in all our Seminaries shall be four annual sessions of six months each, beginning on the first Tuesday of October, annually, and that Presbyteries should enjoin on their students, and secure from them, all reasonable diligence in study during the vacations of the Seminaries.

VII. That a Committee of five be appointed by this Assembly to report to the next, a course of study, text books, and a plan of conducting examinations for all the Seminaries.

The following persons were appointed as the Committee contemplated in Resolution VII.:—Revs. D. R. Kerr, D.D., James Harper, D.D., Samuel Wilson, D.D., David A. Wallace, D.D., and W. W. Barr.

The Statutes referred by Resolution IV. to the next General Assembly are as follows:—

CHAPTER I.

OF NAMES.

The Seminaries under the care of the General Assembly, shall be known, each by its corporate name.

CHAPTER II.

OF THE GENERAL ASSEMBLY.

SEC. 1. The General Assembly shall ordain and establish the Statutes for the government of the Seminaries under its care; appoint for each Seminary a Board of Directors, and make provision for a Board of Trustees, to which shall be committed its control and the management of its property and funds, subject to the review and control of the General Assembly; and have and retain all powers not herein expressly delegated to the Boards of Directors and Trustees; or vested by the Constitution of the church in the Presbyteries.

SEC. 2. These Statutes shall not be changed, unless by a vote of two-thirds of the General Assembly present at any of its sessions, of which notice shall be given at least two days previously.

CHAPTER III.

OF THE BOARD OF DIRECTORS.

SEC. 1. There shall be a Board of Directors for each Seminary, consisting of eighteen members, of whom twelve shall be ministers and six ruling elders, who shall hold office for three years or until their successors shall be chosen. The General Assembly shall annually elect, by ballot, six Directors. Six members of the Board, if four of them be ministers, shall constitute a quorum. The trustees, hereafter mentioned, shall be consultative members of the Board of Directors, but shall have no vote except on questions of finance.

SEC. 2. The Board of Directors of each Seminary shall determine its own officers and the mode of electing them, and it may from time to time enact by-laws for its own government and the government of the Seminary under its care, not inconsistent with the Constitution of the church or these statutes.

SEC. 3. Each Board of Directors shall have the general supervision and control of the Seminary intrusted to its care, and it shall be its duty,

1st, to nominate to the General Assembly, as provided in Chapter III., and section 4, of these statutes, candidates for vacant professorships, to fill vacancies by temporary appointments, to induct into office professors elect, and appoint other instructors and lecturers when they may be necessary, to assign to the several professors their departments, unless this has been done by the General Assembly, to judge of their competence and fidelity; and in case any professor should teach doctrine in opposition to the principles of the United Presbyterian Church, or be immoral in conduct, or incompetent to the discharge of his duties, or from any cause should prove to be an unsuitable person, the Board may suspend him from office, but shall make a full report of its proceedings to the General Assembly for final judgment.

2d, To superintend either by itself, or by a committee, such examinations as these statutes prescribe or the General Assembly may order, and to appoint such other services at the opening and close of the sessions of study as it may think proper.

3d, To appoint a Board of Trustees and fill all vacancies therein, and to instruct and direct said Board in the discharge of its duties.

4th, To provide all funds, buildings, libraries and other means necessary and proper for the use of the Seminary; to fix the salaries of all professors, instructors, lecturers and officers, when not fixed by the General Assembly; and by itself, or the Board of Trustees, to make all appropriations of money, and invest, manage and dispose of all funds and property belonging to the Seminary, intrusted to its care.

5th, To lay before each General Assembly its records for review, in the same manner as the records of the Synods, and to make annually to the General Assembly, in writing, a full and faithful report of the whole state of its Seminary; and to recommend to the General Assembly such measures as may appear proper to be adopted.

SEC. 4. When any vacancy may exist in the Faculty of any Seminary, the Board shall nominate to the General Assembly, one or more persons; the members of the Assembly may also make other nominations: from these nominees the General Assembly shall choose one by ballot. A majority of all the votes cast shall be necessary to elect.

SEC. 5. The Board of Directors of each Seminary shall meet annually at the close of each session of the Seminary, and on its own adjournment. It shall also meet whenever called by the President. He may call the Board at any time by giving to any member both of the Board of Directors and Trustees sufficient notice. And he shall call it whenever requested in writing by three members, the Trustees, or Faculty.

CHAPTER IV.

ON THE BOARDS OF TRUSTEES.

SEC. 1. Each Board of Trustees shall consist of nine members, of whom five shall be laymen. They shall hold office for three years, and one-third of them shall be elected by the Board of Directors at each annual meeting.

SEC. 2. Each Board of Trustees shall determine its own officers, and the mode of electing them, with the following exceptions: The Secretary of the Board of Directors shall be Secretary of the Board of Trustees, and shall keep the records of both Boards continuously, in the same book; and the Treasurer shall be elected by both Boards in joint session. Each Board of Trustees may also enact by-laws for its own government, subject to the review of the Board of Directors.

SEC. 3. Each Board of Trustees shall be the legal agent of the General Assembly, and shall for it hold all money and control all real estate and funds, now held, or that may be obtained for the use of the Seminary, intrusted to said Board, subject to the direction of its Board of Directors and the General Assembly.

SEC. 4. Each Board of Trustees shall take bonds from its Treasurer in such amount as may be judged sufficient security for the faithful performance of the duties required of him.

SEC. 5. All donations and bequests for specific objects shall be sacredly kept, and applied to the purpose designated by the donors.

SEC. 6. Each Board shall make annually to its Board of Directors, a full report of their proceedings, and of the state of the funds intrusted to its care, accompanied with such suggestions as it may see fit to make.

CHAPTER V.

OF THE PROFESSORS.

SEC. 1. There shall be in each Seminary such professorships as the General Assembly may from time to time establish, all of which shall be of equal rank.

SEC. 2. No person shall be chosen as Professor who is not an ordained minister in good standing in the United Presbyterian Church.

SEC. 3. Before any Professor shall enter on the duties of his office, he shall be inaugurated by the Board of Directors, and shall publicly subscribe a declaration of his adherence to the Standards of the United Presbyterian Church as the profession of his own faith, and a promise that he will maintain the same, and not teach, directly or indirectly, any thing contrary thereto, so long as he shall retain his connection with the Seminary. In case any Professor elect shall be unwilling to make this subscription, the Board of Directors shall declare his office vacant.

SEC. 4. Each Professor, on entering upon his duties, shall lay before the Board of Directors for their approval, the method of instruction which he intends to pursue, and from time to time any modifications of the plan he may wish to make.

SEC. 5. Any Professor wishing to resign shall give to the Board of Directors six months' written notice of his intention.

SEC. 6. The Professors of each Seminary shall constitute a Faculty of Government and Instruction, one of whom shall be appointed, by its Board of Directors, President, who shall be Chairman of the Faculty, and perform such other duties as the Faculty, Board of Directors, or General Assembly may assign him.

SEC. 6. Each Faculty may make by-laws for their own government, and the government of their Seminary, not inconsistent with these statutes.

SEC. 7. To each Faculty shall be committed the arrangement of the recitations and exercises of the students under their care, the manner of conducting the several departments of instruction, and the government of the students. They shall adopt rules of order and duty, and furnish a copy to each student on his entrance into the Seminary. They shall have power to suspend any student for neglect of study, for heretical opinions, for immoral conduct, for pursuing divisive courses, or who may be, from any cause, an unprofitable member of the Institution; and it shall be their duty to report his case immediately to the Presbytery.

SEC. 8. The Professors in their several departments, and as a Faculty, bearing in mind that the indwelling of the Spirit of God is the most important qualification for the ministry, shall give special attention to measures adapted to develop and strengthen personal piety.

SEC. 9. The Faculty shall, at the close of each session, make to the Board of Directors a written report of the names of the students, of their attendance upon recitations, of their progress and proficiency, and of the state of religion generally in the Institution.

CHAP. VI.

OF THE STUDENTS.

SEC. 1. Each Faculty shall admit as students all who apply, being duly certified as students of theology by any Presbytery of the United Presbyterian Church. They may admit, at their discretion, students of other denominations.

SEC. 2. Before being admitted to any Seminary, every student shall, in the presence of the Faculty, subscribe a written declaration to the effect that while he is a student in any Seminary of the United Presbyterian Church, he will regularly, punctually, and diligently attend upon all the instructions of the Professors, and promptly comply with all lawful requisitions of the Faculty, and be subject to their authority; that he will honestly conform to all regulations of the Seminary; and that he will not propagate any opinions in opposition to the principles of the United Presbyterian Church.

SEC. 3. Students having completed the prescribed course of study and passed the required examinations, shall be publicly graduated and receive a suitable diploma.

CHAPTER VII.

OF THE TERM AND COURSE OF STUDIES.

SEC. 1. The term of study shall be three sessions of seven months each, beginning annually on the first week of September, unless the General Assembly otherwise order.

SEC. 2. The course of study shall include the following subjects:

1. The Greek Testament.
 2. The following books of the Old Testament in Hebrew: —.
 3. Hermeneutics, with the critical examination of —.
 4. Biblical History, Antiquities, Geography and Chronology.
 5. Ecclesiastical History from the Apostolic era until the present time.
 6. Apologetics including Natural Theology, the Evidences of Christianity, Inspiration and the Canon.
 7. Systematic Theology, including the Doctrines of the Confession of Faith and of the Testimony.
 8. Pastoral Theology, including the whole subject of Church Government, Discipline, and Worship, as set forth in the Books of Government and Worship and Pastoral and Evangelistic work.
 9. Sacred Rhetoric, including the composition and delivery of sermons and Elocution, particularly as applied to the reading of the Scriptures.
- During each session each student shall deliver at least one discourse before the Faculty and Students.

During the whole course the Professors shall take special care to instruct their students in the teachings of modern infidels and errorists, and the best method of their refutation.

SEC. 3. A member of the Faculty of each Seminary, and one other person appointed by each Board of Directors, shall constitute a standing committee, who shall report to each General Assembly a scheme, setting forth the particular subjects of the above course, and portions of each text book that shall be studied by the students of each year in all the Seminaries during the next session, and the scheme, when approved by the Assembly, shall be followed by professors and students for the year ensuing.

CHAP. VIII.

OF EXAMINATIONS.

SEC. 1. The students of each year shall be thoroughly examined on the subjects and text-books prescribed for that year, and no student shall be credited with the studies of the year who is found unable to answer promptly, fully and correctly, seventy-five per cent. of the questions propounded to him. Students who fail in the first examination may be admitted to a second. A certificate shall be given to each student at the close of the examinations of each session setting forth the result of his examinations.

SEC. 2. No student shall be taken on trials for licensure without the consent of the General Assembly until he has laid before his Presbytery certificates setting forth that he has been examined and passed by the Board of Directors of one of our Theological Seminaries, in all the subjects of the above course.

SEC. 8. The standing committee described in Chap. VII, Sec. 8, of these statutes shall report to each General Assembly such regulations as they may judge necessary to secure thoroughness and uniformity in the examinations described in this chapter, which, when adopted by the General Assembly, shall be binding on the Boards of Directors and Faculties of the several Seminaries.

[A preceding Minute should have recorded the fact that Drs. Wilson, Clokey, Dales and Cooper were requested to act with the Committee on Seminaries.—*Clerk.*]

Resumed the consideration of the Report of the Committee on Foreign Missions.

The Assembly, with the view of having the blanks in the report filled with the names of Missionaries, the following resolution, offered by Rev. W. H. Andrew, ~~was adopted~~: ^Δ

Resolved, That the business now under consideration by the Assembly be postponed, and the Assembly go into the Committee of the Whole to-morrow morning, immediately after the reading of the minutes, to inquire into the merits and qualifications of the nominees of the Committee on Foreign Missions."

The Assembly also agreed to make the guidance of the Spirit in this matter a special subject of prayer in the devotional exercises preceding the meeting of the Committee of the Whole.

Took up to the Report of the Committee, on Revision. The Report was adopted, and is as follows:

REPORT ON REVISION.

The records of all the Synods have been presented to the Assembly. We have examined them, and find them, generally, neatly and correctly kept. We had before us only the printed Minutes of the Synod of Kansas, and they were not certified.

We also examined the Minutes of the General Assembly, and find that they have been kept correctly, and elegantly transcribed. We therefore recommend the adoption of the following:

Resolved, That all these records be approved.

Took up the Report of the Committee on Home Missions.

Pending the discussion of the Report, the Assembly adjourned. Closed with prayer by Rev. W. R. Hutchinson.

TUESDAY.

8.30 A.M.

Assembly met. Opened with devotional exercises by the Assembly, and prayer, at the call of the Moderator, by the Rev. J. N. Smith. Minutes of last session read and approved.

The Assembly went into Committee of the Whole, according to previous agreement,—Rev. David W. Collins in the chair.

The Committee rose, and recommended the Assembly to appoint the following named persons as Missionaries to the Foreign field, namely, R. T. Wyley to Syria, Ralph E. Wilkin to China, John T. Patterson, M.D., and Miss M. E. Cleland, to India; T. W. Monteith, H. F. Wallace, Wm. Humphreys, and Miss Anna Y. Thompson to Egypt.

Resumed the consideration of the Report of the Committee on Foreign Missions. The recommendation of the Committee of the Whole was unanimously adopted by a standing vote, and Rev. J. T. Cooper, by request, led the Assembly in prayer for the Divine blessing. The whole report was then adopted, and is as follows:—

REPORT ON FOREIGN MISSIONS.

The Committee to which was referred the report of the Board of Foreign Missions would report, that they have examined this report, together with the accompanying papers, as far as their limited time would allow, and beg leave to recommend the following resolutions for adoption by the Assembly:

Resolved, 1st. That the presence and blessing of the great Head of the church have evidently been granted to us during the past year, as evinced in the additions to the working force of our missions; the preservation of the lives of our missionaries, and the success which has every where attended their labours; together with the evidence of unabated interest which the church at home has felt in the work; and therefore, in profound acknowledgement of His goodness we render to Him the homage of grateful hearts for what we have been enabled as a church to do for the heathen during the year just closed.

2. That our thanks are due, and we hereby tender them, to our old friends, both individuals and societies, that have so generously aided our mission cause, and also to new ones, who have joined them during the past year. Among these we have the privilege and pleasure of mentioning His Highness Prince Dhuleep Singh, Charles Arbuthnot, Esq., of Pittsburgh, Pa., David Stuart, Esq., of Liverpool, England, and Dr. Grant and lady of Cairo, Egypt, the ladies' Missionary Society of Paisley, Scotland, the British and Foreign Bible Society, the American Bible and Tract Societies, and the Turkish Missions Aid Society.

3. That in view of the increasing doors of usefulness opening, and of the great want of labourers both male and female, the congregations under the care of the Assembly be called upon to pray to the Lord of the harvest to send forth labourers into his harvest, and the Professors in our Colleges and Theological Seminaries be requested to present this matter to the students under their care from time to time in the way which they deem best, that young men may be led to consider their personal duty in regard to this great work.

4. That the purpose of the brethren of the India Mission to occupy the wide and important district of Goordaspore, as an addition to the mission field, be approved, and that in case they make an increased demand for labourers the Board be authorized to seek, and if able to find a suitable man, to send him out as a re-enforcement to that Mission, and with the view of occupying this new field.

5. That the lease effected by the Egyptian Mission for a term of years of the Scotch Church edifice in Alexandria for a house of worship in connection with that station be approved.

6. That Mr. R. T. Wyley be appointed by the General Assembly to the Syrian Mission; That T. W. Monteith, H. F. Wallace and William Humphrey be appointed to fill the vacancies in the Egyptian field; that J. F. Patterson, M.D. and Miss M. E. Cleland be appointed for the India Mission; that Miss Anna Y. Thompson be appointed to superintend the Girls' School in Monsura, Egypt, and to labour among the women in that field; and that two females also be appointed to the same work in China, and

that the Board be instructed to send out the persons appointed at the earliest day practicable, and be authorized also, if suitable persons can be provided, to fill any vacancies that may occur in any of the missions, or by the failure of any of the persons thus appointed to enter upon the Mission work.

7. That while the Assembly has been very much cheered by the facts brought to light respecting the offerings of the church for this work during the past year, especially in the liberality of some of our Sabbath Schools, and in the case of a number of our people aiding the cause by legacies, we very much regret that the report also shows a deficiency of over \$5,000.00 when compared with that of the previous year.

8. That the following appropriations be made for the ensuing year, namely, for Syria, \$2,000; India, \$21,000; Egypt, \$27,245; new missionaries, \$8,000; for the return of Mr. Nevin to China, \$2,000; for new missionaries to the same field, \$4,000; making a total of \$64,245, in gold. And as this will amount to less than one dollar per member for our whole church; and can, and ought, and must be raised, that each one of our people be urged to consider his or her responsibility to do their part in having this amount placed in due time in the treasury.

9. That as the Board finds it necessary to make remittances every month, so as to guard our missionaries against perplexity and want, the churches and friends of missions be urged to make systematic contributions to this fund, and that treasurers of congregations and societies, and financial agents be requested to forward any sums, however small, which may be in their hands, to the general treasurer in New York, so that during no part of the year there may be any lack of funds to provide for the necessities of our missionaries.

10. That the Assembly hereby assures the missionaries under its care, who are spending their strength in doing their Master's work in the foreign field, of its hearty sympathy, as also of that of the whole church, and we hereby renew our pledges to cheer them by our prayers and continued support.

11. That the Assembly expresses its entire approbation of the general management on the part of the Board of this, often the most perplexing, part of the church's work, and is not unmindful of the efficient and arduous labours of the Corresponding Secretary, Rev. Dr. Dales.

12. That the thanks of the Assembly be given to Mr. Thomas B. Rich, who, with great satisfaction to the Board, to the missionaries and to the church at large, has now for thirteen years gratuitously and most faithfully discharged the duties of Treasurer of the Foreign Missionary Funds of our church.

13. That Revs. J. T. Cooper, F. Church and W. W. Barr, whose term of office expires at this meeting, be re-elected members of the Board.

14. That the Board be directed hereafter to have the annual report published for distribution among the members of the Assembly.

15. That this General Assembly call upon the church to raise at once the sum of \$10,000, as a special fund for building purposes in China, and that Rev. J. R. Johnston be appointed a special agent to raise the above amount.

16. That the Executive Committee of the Board of Home Missions be instructed to inquire into the practicability and desirableness of establishing a mission in connection with our church among the American Indians; and should the Executive Committee deem it best, it is hereby authorized to begin the work at once, it being the understanding that all the expense will be borne by the United States Government, and that we shall only be expected to furnish the Missionaries.

Rev. W. H. French read a letter to the Assembly from Rev. A. Ritchie of Cincinnati, stating, that a Mr. Skillman, of Hamilton Co., Ohio, had bequeathed seven thousand dollars, (\$7,000,) to the Boards of the United Presbyterian Church. The letter was referred to the Committee on Finance.

The following reports were presented and put on the docket,—namely, the Report of the Committee appointed by the last Assembly on Revision of the chapter on appeals in the Book of Government;—the Report of the Committee on Church Extension, and the Report of the Committee on Bills and Overtures on Chanting the Psalms.

A Statement and Petition of Mr. Thomas Johnston, late treasurer of the Board of Education, was presented and referred to the Committee on Finance.

A Certificate of Rev. J. F. Morton as a delegate to this Assembly, appointed by the General Synod of the Reformed Presbyterian Church, was read, and referred to the Committee on Correspondence.

A Report of the Judiciary Committee on the Memorial of Rev. J. G. Barnes was presented and put on the docket; also, the Report of the Committee on Missions to the Freedmen, on Education and on the Narrative and State of Religion.

So much of the Report of the Board of Publication as relates to the refunding of moneys advanced by the Board, was referred to the Committee on Finance.

Resumed unfinished business, namely, the Report of the Committee on Home Missions.

The act of the Assembly in relation to the appropriation of money to the Second Church of Boston was reconsidered, and the matter referred to the Judiciary Committee.

The Report of the Committee on Home Missions was adopted, and is as follows:—

REPORT ON HOME MISSIONS.

It is with great pleasure and thanksgiving to God, we read of the continued and widening prosperity of the *Home* work. God has blessed the labours of our missionaries, and the fruits that have been gathered are the best evidence of his love to his own ordinance, and the labours of those who publish in this needy field the glad tidings of salvation. From the imperfect reports that have been received, there have been 655 wanderers added to the fold, and by looking at the report of the Corresponding Secretary you will observe that twenty-six *new stations* have been established, and are lifting up their cry for help, and for the bread of life.

Scattered all over the face of our country, from Boston to San Francisco, on the hills and in the valleys, from cities and villages, and from the vast expanse of the west, we are besought, and entreated to come and help. Much has been done; much more ought to be done. But how shall we? We are met with the announcement that we are two thousand dollars poorer than we were this time last year. That is bad; but it is not so bad as it has been. By an economy liberalized, and yet keeping an eye on the church's liberality, the Board has managed to reduce the indebtedness, which has hung like a nightmare on its energies.

For this liberation, and for sending this agency on its onward course with greater efficiency, let us thank God!

But cannot the church do more for this Board? It is not necessary to reiterate here, the sentiment so often expressed, that the church's success

abroad depends upon her success at home. These two arms of her power and future usefulness are so reciprocally related to each other, that they flourish or languish together. They want men, we want money. Let the church at home rise to the importance of her mission and work here, and she soon will not feel the want of men who will be willing to carry the gospel to the ends of the earth.

The Committee would respectfully recommend the adoption of the following resolutions:—

Resolved, 1st. That this Assembly recognises God's hand and goodness in the continued prosperity and success of this work.

Resolved, 2d. That the report of the Board be adopted, and its acts affirmed.

Resolved, 3d. That the Assembly urge upon the church to come up immediately to the assistance of the Board with money, that our missionaries may not have to wait for their pay six months.

Resolved, 4th. That the executive Committee of the Board for the year ensuing shall be D. R. Kerr, D.D., John G. Brown, D.D., and Rev. A. G. Wallace, together with Messrs. A. H. Bryce, S. Mahood, James McCutcheon, and R. A. Cunningham; Mr. A. H. Bryce to act as Treasurer.

The vote of the Assembly accepting an invitation to attend the decoration of the soldiers' graves was reconsidered, and the following resolution adopted:—

Resolved, That in view of the amount of business claiming the attention of the Assembly, and the inclement state of the weather, the Assembly respectfully decline the invitation.

Took up the Report of the Committee on the Scriptural Law of Divorce.

An explanatory letter from Dr. Young, the author of the report, was read.

Before reading the report, the hour having arrived, the Assembly adjourned. Closed with prayer by Rev. J. A. Vance.

2 o'clock, P. M.

Assembly met. Opened with prayer by Rev. T. F. Boyd. Minutes of the last session were read and approved.

The reports of the Committees on Publication and on Psalmody were presented, and put on the docket.

The Committee on Correspondence made the following report, which was adopted:—

The Committee on Correspondence report that Rev. James F. Morton, delegate from the General Synod of the Reformed Presbyterian Church, is present, and we recommend that he be heard this afternoon at half-past four o'clock.

Resumed the consideration of the Report on the Scriptural Law of Divorce.

The report was read, and on motion directed by the Assembly to be put on file and the remaining portion of the Committee instructed to report to the next Assembly.

Took up the Report of the Committee on Bills and Overtures on the Reports of Presbyteries on the overture respecting Papal Baptism.

The report was read, and pending the discussion of the resolution therein contained, the hour for the Order of the Day arrived; namely,

the hearing of the Rev. J. F. Morton as a delegate of the General Synod of the Reformed Presbyterian Church to this Assembly. Mr. Morton was introduced to and addressed the Assembly, and was responded to by the Moderator.

Resumed the consideration of the resolution in the Report of the Committee on Bills and Overtures, respecting the Overture on Papal Baptism.

The following substitute, offered by Rev. John Patterson, was entertained by the Assembly; namely, Resolved, That we hereby declare that the question overtured on the validity of papal baptism is answered in the negative.

Dr. D. R. Kerr offered the following as an amendment to the substitute; namely, That in view of the confusion characterizing the reports the question be again sent down in overture to the Presbyteries.

A motion was made to lay the substitute and amendment on the table; but before coming to a vote the Assembly adjourned. Closed with prayer by Rev. J. G. Barnes.

7.30 P. M.

Assembly met. Opened with prayer by Rev. J. T. Tate.

The Order of the Day, namely, a conference on the subject of Home Missions, was set aside with the view of attending to other business.

The Assembly agreed to confine speakers during the remaining sessions of the Assembly to five minutes, unless by special permission.

A letter to the Assembly from Rev. S. M. Campbell, as a delegate of the Presbyterian Church to this Assembly, was read and ordered to be placed on file, and the Clerk directed to acknowledge its receipt.

The Committee on Union presented a report, which was put on the docket.

The Judiciary Committee presented a report on the appropriation of money to the Second Church of Boston, which was put on the docket.

Resumed the unfinished business; namely, the Report of the Committee on Bills and Overtures respecting Papal Baptism.

The motion to lay on the table, pending at the close of the last session, was withdrawn.

The amendment offered by Dr. Kerr to the substitute offered by Mr. Patterson was discussed at length, and decided in the negative.

The Assembly discussed an amendment offered by Dr. Wallace, that that the whole matter be referred to a special Committee.

On motion of Rev J. M. Baugh, the question was laid on the table.

The Assembly adjourned. Closed with prayer by Rev. Dr. Davidson.

WEDNESDAY.

8.30 A. M.

Assembly met. Opened with prayer by Rev. J. A. Collins. Minutes of the last session read and approved.

The Committee on Finance presented a report, which was adopted, and is as follows:—

REPORT ON FINANCE.

I. STATEMENT OF THE VARIOUS FUNDS.

	<i>Receipts including bal. May 1st, 1870.</i>	<i>Payments during year.</i>	<i>Balance May 1, '71.</i>
Foreign Missions.	\$48,844.65	48,787.74	4,556.91
Home "	28,798.07	27,374.33	1,418.75
Freedmen's "	12,271.58	11,457.80	814.28
Board of Publication,	27,500.31	26,881.76	668.55
" " Ch. Extension,	15,634.33	14,241.88	1,392.45
" " Education,	8,607.35	6,937.14	1,780.21
Sup. Ministers' Fund,	6,564.20	5,841.65	722.55
Gen. Assembly "	7,189.68	6,961.70	227.96
San Francisco Build'g,	1,919.12	1,919.12	
Chicago "	10,723.24	10,722.24	
	<u>167,628.51</u>	<u>156,474.85</u>	<u>11,551.66</u>

II. REPORTS OF THE BOARDS.

Unusual care has been exercised in the preparation of these Reports. With one slight exception they have been found correct. All were audited by proper persons except that of the Board of Education. The treasurer of the Board of Publication stated, that his accounts had been audited, but no report of the auditors came into the hands of your Committee.

The total receipts amount to	\$165,626.51
Less balances, May 1st, 1870.....	\$13,546.13
" Money from Spear's Estate	5,716.66
" Sales of Board of Publication.....	19,501.93—
	<u>\$38,764.72</u>

Net receipts for the year.....\$126,861.79

Being nearly \$20,000 more than the income of the previous year;—a most encouraging feature of the operations of the church. May this year, with its increased responsibilities, prove still more abundant in contributions to the cause of our blessed Lord!

III. SPECIAL FUNDS.

San Francisco Building Fund.—The sum required last year to complete the appropriation of \$10,000 in gold has in a good measure been collected: only about \$275 in currency are yet needed, and this amount, it is expected, will be collected by Rev. M. M. Gibson, the devoted pastor of the church in that city.

The thanks of the Assembly are due to Rev. J. T. Cooper, D. D., the agent of this fund, for his faithful discharge of the duty assigned to him.

Chicago Building Fund.—The sum of \$10,000 granted to aid this Mission has been more than raised. The Board of Church Extension have taken the control of this promising work in that city.

IV. LEGACIES AND DONATIONS.

To the Board of Foreign Missions.

From a dying Christian Child.....	\$2.00
Estate of Matthew Fulton.....	200.00
" " H. E. Brownlee	200.00
" " John Larimore	826.02
" " Mary A. James	50.00
" " Mrs. Henderson	253.00
" " Wm. Wilkins.....	50.00
" " John Gayley	224.50
" " Wm. Carter	100.00
" " Wm. Kyle	50.00
" " Marg. Henry	23.31
" " Joseph Wood	1000.00
" " Spear	320.00

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<i>Donations—From a Friend,</i>	\$250.00
“ Charles Arbuthnot,	1,000.00
“ Trustees of Rafferty Estate.....	50.00—1,300.00—\$4,598 83

To Home Mission Board.

Estate of ———,	\$90.88
“ “ Margaret Henry,	173 31
“ “ Daniel McClung,	50 00
“ “ Mary A. James,	50 00
“ “ Mrs. Hannah E. Brownlee,	100.00
“ “ Henderson,	253.09
“ “ John Robinson,	100.00
“ “ Elizabeth Riddle,	13.80
“ “ J. J. Lewis,	10 00
“ “ Rafferty,	100.00
“ “ Jos. Woods,	1,000.00
“ “ Spear,	762 22
“ “ Wm. Hall,	1,000 00
“ “ J. Stewart,	187.84
	<u>\$3,890.75</u>

Donations from Friends,	713.80—\$4,604.55
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Board of Publication,

Estate of Henderson,	403.20
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Board of Education.

Estate of Henderson,	127.17
“ “ Do.	108.00
“ “ Do.	62.81
“ “ Spear,	3,811.11—\$4,109.09

Board of Church Extension.

Estate of M. Henderson, ..	177.75
“ “ John Robertson,	100.00
	<u>\$277.75</u>

Donations.—Wm. Reed, \$1,500.00

“ A Friend,

Sundry persons,..... 375 00—2,375.00—\$2,652.75

Superannuated Ministers' Fund.

Estate of M. Henderson,	177.75
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Board of Freedmen's Mission.

Estate of David McClung,	50.00
“ “ M. Henderson,	152 38

\$202 38

Donations,	15.00	217.38
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\$16,763.55

Y. RESOLUTIONS.

Resolved, 1. That the Treasurer of the General Assembly Fund is hereby instructed to pay to the Board of Publication the sum of \$500 to cover expenses of Psalmody Committee and to pay for printing ordered by the General Assembly.

2. That the sum of \$2,500 be appropriated to the General Assembly Fund to meet the expenses of the General Assembly.

3. That W. E. Brown, Esq., of Hamilton, Ohio, be employed to collect the bequest of H. Q. Skillman, of Hamilton County, Ohio, and inform the Trustees of the General Assembly, through the Treasurer, Mr. James M'Candless, of his action, and the result thereof.

4. That the General Assembly cannot admit any claim for Salary on the part

of treasurers of the different Boards of the church, not having authorized the payment of salaries.

5. That this Assembly has no information of a salary being paid to the present treasurer of the Board of Education.

6. That the claim of Thomas Johnston, of Monmouth, a former treasurer of the Board of Education, for compensation for past services, cannot be allowed; but in view of the circumstances in which Mr. Johnston has been placed, the General Assembly directs that he be released from the payment of \$304.23 due by him to the Board of Education.

7. That the Treasurer of the Superannuated Ministers' Fund be instructed to invest any funds now in his hands, or that may be paid to him, in United States registered Bonds, payable to him as Treasurer of said Fund.

8. That Rev. J. T. Cooper, D.D., be relieved from any further duties as Agent of the San Francisco Building Fund, and that the thanks of the Assembly are hereby tendered for the faithful prosecution of the work committed to him.

9. That Rev. R. Gracey, D.D., Thomas M'Cance and George M'Cague be elected Trustees of the General Assembly for the term commencing July 1st, 1871.

10. That the thanks of the General Assembly are hereby tendered to the Treasurers of the different Boards and Funds of the church.

VI. ORDERS TO BE GRANTED.

Resolved, That the Principal Clerk of the General Assembly be instructed to draw upon the Treasurer of the Assembly's Fund,—

1. For his own Salary,.....	\$100.
2. " Salary of 2d Clerk,.....	100.
3. " " Assistant Clerk,.....	25.00
4. " Printing, Travelling, and Incidental Expenses,.....	47 21
5. " Travelling Ex. of J.N. Dick, D.D., as Delegate to P. Church, 26.50	
6. " Sexton of 2d Church, Xenia,.....	20 00
7. " "Xenia Gazette," printing for Assembly,.....	13.70

\$332.41

VII. MATTERS NOT ATTENDED TO, OR NOT REPORTED.

The Trustees of the General Assembly have not reported as to the suit to recover the legacy of Robert Nelson, dec'd.

No information has been furnished as to the preparation of a proper form of bequest. This matter has been in the hands of the Trustees for two years.

The Clerk of the General Assembly was instructed to inform A. M. Allen of Sparta, Ill., Executor of the Estate of Francis L. Wylie, to forward certain moneys. No report has been received of this having been done.

The Assembly has not been informed of the result of the legal steps ordered to be taken by the last Assembly to recover the ownership of one hundred and sixty acres of land donated by one John Irwin.

No reports or statements have been received from the Board of Publication showing the condition of the Bible Fund, and the general business operations of the Board.

VIII. PERMANENT FUNDS.

Your Committee are unanimous in recommending to the different Boards of the church the setting apart of all legacies and bequests as a permanent investment, believing that the ordinary expenses of the Boards should be paid out of the Annual contributions of the church; believing also that if such a disposition could be made of bequests, a much larger sum would be given to the Boards; and that in a few years these investments would become endowments.

Took up the Report of the Committee on Bills and Overtures on Temperance. The Report was adopted, and is as follows:—

REPORT ON TEMPERANCE.

The Committee on Bills and Overtures, to which was referred the memorials from the Synod of Illinois, the second Synod of the West, and the Presbytery of Boston on the subject of temperance, respectfully present the following report:—

Whereas the manufacture and sale of intoxicating liquors, and their use, as a beverage, is a sin prevailing to an alarming extent in our country,—Therefore,

Resolved, 1st. That we heartily endorse the sentiments of the memorialists as to the extent of this evil, the greatness of the danger, and the necessity for united and earnest effort to resist it.

2d. That, in order to secure concert of action, the Assembly instruct the delegates that may be appointed to other churches to lay before them our desire as a church to unite with them in devising and carrying out measures to stay the tide of intemperance in our land.

3d. That in the mean time Synods and Presbyteries be requested to hold intercourse with similar courts of other denominations in their bounds, and seek their co-operation in such measures as may be lawful and necessary to promote the cause of temperance.

Took up the Report of the Committee on a revision of the chapter in the Book of Government on appeals. The Report, (consisting of two papers,) was read and referred to the Committee on the Judiciary, with instruction to report this afternoon.

Took up the Report of the Committee on Narrative and State of Religion. The report was adopted, and is as follows:—

REPORT ON NARRATIVE AND STATE OF RELIGION.

The Committee has had before it the reports of Presbyteries, and the report of the standing Committee appointed at the close of the last Assembly.

These reports of Presbyteries, or the substance of them, were all before the standing Committee on Narrative and State of Religion. According to the instructions of the last Assembly, they were carefully examined, and their contents embodied in the report to this Assembly. It is therefore thought as impossible to glean any additional information from these papers, as it is to improve upon that which was reported by the former Committee.

The character of this report fully proves the wisdom of the experiment made by the last Assembly in appointing the Committee on Narrative and the State of Religion a year in advance. Its fulness of detail and reflection is to be attributed largely to the time and opportunity afforded for its careful preparation.

We therefore offer the following resolutions:—

1st. That the Report of the Committee of 1870-1 be adopted, and printed in the Minutes.

2d. That a Committee consisting of Revs. James Patterson, D.D., James Brown, D.D., W. M. Ritchie, and Elders W. J. Roland and W. Wilkin be appointed a Committee on Narrative and the State of Religion, to report to the Assembly of 1872; and that Presbyteries be instructed to forward their reports to its Chairman by not later than the first of May.

3d. That the Committee be instructed to prepare blanks, and forward them to the Presbyteries, containing such questions as will be best fitted to bring out information as to the state of Religion, and that these questions be published for the use of sessions previous to the time. When they make their reports to the Presbyteries.

The following is the Report of the Committee appointed last year, and referred to in the foregoing Report:—

REPORT ON NARRATIVE AND STATE OF RELIGION.

Of fifty-six Presbyteries the reports of but 41 have come to hand. From these we can form only a very general idea of the condition of the church. With scarcely an exception, these reports find occasion to state that there has been no marked outpouring of the Spirit of God within their bounds during the year, and, in consequence, no manifest revival of religion. In this fact we have, as seems to your committee, occasion for humiliation and self-judging; for assuredly we are not straitened in God, but in ourselves: and if the windows of heaven have not been opened and blessings bestowed, in measure according to God's bounty and the worthiness of his Son, the cause will be found in our want of faith. We have not opened wide our mouths, else they would have been filled abundantly; for it is still the law of God's gracious economy, "according to your faith be it unto you."

At the same time, it is for encouragement that ministers and elders assembled in Presbytery have had it in their hearts to make the statement. It indicates a felt sense of dependence on the Spirit, as the only real power of all ministry for the glory of God, in the edification of his people and the ingathering of sinners. Let this sense of dependence but grow into an entire ceasing from self and into a practical waiting and counting on God, in the use of appointed means, and we may humbly hope, that this power will work mightily by us to the blessing of his church and the praise of his name.

But while there has been no marked outpouring of the Spirit, yet there are not wanting many precious evidences of his presence and power in the church; for which we are called upon to render thanks unto the Lord. Among these evidences, the following are gathered from the reports,—and such only are mentioned as are generally noted.

1st. The general fidelity of ministers and elders to their great trust in shepherding the flock; using, with a good measure of diligence, the means God has appointed to this end.

2d. The general prevalence of peace and harmony. It would seem that our people are "taught of God to love one another,"—that they are in this respect, "walking worthy of the vocation wherewith they are called, in lowliness and meekness endeavouring to keep the unity of the Spirit in the bond of peace."

3d. The generally consistent walk of the members of the church and the absence of any manifest declension, few having gone back, to walk no more with Jesus, and few having, by openly sinful ways, brought upon themselves the censures of the church. It may be mentioned here, that one Presbytery takes occasion to note the happy results, in some cases, of the exercise of discipline; the result being the reclamation of the offending brethren. We note this, as it affords encouragement to the faithful yet tender use of Christ's own ordinance for the maintenance of the purity of the church, and for the good of the backsliding; an encouragement needed in a day when, perhaps, there is a growing disrelish for the exercise of discipline, to the dishonour of the church and its Head, and to the injury of precious souls.

4th. A general, and, in very many places, a marked increase in the numbers attending upon the preaching of the word; an increased interest in Sabbath School work, and the instruction of the young; and a growing interest in prayer meetings. It would appear from these reports, that there are but few of our congregations which have not one or more prayer meetings; and these are attended by increasing numbers, and with increasing interest and profit. In this is encouragement, for as is believed the spiritual life of the church depends largely on the prayer meeting, and may, to a good extent, be judged of by its character.

5th. Increasing willingness on the part of young men to lead in religious services, and increasing activity on the part of many in Sabbath School work, and in direct personal efforts for the salvation of others. This is gratefully certified to in several of the reports. And a great and important matter it is. Much does it need to be insisted upon, that the disciples of the Lord are witnesses for Him in a world that hates Him, and are under responsibility, because of the grace they have received, to testify for Him, to commend Him to others, according to the measure of their gifts and opportunities. It is believed that much more might be done than is done for the glory of God in the salvation of men, if the membership of the church, saved by grace and assured of their salvation, would, in ways appropriate to them, be preachers of the word, as the primitive Christians were, "who were scattered abroad upon the persecution that arose about Stephen."

But while in these particulars we have pleasing and encouraging evidence of the presence and power of the Spirit in the church, it must not be concealed that there are evils existing which should arrest our attention, and which call for earnest effort towards their removal. In the reports of Presbyteries we find mentioned such as follow:—The habitual neglect of the prayer-meeting by great numbers in the church, though in this respect there seems to be improvement;—the want of zeal in the cause of Christ, and of effort for the good of others, on the part of multitudes whose lives are blameless and whose walk, in other respects, is such as becomes the gospel;—the failure of numbers of elders to meet their responsibilities in watching for souls;—the probably growing neglect of parents, in efforts to imbue the minds of their children with Bible truth, by giving "line upon line and precept upon precept," according to their abundant opportunities, responsibilities and baptismal engagements;—and the yielding of one and another, here and there in the church, to the vice of intemperance, bringing ruin upon themselves and dishonour upon the church.

These evils existing in the church, together with the prevalence of intemperance in society; the desecration of the Sabbath; the diffusion of infidel sentiments; the scattering broadcast through the land of a sensational, corrupting literature; the rage after secret oath-bound societies, which have no sympathy with the high and holy purpose of Christianity, but on the contrary are antagonistic to it:—these are spoken of as hinderances to the progress of the gospel.

But there is one thing more,—a matter which almost every presbytery mentions and laments, and which perhaps more than any or all the evils already specified hinders the Lord's work; and that is, worldly-mindedness, devotion to things seen and temporal. It prevails in the church itself; and all over the church numbers of the disciples of Him who had not where to lay His head, whom the world cast out and crucified, are seen grasping after its wealth, and rivalling its people in their devotion to fashion in dress and equipage and style of living and mingling with them in what, to say the least, are doubtful amusements and pleasures. No snare of Satan to entrap Christians is more insidious than this, and by no other, perhaps, are so many reputable professors caught to their injury or ruin. Very solemnly and repeatedly do our Lord and his apostles caution us against the "cares of this life," the deceitfulness of riches," "the love of money" "the love of the world." Nay, in language unambiguous and decisive, it is declared, "If any man love the world, the love of the Father is not in him." It would seem that ministers and elders, guarding against worldly-mindedness themselves, are called upon to make special efforts in exhibiting the mind of God on this subject, and warning his people against this prevailing sin.

Having thus, as briefly as may be, given a summary view of the state of religion as presented in the reports of Presbyteries, your committee would beg your indulgence in an additional remark or two.

Is it beyond propriety, to say, that in no branch of the church of Christ is the method of salvation by grace more clearly and fully exhibited, whether in her symbols of faith or in her pulpits, than in our own?—that in no other are the great Pauline, Augustinian, Calvinistic doctrines of the Bible more fully and systematically taught,—that in no other are the forms of worship more scriptural or more in harmony with the spiritual character of this dispensation? If this be so, (and we think it is, and say it, not to the disparagement of others, nor to the magnifying of ourselves, but to the praise of God's grace;)—if this be so, then, as souls saved by grace, are fed by the truth and nourished by the ordinances of God's house, might we not naturally expect that the piety of our people would be of a very healthy and robust type; rooted in deep soil, and growing up strong in the Lord, and fruitful in all good works?

But is this natural expectation fully realized? Is not our piety somewhat cold,—our religion, in measure, that of the head rather than of the heart? Do not the teachings, in the family, in the Sabbath School, and in the sanctuary, cultivate rather the intellectual than the emotional nature?—and, as a consequence, is there not a lack of zeal, of whole-heartedness in the way and work of the Lord,—a lack of that joy in the Lord, which is so largely the Christian's strength?

In connection with this, may there not be danger of our religious character being moulded unduly by the character of the civilization of the age, especially American civilization? "Progress is the watchword." "The interrogation mark is the symbol of the times." "Whatever is not progressive is wrong, or whatever is progressive is right." Individual liberty is being asserted to the very verge of contempt for all authority, and the disregard of all the obligations of corporate life. Has not this spirit, to some extent, invaded the church of Christ; and by its influence, are we not in danger of being carried out of the posture of entire submission to the revealed mind of God; of making progress away from, rather than towards primitive Bible piety?

And now what is the remedy for all these evils, whether existing or merely threatening? Is it not this,—a revival of religion? A revival throughout our borders, in all our congregations, in the hearts of all our people, elders, and ministers?—a genuine revival, produced, not by human efforts or human devices, but by the power of the Spirit through the instrumentality of the truth, in answer to believing prayer and the diligent use of the means of divine appointment. We return then to the thought before expressed. We need, above all things, the outpouring of the Spirit of God. For this, ministers, elders, people, parents and teachers, should earnestly and perseveringly pray. And what encouragement we have to plead for this! Does not our Lord call the promise of the Spirit "*the* promise of the Father?" and appealing to the parental feeling, so mighty in its power over us and so generous in its actings, does he not tell us, "If ye then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Let the Spirit be but shed forth abundantly upon us, the Spirit discovering more fully to us the glory and beauty and excellency of Christ, filling us as he did Barnabas; sealing us to the day of redemption; witnessing with our spirits that we are the children of God, and giving us the blessed consciousness of all we have in Christ, in present possession and future hope; and therein is our power,—power over the devil, the world and the flesh; power for holy,

obedient, useful living; power for entire consecration to God and his cause. May the Lord grant it, and to His name shall be all the praise.

Respectfully submitted.

WILLIAM BRUCE, Chairman.

Took up the Report of the Committee on Freedmen's Mission. The Report was adopted, and is as follows:—

REPORT ON FREEDMEN'S MISSION.

The report of the Board is, on the whole, encouraging, and gives evidence that God's blessing accompanies the work. Yet there is much to show that the church is not alive to her duty in so important a work.

Nothing has been done in reference to the establishment of a Normal School, so necessary to success in the work of educating. The reason assigned is want of funds. While urgent appeals have been made, the response from the churches has been feeble. The Report also shows that sufficient funds have not been furnished for carrying on the work to the close of the present year.

Pastors, superintendents and teachers are reported as having been faithful in their labours. As many pupils as could be accommodated have been in the Schools. The attendance upon public worship, the Sabbath School and prayer meeting is encouraging. The amount of money contributed by the Freedmen is very gratifying.

The Committee would suggest that the work be carried on in future with greater energy, and that an earnest appeal be made to the churches for funds.

The Christian education of the freedmen is a great and good work, and the welfare of the nation, as well as the interest of the church, demands its vigorous prosecution.

One reason why the necessary funds are not furnished is, that many of our congregations are visited by agents of associations, commissions, etc., for educating the freedmen, and much of the money contributed by the people for this purpose is given to them. As our own work is in need, all our own people should give first to it.

We recommend the adoption of the following resolutions:—

Resolved, 1. That the Board be urged to secure funds and establish a Normal School as soon as possible.

2. That the proposition of the Board to unite the Missions in Nashville, and sell Mission premises No. 2, be approved. Also, that the recommendation that the Leavenworth Mission be placed under the care of the First Church of that place be approved.

3. That, with gratitude to God for his blessing on the work, we express a renewal of our confidence in the faithful, self-denying labourers employed by the Board.

4. That the appropriations asked for by the Board be granted; namely, for supplementing the current year, \$2,000. For Vicksburg Mission, \$5,500. For Nashville Mission, \$6,500.

5. That Revs. W. J. Reid, S. B. Reed and W. M. Coleman be re-elected members of the Board.

Took up the Report of the Committee on Education. The consideration of it was made the Order of the Day for 3 o'clock this afternoon.

Took up the Report of the Judiciary Committee on the Memorial of Rev. J. G. Barnes. The Report was adopted, and is as follows:—

REPORT OF COMMITTEE ON THE JUDICIARY.

The Memorial of Rev. J. G. Barnes prays for relief in behalf of Eleanor, Jane L. and Catherine Marshall. These persons were put upon trial, some eight or nine years ago, by the session of Amity, in the Presbytery of Mansfield, for neglect of ordinances. They declined the authority of Amity Session, in what they supposed to be a lawful way. By the decision of the session, as well as of all the higher courts of the church, their declinature was declared to be unlawful. But before the question of the lawfulness of their declinature had been finally determined, they removed from the bounds of Amity Congregation to the bounds of the First Congregation of Monmouth. The Session of Amity issued the case, in their suspension from sealing ordinances. Though suspended, they are still members of the church. It is not only their right, but their duty, to be under the jurisdiction and care of the session in whose bounds they live: your committee therefore recommend the following resolutions for adoption by the Assembly:

Resolved, 1st. That Eleanor, Jane L. and Catherine Marshall be, and hereby are, placed under the care of the Session of the First Congregation Monmouth.

Resolved, 2d. That the Session of Amity Congregation be, and hereby is directed, to transmit to the Session of the First congregation of Monmouth, all the papers in their possession pertaining to the case.

Took up the Report of the Committee on Church Extension.

Pending the discussion of the Report, the Assembly adjourned. Closed with prayer by Mr. Wm. Getty.

2 o'clock, P. M.

Assembly met. Opened with prayer by Rev. M. Harshaw. Minutes of the last session read and approved.

The following paper, offered by Mr. H. A. Thompson, was adopted:—

“Whereas, in view of the pressing need of funds for the support of our Home and Foreign Missions, and *whereas* our present system of raising funds by appeals on behalf of different Boards of the church, (although uncertain and spasmodic in its results,) in our present circumstances is necessary; yet the General Assembly is fully convinced that the time has come when we should present to our people the duty of bringing into the treasury of the Lord the tenth of all their increase; therefore,

Resolved, That we earnestly present this duty to our people, and request all our ministers to bring before their respective congregations the law of Scripture on this subject.

A paper containing resolutions offered by Rev. W. W. Barr, in relation to the transcribing of the Assembly's Minutes, was read, and put on the docket.

A Report of the Judiciary Committee on the Memorial of Dr. A. Young and others, was presented, and put on the docket.

Resumed the unfinished business, namely, the consideration of the Report of the Committee on Church Extension.

The Report was discussed at length, amended and adopted, and is as follows:—

REPORT ON CHURCH EXTENSION.

There have been referred to us, 1st, the report of the Board, and accompanying papers, namely, forms prepared for the use of the Board, a charter, mortgage, and deeds of St Louis lots; 2d. The report of the Chicago Building Fund

The annual report of the Board shows that in the contributions of the church, and work accomplished, there is an increase on former years. This is owing largely to the fact that the Board, especially through its Corresponding Secretary, has been diligent in keeping the importance of its work before the church.

But while this is so, it is still evident that the work of church extension is not properly appreciated by the church. Its work is not inferior to that of the Home Mission Board. Indeed, it is an essential part of the Home Missionary cause, and ought to be so recognized by the church. The success of many missions, indeed of missions generally, depends upon their having houses of worship.

Your Committee would respectfully recommend the adoption of the following resolutions:—

Resolved, 1. That the Assembly approve the work of the Board of Church Extension, and the forms prepared for its use.

2. That the Regulations of the Board be approved, with an amendment to the third regulation, by the insertion of the words "or by the Trustees of the General Assembly," and the addition of, "or what is equivalent thereto."

3. That the "Charter" of the Board be accepted and approved.

4. That the Superintendents of Missions be constituted corresponding members of the Board, and its agents; and the Corresponding Secretary of the Board of Home Missions a member of it *ex officio*.

5. That henceforth the whole work of aiding congregations in building houses of worship, shall be under the control of the Board of Church Extension;—that the Assembly will not authorize special agencies for any part of the work, and disapproves of any congregation appealing for help independently of the Board.

6. That in case any Presbytery may wish to assist a place within its own bounds, the application shall be made to the Board, and the securities required by the "Regulations" shall be given as in other cases.

7. That the Board be and hereby is authorized to establish a "*Loan Fund*," to be used only in making loans, and to be refunded at such times and in such a manner as may be agreed upon in each case. The Board may make special appeals for donations and bequests to this fund, and shall, each year, so appropriate a part of the contributions, unless otherwise ordered by the Assembly.

8. That \$30,000 be appropriated to this Board for the coming year.

9. That Dr. R. Gracey, George McCague and J. P. Hanna be appointed to fill the vacancies in the Board.

SPECIAL CASES.

Resolved, 1. That a loan be granted to the church in Kansas City sufficient to free it from its present indebtedness.

2. That the St. Louis Mission be referred to the Board of Church Extension and St. Louis Presbytery.

3. That we recognize the importance of establishing a church in Omaha, and refer it to the Board of Church Extension in connection with the Executive Committee of the Board of Home Missions.

4. That the Board of Church Extension be authorized to take legal advice in relation to the title to the First Church, Boston, and that in case they should be satisfied, they be authorized to pay seven thousand dollars, (\$7,000.) in three annual instalments, or as soon after as possible.

5. That we recognize the importance of the work of our church in Chicago, the earnestness and efficiency with which it has been carried on during the last year, and the necessity of completing the church building there at the earliest day possible.

6. That this work be transferred to the Board of Church Extension, and that this Board be instructed to secure the completion of the Church building in Chicago, and the removal of its indebtedness at as early a day as possible.

7. That in order to secure the property against perversion, the congregation be directed to deed the property to the Board of Church Extension.

8. That the Board be directed to investigate the condition of securities that have been taken heretofore, and if, in any case, in their judgment, the securities are not sufficient, they take measures, as far as possible, to make the securities ample, and that they report from year to year all securities held by the Board.

9. That the Board of Church Extension be recommended to the special favour of our congregations.

Took up the Order of the Day, namely, the consideration of the report of the Committee on Education.

The first part of the Report was adopted, and is as follows:—

REPORT ON EDUCATION.

The Committee has had the report of the Board of Education under consideration. The Board seems to have done its work during the past year wisely and well, so far as the money placed in its trust enabled it to care for the education of young men, and we would recommend to the Assembly the adoption of the following:—

Resolved, 1. That the sum of five thousand dollars be appropriated to the Board of Education for the ensuing year.

2. That Messrs. John M. Turbull, G. D. Henderson, Hugh Nash, and John Scott, D.D., be elected to fill the vacancies in the Board.

3. That the congregations under the care of this Assembly be urged to make their contributions to this Board as early in the year as possible, so that it may not be under the necessity at any time of borrowing money for this work.

For the second part of the Report of the Committee, the following substitute, offered by Rev. J. R. Johnston, was adopted, and is as follows:—

RESOLUTIONS ON EDUCATION.

On the subject of enlarged educational facilities, presented by the Convention held in Allegheny:—

Resolved, 1. That the General Assembly favours the most thorough classical and scientific culture, and the employment of whatever means may be possible for securing it for the youth of the denomination.

2. That the Colleges now in operation in the United Presbyterian Church be commended to the care and liberality of its members.

3. That the question of Establishing a University by this Assembly be referred to a special committee, to report to the next General Assembly, with instruction to ascertain what pecuniary aid can be relied upon to carry out the enterprise.

The following persons are the Committee referred to in the foregoing; namely, the Revs. J. R. Johnston, Dr. Dick, and Messrs. Thomas McCance, William Reed and William Espy.

Took up the Report of the Committee on Bills and Overtures on chanting the Psalms. The Report was adopted, and is as follows:—

REPORT ON CHANTING.

The memorialists, the First Presbytery of New York, earnestly request this Assembly to use all legitimate authority and influence to promote the general introduction of chanting the Psalms, especially into the Sabbath Schools of the church.

This ancient mode of celebrating God's praise commends itself to the earnest and prayerful consideration of the church. As an art, it is comparatively easy of

2. That the Principal Clerk be directed to address a letter to each of these churches.

in the name of the Assembly, and to transmit therewith a copy of the preceding resolution.

IV. As representatives to corresponding bodies, your committee make the following nominations:—

To the General Synod of Reformed Church in America:—Rev. J. M. Baugh, principal; Rev. Saul F. Morrow, alternate.

To the General Assembly of the Presbyterian Church:—Rev. John Van Eaton, principal; Rev. M. M. Gibson alternate.

To the General Assembly of the Canada Presbyterian Church:—Rev. John P. Scott, principal; Rev. Jos. H. Presley alternate.

To the General Synod of the Reformed Presbyterian Church:—Rev. James Harper, D. D., principal; Rev. A. Blaikie, D. D., alternate.

The Judiciary Committee presented a Report on the Memorial of the Presbytery of Cleveland in reference to the election of Elders which was put on the docket.

The Judiciary Committee presented a Report on the revision of Art. 3, Chapter 12th of Book of Government, which was put on the docket.

The Committee on Statistics presented a Report, which was adopted, and is as follows:—

REPORT ON STATISTICS.

That statistical tables in the authorized form have been received from every Presbytery in the church except the Mission Presbyteries. From these, however, the usual reports of "Mission Statistics" have been received.

Owing to delay on the part of some Presbyteries, these tables did not come into the hands of your committee until the evening of the fourth day of your meeting, hence we have not been able to give them the careful examination which would be desired. We have however made up the Synodical Summaries, and General Aggregate, and present herewith the "Condensed Statistics" of the Church for the past year.

While the majority of the tables are now prepared with care and accuracy, others are still inaccurate, defective, and contain blemishes which are evidently the result of hastiness or carelessness on the part of the clerks of Presbyteries. This must render the General Aggregate more or less inaccurate.

We believe, with the committee of last Assembly, that a little more care and a little less haste on the part of the clerks of Presbyteries, in making up the returns, will secure accurate and consistent statistics.

We find much diversity in the method of finding the "average salary of Pastors." Some do not take into account the "Salary by Assembly," thus making the average below what the church provides. Some include in their estimates the amount paid by "vacancies" to temporary supplies; thus reducing the average below that paid to pastors or stated supplies. Some do not include "the estimated value of the rent of parsonage," thus reducing the average below the amount which the church actually provides for the support of her pastors. For instance, if a pastor be provided with a parsonage, worth to him \$200 a year in rent, and receives \$600 a year from his congregation, and \$400 from the Board of Home Missions, his actual salary, or support, is \$1,200; and though the Tables only show the \$600 by congregation, and \$400 by Assembly, yet your committee believe that the estimated rent of parsonage should be added to this in making up the "Average Salary of Pastors,"—and this should not be reduced, by averaging it with the \$600 which a vacant congregation may be paying as the "per diem" of supplies.

While calling the attention of the Clerks of Presbyteries to the recommendations and instructions of previous Assemblies, your committee respectfully recommend the adoption of the following:—

Resolved, That Clerks of Presbyteries be directed, in making up the "average salary of pastors, to include the "salary by Assembly," and the estimated rent value of parsonage with the amount actually paid by congregation; and that they take into the account only the congregations having pastors, or stated supplies for the whole year.

In regard to the ordination statistics ordered by the last Assembly,—

Resolved, That the Second Clerk be directed to publish the returns made to him in connection with the "Alphabetical list of Ministers" for this year.

The Assembly gave thanks to God for the gratifying tokens of his kindness to the United Presbyterian Church, Rev. W. W. Barr leading the Assembly in this exercise.

Took up the Report of the Judiciary Committee on the Memorial of the Presbytery of Cleveland in relation to the election of elders.

The first and second resolutions of the Report were laid upon the table.

Took up the Report of the Committee on Publication. The Report was adopted, and is as follows:—

REPORT ON PUBLICATION.

I. The business of this Board has largely increased, and the skill and ability with which it is managed commend the Board to the patronage of the church. It is proceeding to the erection of new buildings, encouraged to do so by a liberal donation of a friend of the work. It complains of being crippled by the want of a printing press. It asks direction as to publishing the Rules of Order adopted by the last Assembly with the standards of the church, and concerning the publishing of the Minutes of this General Assembly; an appropriation of \$20,000 for carrying on the work of building; and reports vacancies in the Board to be filled by the Assembly. We recommend the adoption of the following:—

Resolved, 1. That the Board of Publication be directed, as soon as the funds will warrant it, to procure a printing press and the necessary material for carrying on its legitimate work, and executing promptly the orders of the Assembly.

2. That the Rules of Order adopted by the last Assembly be not published, for the present, with the Standards of the church; but in a separate form, convenient for the use of the church.

3. That the publication of Minutes of the General Assembly be committed to the Board of Publication,—the size of the edition to be issued, and the price per copy be left to the discretion of the Board, and that pastors and others be requested to use their influence to increase the circulation of the Minutes among our people, and to send in their orders as soon as practicable.

4. That an appropriation of \$20,000 be made to this Board; and the congregations be directed to take up a collection for this fund on or before the first Sabbath of September. 1871.

5. That Rev. D. R. Kerr, D. D., and Messrs. Wm. Reid and Wm. Stevenson be re-elected members of the Board.

II. In relation to the resolution adopted instructing the committee "to inform the Assembly by what authority the Board of Publication has proceeded to erect a new building at a cost of \$45,000; also, the amount and date of any appropriation made for this purpose," we further report,—

The Board are proceeding to the erection of a building at a cost of \$21,600; the lot upon which the building is to be erected was valued at \$23,500, of which \$5,000 were donated to the Board.

The present valuation of the lot is \$30,000. This increase evidences that the Board has made a good investment. The change in the direction of business rendering the present location of the rooms of the Board unsuitable, and injuring the local trade, made a change of location imperative. The Board seems to have proceeded according to the provision made in the Constitution of the Board, (Art. 5, Sec. 2,) declaring "The object of the Board shall be, to take such measures as may be judged necessary or desirable for the wide-spread circulation of its publications." The buildings about to be erected will be larger than necessary for the present demands of the Board, and therefore, until required for its own use, a large part of them will be rented, and the proceeds will be available for carrying on the work of the Board. No appropriations have been made for this work. We recommend the following:—

Resolved, That the action of the Board in proceeding to this work receives the sanction and approval of the General Assembly.

It was moved by Rev. J. W. Glenn to take up the Report of the Committee on Bills and Overtures in relation to Papal Baptism. The motion was lost.

It was moved by Rev. John Patterson that the principal Clerk be directed to incorporate in the Minutes the result of the votes of the Presbyteries on Papal Baptism.

Pending the discussion of this motion, the Assembly adjourned to meet to-morrow at 8 A.M. Closed with prayer by Rev. John Patterson.

THURSDAY.

8 o'clock, A. M.

Assembly met. Opened with prayer by Rev. J. C. Campbell. Minutes of the last session read and approved.

Took up the Report of the Committee on Bills and Overtures on the overture respecting Papal Baptism.

The following amendment, offered by Rev. D. A. Wallace, D.D., was adopted:—

Resolved, That we strike out of the substitute offered by Rev. John Patterson all after the word “Resolved,” and insert the words “That the Report of the Committee on Bills and Overtures on the subject of Papal Baptism be adopted.”

The Report of the Committee on Bills and Overtures on the Overture was then amended, and unanimously adopted, and is as follows:—

REPORT ON PAPAL BAPTISM.

That from a careful examination of the reports of the presbyteries on the overture on Papal Baptism, we obtain the following results: Direct vote on the question,—“Is papal baptism valid?” Ayes, 41; Nays, 494; not voting, 82. Of the presbyteries which voted directly on the question, and recorded their votes, four, namely, Chillicothe, Mercer, Monongahela and Western Missouri, request the Assembly to give no deliverance on the subject. In addition to these, nine other presbyteries, without voting directly on the question or recording their votes, also request the Assembly to give no deliverance. These Presbyteries are, Allegheny, Cleveland, Detroit, First Ohio, Philadelphia, Sidney, Stamford, Wabash, and Xenia. One Presbytery, namely, Vermont, voted in the negative without recording the votes.

From the above, it is obvious, that, according to the direct vote, the overture is decided in the negative. But though there is a majority of votes in favour of the negative, yet when we consider the number of votes in the affirmative, the number not voting, and the number of large, respectable presbyteries, which request the Assembly to give no deliverance on the subject; it is equally obvious that there is a large and influential minority who do not desire the Sessions of the church to be bound by an absolute law on this subject, but to be left, as they have heretofore been,—to the exercise of a wise discretion with respect to the rebaptism of persons coming to us from the papal communion. In view of this fact, it is to your committee, as a question of serious and grave importance, whether it be wise or right to enact a law of this kind at present. Is there not reason to fear that such a law will, to some extent, not only be unwillingly obeyed, but practically disregarded? Is there not reason to believe that laws enacted in the face of so much opposition, have a tendency to produce and cherish that practical disregard of law already so lamentably prevalent in the church? In view of these facts, your committee are unanimous in recommending for adoption the following:—

Resolved, 1st. That we hereby declare that the question overtured on the validity of papal baptism is answered in the negative.

Resolved, 2d. That while, as a general rule, papal baptism should be regarded

as invalid, yet, as it is believed by many in the church that there are important exceptions to this rule; therefore this Assembly judges it expedient to leave the question of re-baptizing persons from the papal church, to the discretion of Sessions.

The following resolution, offered by Rev. James Price, was unanimously adopted:—

Resolved, That the Board of Publication be instructed to publish, if they deem it practicable, a short abstract of the proceedings of this Assembly, containing such matters as are deemed most important for our people to know and as are especially connected with the benevolent operations of our church, for free distribution, so that at least one copy may be furnished to each family which may not have procured the Minutes.

On motion of Mr. Getty, the third Rule, relating to the election of Second Clerk, was suspended, and Rev. A. G. Wallace was elected by acclamation.

The following resolution, offered by Rev. W. N. Randles and Dr. D. A. Wallace, was unanimously adopted by a rising vote of the Assembly.

Whereas by the infirmities of age and feeble health, Revs. T. Beveridge, D. D., A. Heron, D. D., and Adrian Aten, three of the oldest ministerial members of the United Presbyterian Church, are removed from the sphere of active service, and thus have peculiar claims upon the sympathies of the church,—

Resolved, That this Assembly take this opportunity to express their sympathy and Christian regards for these venerable fathers,—and that their important services be held in grateful remembrance; and while to them we extend our Christian sympathies, our earnest prayer is, that in their declining years, the abundance of peace and joy from the Author of all grace may be communicated to them, and, in due time, by Infinite Wisdom chosen, their services in the flesh may be rewarded with the crown of glory immortal.

The Committee on Religious Exercises nominated Rev. Dr. D. R. Kerr as alternate of the Moderator to preach to the next Assembly the opening sermon, and the nomination was confirmed by the Assembly.

The following resolutions were offered by Mr. Harper, the first of which was adopted by the Assembly and the second referred to the Board of Foreign Missions.

1st, *Resolved*, That it is with regret that this Assembly hears of the resignation and return to this country of Miss Gordon, one of our first and most faithful Missionaries to India.

2d. That the Board be directed to send Rev. Andrew Gordon back to India as soon as convenient, with the understanding that we do not expect him to do regular missionary work, and that it is hoped that Miss Gordon will reconsider her resignation and go back with him.

The Assembly referred to the Board of Foreign Missions the filling of the blank in the Report of the Committee on Foreign Missions in relation to China.

Took up the Report of the Committee on Psalmody. The Report was adopted, and is as follows:—

REPORT ON PSALMODY.

By reference to the Minutes of the last General Assembly, it will be seen that Dr. T. Beveridge, J. F. Hutchison, R. B. Ewing, J. R. Johnston, and Samuel Collins were appointed to take charge of certain amendments prepared by a Committee of a former Assembly with these instructions, namely, "That they use them according to their best judgment, in amending the text of the present version, in such a way as shall not impair its identity: and, farther, that they have authority to incorporate and publish an edition of the same as the authorized version."

This Committee was also directed to publish, in connection with the amended version, all new versions, which had received the requisite vote of the Presbyteries. The Committee having charge of this important work, after much earnest labour, have completed the task assigned them, and thus report, and the volumes published under their direction are before us.

So far as your Committee have had time and opportunity to examine their work, they find it to have been performed in accordance with the instructions of the former Assembly; and while it perhaps would have been better if the last Assembly had directed their Committee to report their work to this Assembly for examination and approval, yet, as it is most desirable, that this matter of preparing New Versions of the Psalms and amending the Old Versions be set at rest for a time, we would recommend the adoption of the following resolutions:—

Resolved, 1. That the revised edition of the present version of the Psalms, and the new versions published in the same volume by direction of the Twelfth General Assembly be authorized to be used according to the action of that Assembly.

2. That the Committee are entitled to the thanks of the Assembly and the church for the faithfulness and ability with which their duty has been performed.

3. That while we appreciate the labours of all who have been engaged in the work, yet inasmuch, as Rev. J. F. Hutchison has been a member of these Committees for years, has been a diligent faithful and successful member of the Committee and has sustained pecuniary loss in attending the meetings, the Clerk of the Assembly be directed to draw an order on the Treasurer of the Assembly to the amount of \$300.00 in his favour, and also similar orders covering the actual expenses of other members of the committee.

4. That the present Committee, consisting of Dr. T. Beveridge, and others, be continued to supervise and correct any typographical and verbal inaccuracies that may occur in the publication of this authorized edition.

Took up the Report of the Committee on Union with the Presbyterian Church. The Report was amended and adopted, and is as follows:

The Special Committee on Union with the Presbyterian Church report the following:

Resolved, That a Committee be appointed to continue negotiations with the Presbyterian Church.

The Committee consists of the following persons, namely, Rev. Dr. D. R. Kerr, W. J. Reid, Dr. J. G. Brown, and Messrs. W. M. Gormley, and George Reed.

A paper from Rev. W. J. Reid declining a re-appointment as a member of the Committee was read. The Assembly voted not to accept Mr. Reid's declinature.

Took up the Report of the Judiciary Committee in relation to the appropriation of money made by the Board of Home Missions to the Second Church of Boston. The Report was adopted, and is as follows:

REPORT OF THE COMMITTEE ON THE JUDICIARY.

In reference to the appropriation recommended by the Board of Home Missions to the Second Church, Boston, your committee recommend, the following for adoption by the Assembly, namely,—

Resolved, 1st, That the Presbytery of Boston be directed to require the Second Church in Boston to conform to the principles of the United Presbyterian church on the subject of Psalmody.

2. That upon attestation by the Superintendent of Missions of Boston Presbytery of compliance with the principles of the United Presbyterian church on the subject of Psalmody by that congregation, the Executive Committee be directed to pay the appropriation recommended by the Board of Home Missions.

Took up the Report of the Judiciary Committee on the Memorial of Dr. Young and others. The Report was adopted, and is as follows:—

REPORT ON MEMORIAL FOR REVIEW OF SYNODICAL PROCEEDINGS.

The memorialists ask this Assembly to review a decision of the Synod of Illinois in a judicial case, and it is evidently their desire that this decision should be reversed. Without entering upon any statement of the merits of the case in issue before the Synod of Illinois, it will be enough to state, that the case referred to came regularly before the Synod, by appeal from a decision of the court below. Your Committee are of the opinion, that the Assembly is barred from granting the prayer of the memorialists by an express law of the Book of Government. The law prescribes the following ways in which the decision of an inferior court may be brought before a superior court, namely, "by review and control, reference, appeal, complaint, or declinature." The memorialists do not present this case in any of these ways. It does not profess to be an appeal, or a reference, or a declinature. It is not a complaint, because the law requires that the same rules of procedure be observed in complaints as in appeals. The prayer of the memorialists could not be granted upon the principle of review and control, because the law declares, that "no judicial decision shall be reversed by the court reviewing, unless it be regularly brought up by appeal or complaint." Your Committee therefore recommend for adoption the following:—

Resolved, That the Assembly has not the power to grant the prayer of the memorialists.

Took up the Resolutions in relation to transcribing the Minutes of the General Assembly. They were referred to the Clerks of the Assembly, with instruction to take legal advice in relation thereto and report to the next Assembly. The Resolutions are as follows:—

RESOLUTIONS ON TRANSCRIBING THE MINUTES.

Whereas transcribing the Minutes of the General Assembly involves great trouble on the part of the Principal Clerk, and whereas the printed Minutes and not the transcribed copy are used for reference, therefore

Resolved, 1. That the Principal Clerk be not required, after the present meeting, to transcribe the Minutes into a book prepared for that purpose.

2. That, instead thereof, he be directed to certify over his own signature to the correctness of at least ten copies of the printed Minutes; one to be preserved among the archives of the Assembly, as the official copy, and one to be deposited in the Library of each of our Theological Seminaries.

3. That the Synods under the care of the Assembly be authorized, if in their judgment they think it best, to make a printed copy of their Minutes, certified by the signature of the Clerk, the official copy of their Minutes.

Took up the Report of the Committee on Sabbath Schools. The Report was adopted, and is as follows:

REPORT ON SABBATH SCHOOLS.

The report of the Permanent Committee already adopted by the Assembly embodies all that is necessary to be presented in relation to Sabbath Schools. That accomplished by the Committee during the year shows the benefit of a Permanent Committee to stimulate to greater effort, to secure unity of work and gather the prints of experience.

Resolved, therefore, that a Permanent committee of five members be appointed, consisting of Revs. G. D. Mathews, S. H. Graham, J. S. McCulloch and

Elders, William Getty and Samuel Templeton, whose duty it shall be to collect information in regard to the condition of Sabbath Schools throughout the church. This Committee shall also inaugurate measures for the advancement of the interests of this work, such as suggesting to Presbyteries and Synods the propriety of holding Sabbath School conventions, at which the claims of the object shall be presented and discussed; and to this Committee all correspondence in relation to this cause by those engaged or in any way interested therein, shall be addressed. Said Committee to report to the Assembly of 1872.

Took up the Report of the Committee on the Election of Elders. The Report was adopted, and is as follows:—

REPORT ON ELECTION OF ELDERS.

The Confession of Faith and the Book of Government simply make provision for the election of elders, without regard to limit of time; and we believe that the provision accords, in this respect, with the principles and practice set forth in the Scriptures, so far at least as there is any light thrown upon this question. The uniform practice of the United Presbyterian Church has been to elect elders without limit as to time, and this may be regarded as the common law of the church upon this question.

The question arises, however, as to the effect of the application of the law upon the elder himself. If an elder should prove inefficient and unacceptable to a congregation; or if after his induction into office he should desire to be relieved of its duties in a particular congregation, is there no remedy? The tenure of office in the case of a ruling elder is the same as that of a teaching elder or minister. When duly elected and judged qualified, he is ordained. By this ordination the office is imposed upon him without reference to a particular congregation or locality. Thus ordained he becomes an elder in the church, but not an elder of a particular congregation. The obligations imposed by his ordination are without limit, as to time, except by his natural life. By installation the obligations imposed in his ordination are assumed in reference to a particular congregation or charge. The tenure of his relation to that congregation as an elder is the same as the tenure of the relation of a pastor to a congregation, and is consequently subject to the same conditions and liable to the same charges as that of the pastor.

Believing these principles to be those essentially governing the relation which the elder sustains to the congregation in which he is installed, we recommend for adoption the following resolutions:

1. That an elder may resign his charge in a particular congregation, the same as a pastor, and that when he ceases to exercise his office in the congregation in which he is installed, it is his duty to resign; and that he is not regularly released from his obligations in that congregation till his resignation be accepted by the session.

2. That it is the imperative duty of the elder to resign whenever his influence is so impaired from any cause, so that he cannot exercise his office efficiently in the congregation in which he is installed.

3. That when it is evident that an elder has become generally unacceptable and inefficient in a congregation, it is the privilege of that congregation to ask him to resign; and if the end be not thereby accomplished, the congregation, in conjunction with the session, may lay the matter before the Presbytery for their action.

4. That it is the duty of the Presbyteries to use all proper means to bring up the eldership of the church to that standard of efficiency in their work, so imperatively demanded in the position which they are called to occupy.

5. That the Assembly enjoins Sessions and Congregations to abide by the law of the church in the election of elders.

6. That we heartily rejoice in the evidences, on the part of the eldership of the Church, of their increasing devotion to their work.

Took up the Report of the Judiciary Committee on the Report of the Committee in relation to the revision of the Chapter on Appeals in the Book Government. The Report was adopted, and is as follows:—

REPORT ON REVISION OF ARTICLE ON APPEALS.

The Committee of last Assembly on the revision of the Article on Appeals have presented a majority and also a minority report, each proposing some amendments to Article 3d, Chap. 12, of the Book of Government. Your Committee are of the opinion that the amendments suggested would not materially improve the present article on appeals; and as the amendments of either report, if considered, must necessarily be overtured, Therefore

Resolved, That the matter of revising Article 3d, Chap. 12, of the Book of Government, be indefinitely postponed.

The following resolution, presented by Rev. J. C. Boyd and J. M. Baugh, was adopted:—

Resolved, That the usual compensation be allowed to the Clerks for the publication of the Minutes.

The following resolution, offered by Revs. J. G. Carson and W. W. Barr, was adopted:—

Resolved, That Rev. W. C. Williamson and Mr. James Dawson be appointed a Committee on Credentials to prepare the Roll of the next Assembly, and that the Clerks of Presbyteries are instructed to send the Commissions of their delegates to this Committee at least two weeks before the time of the meeting of the Assembly.

The following resolutions, presented by Rev. J. P. Sankey and Dr. D. A. Wallace, were adopted:—

RESOLUTIONS OF THANKS.

Resolved, 1. That the most hearty thanks of this General Assembly are due and are hereby given, to the brethren in Xenia, and in the surrounding congregations, for the cordial welcome given to the members, and their kind hospitality during the sessions.

2. That thanks are also tendered to the officers of the various railroads, who have kindly made a reduction of fare to the Commissioners to the Assembly.

3. That thanks, in like manner, are given to the Standing Committee on the reduction of fares, for their efforts in behalf of those attending the Assembly.

4. That thanks are also returned to the Trustees of this church, for the use of their house of worship for the meeting of the Assembly.

5. And also to the Reporters and papers they represent, for their full reports of the proceedings of the Assembly.

6. The thanks of the Assembly are also due, and are hereby given, to our worthy Moderator for the kind and impartial manner in which he has discharged his duties.

Rev. S. Collins and Hon. S. E. Rankin were added to the Standing Committee on the Reduction of Rail Road fare.

The Minutes of this Session were read and approved.

The Moderator referred to the happy character of the meeting, and, at his request, the Assembly arose, and sang Psalm xc. vs. 15-17; and Dr. Wallace led the Assembly in prayer and thanksgiving to God.

The following resolution was adopted by the Assembly:—

Resolved, That this General Assembly be now dissolved, and that another General Assembly, similarly constituted, be called to meet on the third Wednesday of May 1872, in the First United Presbyterian Church, Washington, Iowa, at 7.30 P.M.

Rev. W. H. French led in prayer, Psalm lxxii. vs. 17-19 were sung, by the Assembly, and the Apostolic Benediction pronounced by the Moderator.

R. A. M'AYEAL, *Moderator*.
JOSEPH T. COOPER, *Principal Clerk*.

APPENDIX.

REPORTS OF THE BOARDS.

REPORT OF THE BOARD OF HOME MISSIONS.

To the General Assembly of the United Presbyterian Church to meet at Xenia, Ohio, May 24th, 1871.

The Board of Home Missions held its twelfth annual meeting at Cedarville, Ohio, beginning May 16th, 1871. Fifty-two delegates were present.—all the Presbyteries being represented except Egypt, Sealkote, St. Lawrence and Vermont. The sessions of the Board, held for the transaction of business, were interesting and pleasant, and though there was some diversity of opinion among the members, all seemed to aim at the glory of the Master, and the prosperity of the whole church. The meetings for prayer and conference were largely attended, and they will always be remembered with pleasure. After a patient consideration of the Home Mission work, it was agreed to present the following report, which, it is hoped, will be adopted by the Assembly:

PART I.—THE PRESENT YEAR.

The following facts, with reference to the work of the present year, have been gathered from the report of the Executive Committee, and they should be mentioned in our report that they may have a permanent place in the records of the Board.

1. *Financial Condition of the Board.*—All claims against the Board, up to March 31st, so far as they have been granted, have been paid, and the Treasurer reports a balance of \$1,418.75 on hand, April 29th. There are outstanding claims amounting to \$912.75. If these were paid, the balance on hand would be reduced to \$506. As very little money comes into the Treasury during the summer months, we will be compelled to enter upon the new year in a somewhat embarrassed condition. During the year, the Treasurer has received \$26,379.03, and disbursed \$27,374.32.

2. *Progress of the Work.*—The last Assembly granted aid to 154 stations, under the care of 46 Presbyteries. From 25 of these stations, no reports have been received; the reports of 27 others are incomplete, embracing only a portion of the year. In the stations from which reports have been received, there is a membership of 9,167, with an average attendance of 17,070. There have been 655 added to the Church on the profession of their faith, and 963 on certificates from other congregations. During the year, there has been a decrease of 469. In the Sabbath schools connected with these stations, there are 8,419 children receiving spiritual instruction. These stations have contributed \$5,432 to the Boards of the Church and \$45,023 towards the support of their pastors and missionaries. These statistics must commend the Home Mission work to every one who loves the prosperity of the Church. They show that the growth of our Mission stations has been equal to the average growth of our self-sustaining congregations. While we may well lament that we have done no more, we may at the same time rejoice that the blessing of God has enabled us to do so much.

The appropriations made by the last Assembly, so far as they have become due, have been granted, except in thirty-two instances in which the conditions were not fulfilled. The Executive Committee have made the following grants out of the money left in their hands to meet emergencies:

Boston, Thompsonville, \$50; Cedar Rapids, Marshalltown, 100; Des Moines, Corning, 250; Lake, Pleasantville, 25; Mansfield, West Haysville, 150; Min-

nesota, Red Wood and Con., 300; Muskingum, Rush Creek, 50; Oregon, Delta, 400.

The appropriation to Thompsonville was in addition to the appropriation by the Board. The appropriation to Delta was for the travelling expenses of the Missionary to that field.

Special Missions.—The last Assembly directed particular attention to the following Missions, and therefore they demand special mention in our report.

St. Louis: The executive Committee was authorized to appoint a Missionary for the St. Louis Mission, when a church building was erected. So far as we know, no building has been erected, and therefore no missionary has been appointed. For some reason, the St. Louis Presbytery has asked no appropriation for this mission for the coming year.

Topeka: The Missionary appointed to this place by the Assembly would not accept the appointment, and the Executive Committee appointed Rev. J. T. Wilson. Mr. Wilson entered upon his labors, at Topeka, in October last, and he has labored there ever since with encouraging success.

Northwestern Frontier: The last Assembly appointed Rev. R. G. Wallace as an exploring missionary in the State of Minnesota, under the direction of the Presbytery of Minnesota. The missionary was engaged in the work of exploration for four months; and at the close of his labors he made an extended report to the Executive Committee. This report was published in the *United Presbyterian*, and attracted no little attention. Some of the localities visited by the missionary should at once be occupied by our Church. We will be blind to our own interest, if we do not devise liberal things for the Northwest.

Oregon: Rev. W. R. Stewart, who was appointed to Salem, and Rev. D. M. Thorne, who was appointed to Corvallis, accepted the appointments, and entered their respective fields of labor early in the year. The former still remains at Salem: the latter, becoming discouraged by the prospects at Corvallis, has recently returned to the east. Rev. S. M. Hood did not accept the appointment to Delta, Washington Territory, and the Executive Committee appointed Rev. R. N. Fee in his stead. Mr. Fee started for his field about April 1st, and at the last accounts, had reached Salem, Oregon.

PART II. THE COMING YEAR.

The amount of money asked for the coming year was \$47,625, but it was believed that this was far more than the church would be likely to raise for the Home Mission work. Therefore the Board at its first session resolved to limit the appropriations to \$35,000. This action was taken, not because the amount was all that was needed, or all that could be expended with profit, but because the history of the past seemed to indicate that this amount was the probable extent of the present liberality of the church. After carefully considering the requests of the Presbyteries, and the relative necessities of the mission stations, aid was granted to the amount of \$35,035, of which \$15,025 is conditional. Ninety-four missionaries have been placed at the disposal of the Board for the coming year. The names of the mission stations, and the amount of aid granted to each, the names of the missionaries and the Presbyteries to which they have been assigned, are herewith reported:—

Albany.—West Galway, \$200.

Alleghany.—Beaver Falls, \$150; Boggs' School House, 75; Etna, 300; Fleming, 225, c. s. *

Big Spring.—Gettysburg and Duncannon, \$125, congregation to raise 700.

Bloomington.—Caledonia, \$150, congregation raise 200; New Brenton, 100; Pana, 100; Smith's Station, 25; South Prairie, 100; Sugar Branch, 100, congregation raise 300; Tower Hill, 50; Wenona, 100, c. s.

Boston.—First Boston, \$250; Second Boston, 250; Lawrence, 250; Sutton, 150; Thompsonville, 200.

Butler.—East Brady, \$250, s. s. $\frac{3}{4}$ time; Lawrenceburg, 200, s. s. $\frac{3}{4}$ time.

Caledonia.—Franklinville, \$150.

Cedar Rapids.—Boonsboro, \$250, congregation raise 500; Concord, 200, congregation raise 400, s. s.; Fairfax, 200; Florence, 200; Littleton and con., 150, s. s.; Marshalltown, 100; Vinton, 200.

Chicago.—Chicago, \$800.

Cleveland.—Youngstown, \$50.

Conemaugh.—Beech Woods and con., \$50; Johnstown, 900, s. s.; Lumber City and con., 300, c. s.,* or 200, s. s.†

Delaware.—Davenport, \$50; Hamden, 50; Meredith, 250, c. s., or 200, s. s.; Walton, 50.

Des Moines.—Albia, \$50; Chariton, 250, s. s. Corning and con., 300, s. s.; Corydon, 100; Des Moines, 200; Jefferson, 75; Lacona, 150; Mt. Ayr, 150, congregation raise 550; Newton and con., 300, s. s.; St. Charles, 100; Unity, 50.

Detroit.—Davisville and con., \$150, s. s., and congregation raise 450; Goodland and Marlatt, 150, s. s.; Port Huron, 600; Red House, Brockway and Clyde, 150; St. Clair, 50; Unionville, Fairgrove and con., 150, s. s.

Garnett.—Chetopa, \$400, c. s.; Emporia, 200; Independence and Nodosh, 400; s. s.; Jacksonville, Monmouth, Labette City and Galesburg, 400, s. s.; Kalida and Buffalo, 100; Lanesfield, 150, congregation raise 400; Olathe, 200; Ottawa, 200; Rock Creek, 100, congregation raise 150.

Indiana.—Caledonia, \$150.

Kansas.—Big Spring, \$75; Frankfort, 100; Grasshopper and Winchester, 200, congregation raise 500; Lawrence, 200; Leavenworth, 300; Topeka, 700, s. s. *Keokuk.*—Mt. Sterling and Liberty, \$25, s. s. for six months; Sandusky and con., 150, congregation raise 500.

Lake.—Franklin, \$300; Kinsman, 250, c. s.; Wayne, 200, s. s.

Le Claire.—Cascade and Pressly, \$100; Clarence, 125, congregation raise 250; Highland, 80; Putnam, 175, s. s. for six months.

Mansfield.—Haysville, \$100; Orrville, 175; Mt. Vernon, 175, c. s.

Mercer.—Harbor, \$75.

Michigan.—Caledonia and con., \$175; Centreville and Notawa, 175, s. s.

Minnesota.—Argyle, \$275, s. s.; Blue Earth, 200; Caledonia, 250, congregation raise 350; Glendale and con., 200, congregation raise 450; Lake Clitherall and con., 300, s. s.; Pepin and con., 250; Zion and con., 275, s. s.

Monmouth.—Alexandria, \$100; Fountain Green, 100, c. s.; Third Monmouth, 150; Fourth Monmouth, 75.

Monongahela.—Eighth Pittsburgh, \$800; Temperanceville, 100.

Muskingum.—New Plymouth, \$75; Rush Creek, 75, congregation raise 100.

Nebraska.—Clarinda and con., \$350; Delaware and Harmony, 375, c. s., or 200, s. s.; North Bend and con., 350; Omaha, 900; Pawnee, 375; Red Oak and North Page, 400, s. s.; Rock Bluff, 325, c. s.

First New York.—Second Jersey City, \$350, s. s.; Paterson, 500.

Second New York.—Jersey City, \$150.

First Ohio.—Dayton, \$200; Richmond, 100.

Oregon.—Corvallis and con., referred to Ex. Com.; Delta, \$525; Salem, 525; General Appropriation, 250; Travelling expenses of Rev. R. J. Thompson, 200; Additional travelling expenses of Rev. R. N. Fee, 150.

Philadelphia.—Seventh Philadelphia, \$300; Tenth Philadelphia, 400, c. s.

Princeton.—First Princeton, \$150; West Bethel, 75.

Rock Island.—Colona, \$75; Davenport, 400, s. s.; Rock Island, 500, s. s.

San Francisco.—Salinas City, \$350.

Sidney.—California and Spring Lake, \$250, s. s.

Steubenville.—Carrollton and Connotton, \$200, s. s.; Sloan's Station, 100.

St. Louis.—Centralia, \$400, c. s.; Cuba, 75, congregation raise 200; Flora, 250; St. Louis Mission, referred to Ex. Com.

Tennessee.—Dickson, \$475; Hopewell, 175; Palmetto and Morrison, 325; Pistol Creek and Big Spring, 225.

Western Missouri.—Bethel and con., \$175; Grand River, 50; Greenwood and Lee's Summit, 225, c. s.; Kansas City, 700, c. s., or 400, s. s.; Kingsville, 150; Thompsonville, 75; Warrensburg, 300, c. s., or 100, s. s.

Westmoreland.—Logan's Ferry, \$150.

Wheeling.—Martin's Ferry, \$275.

White River.—Portland, \$50; congregation raise 500; Vandalia and con., 250, congregation raise 350.

Wisconsin.—Ashupin and Rubicon, \$125; Buffalo, 125, congregation raise 200; Caledonia and Dekorra, 100; Oshkosh, 200.

Executive Committee, \$1,500.

2. MISSIONARIES ASSIGNED FOR THE WHOLE YEAR.

J. H. Adair, Jacksonville and con., Garnett; J. P. Black, Boonsboro, Cedar Rapids; Thomas Brown, Centralia, St. Louis; E. A. Brownlee, Minnesota; J. C. Bryson, Fairview and con., Western Missouri; J. L. Bull, Cedar Rapids; S. M. Coon, Salineville, Steubenville; E. C. Cooper, Independence and con., Garnett; Jackson Duff, Kalida and con., Garnett; D. Forsythe, Winchester and con., Kansas; W. J. Gillespie, Rock Island; J. W. Glenn, St. Louis; S. T. Herron, Corning and con., Des Moines; D. R. Imbrie, Sr., Garnett; N. R. Kirkpatrick, Bloomington; John M. MacLellan, Detroit; M. M. Marling, Flora and con., St. Louis; J. W. Martin, Lanesfield, Garnett; D. T. McAuley, Garnett; James McNeal, Pistol Creek and con., Tennessee; G. P. Rait, St. Louis; W. T. Rawson, Detroit; D. F. Reid, Pepin and con., Minnesota; James Rogers, Minnesota; Alexander M. Smeallie, California and con., Sidney; W. R. Stevenson, Johnstown, Conemaugh; J. T. Tate, Kansas; R. J. Thompson, Oregon; S. F. Thompson, Dickson, Tennessee; R. G. Thompson, Holden, Western Missouri; Daniel Todd, Highland, Le Claire; J. T. Torrence, Florence, Cedar Rapids; J. W. Wait, Hopedale, Tennessee; C. Webster, Sandusky, Keokuk; J. L. Whitla, Minnesota; J. T. Wilson, Topeka, Kansas; J. P. Wright, Bethel, Western Missouri; W. Wright, Grand River, Western Missouri.

3. MISSIONARIES ASSIGNED FOR THE QUARTER.

A. S. Abby, 1st quarter, Mansfield; 2d, Lake; 3d and 4th, Butler.
 A. J. Allen, 1st quarter, Kansas; 2d, Westmoreland; 3d, Wheeling; 4th, Steubenville.
 Samuel Black, 4th quarter, Des Moines.
 Joseph C. Campbell, 1st quarter, 1st New York; 2d, Delaware; 3d and 4th, Tennessee.
 William Carlisle, 1st quarter, Wheeling; 2d, Mansfield; 3d, White River; 4th, Chicago.
 William Cooke, 1st quarter, West. Missouri; 2d, Indiana; 3d, Butler; 4th, Muskingum.
 R. J. Cresswell, 1st and 4th quarters, Delaware.
 W. P. Curry, 3d quarter, Kansas.
 James P. Davis, 1st quarter, St. Louis; 4th, Indiana.
 James Dodds, 1st quarter, Wisconsin; 2d, Michigan; 3d, Detroit; 4th, Minnesota.
 B. J. Forrester, 1st quarter, Mansfield; 4th, Rock Island.
 H. Forsythe, 1st quarter, Chartiers; 4th, White River.
 J. M. French, 1st quarter, St. Louis; 2d, 1st New York; 3d, Philadelphia; 4th, West. Missouri.
 William Galbraith, 1st quarter, Wheeling; 2d, Butler; 3d, Wheeling; 4th, Westmoreland.
 R. Gray, 1st quarter, Detroit; 2d, Wabash; 3d, Cedar Rapids; 4th, Des Moines.
 J. L. Grove, 4th quarter, Mansfield.
 William S. Harper, 1st quarter, Muskingum; 4th, Lake.
 C. B. Hatch, 1st quarter, Butler; 4th, Allegheny.
 John M. Herron, 1st quarter, Westmoreland; 2d, Wheeling; 3d and 4th, Wabash.
 S. C. Hubbell, 1st quarter, Cedar Rapids; 2d, Chicago; 3d, Delaware; 4th, Keokuk.
 D. R. Imbrie, Jr., 1st quarter, Butler; 2d, Philadelphia; 3d, Albany; 4th, Sidney.
 J. C. M. Johnston, 1st quarter, West Missouri; 4th, Kansas.
 J. R. May, 1st quarter, White River; 2d, Des Moines; 3d, Lake; 4th, Westmoreland.
 W. F. Miller, 1st quarter, Cedar Rapids; 2d, Mansfield; 3d, Chicago; 4th, Mansfield.
 C. H. Mitchell, 1st quarter, Chicago; 4th, Wisconsin.
 T. W. Monteith, 1st quarter, Wabash; 4th, Mansfield.
 Samuel B. Moore, 1st quarter, Le Claire; 2d, White River; 3d, Michigan; 4th, Chicago.
 J. H. Morrow, 1st and 2d quarters, Tennessee; 3d, St. Louis; 4th, Detroit.

- D. F. Mustard, 1st quarter, Frankfort; 4th, Wheeling.
 W. J. McAllister, 1st quarter, Chicago; 4th, Cedar Rapids.
 Andrew McBride, 1st quarter, Indiana; 4th, Wabash.
 A. D. M'Carrell, 1st quarter, Steubenville; 2d, Wisconsin; 3d, Des Moines; 4th, Wheeling.
 George T. M'Clelland, 1st quarter, Bloomington; 4th, Delaware.
 George M'Cormick, 1st quarter, Michigan; 4th, Butler.
 Clark L. McCracken, 1st quarter, Mansfield; 4th, Philadelphia.
 J. M. McKittrick, 1st quarter, Bloomington; 2d, Chillicothe; 3d, Sidney; 4th, St. Louis.
 D. K. McKnight, 4th quarter, Des Moines.
 James McKutcheon, 1st quarter, Des Moines; 2d, 3d and 4th, Minnesota.
 Alexander McLachlan, 1st quarter, Delaware; 4th, Wheeling.
 William G. Nevin, 1st quarter, Butler; 4th, Allegheny.
 John L. Scott, 1st quarter Albany; 4th, 1st New York.
 Alexander Smith, 1st quarter, Sidney; 2d, Delaware; 3d, Wisconsin; 4th, Detroit.
 F. M. Spencer, 1st quarter, 1st New York; 2d, Sidney; 3d, Mansfield; 4th, Albany.
 S. J. Stewart, 1st and 4th quarters, Sidney.
 John Taylor, 1st quarter, Minnesota; 2d, Des Moines; 3d, Delaware; 4th, West. Missouri.
 John E. Taylor, 1st quarter, Butler; 2d, Detroit; 3d, Bloomington; 4th, Butler.
 John Teas, 1st quarter, Philadelphia; 4th, Delaware.
 J. H. Turnbull, 1st quarter, Cedar Rapids; 4th, Des Moines.
 A. S. Vincent, 1st quarter, Keokuk; 2d, Kansas; 3d, Des Moines; 4th, Bloomington.
 Thomas Wallace, 1st quarter, Delaware; 4th, Le Claire.
 H. F. Wallace, 1st quarter, Des Moines; 4th, Michigan.
 S. S. White, 1st quarter, Rock Island; 2d, 3d and 4th, St. Louis.
 Ralph Wilkin, 4th quarter, Des Moines.
 John A. Wilson, 1st quarter, Lake; 2d and 3d, Allegheny; 4th, Cedar Rapids.
 J. T. Wright, 1st quarter, Allegheny; 4th, Steubenville.
 R. T. Wylie, 1st quarter, Philadelphia; 4th, Detroit.

4. SPECIAL MISSIONS.

The following action has been taken with reference to certain missions whose claims were specially considered by the Board.

Resolved, 1. That \$300 be appropriated to Lake Clitherall and con., in the Presbytery of Minnesota.

2. That \$900 be appropriated to Johnstown in the Presbytery of Cone-maugh, and that Mr. W. R. Stevenson be appointed stated supply for the year.

3. That \$900 be appropriated to the mission in Omaha, with the understanding, that a missionary will be employed as soon as a lot can be secured and arrangements made to begin the building of a house of worship by the Board of Church Extension.

4. That the Presbytery of Wheeling be requested to investigate further the field in Bellaire, and that it be left with the Presbytery and the Executive Committee of the Board.

5. That the Presbyteries to which these appropriations have been made be directed to investigate the missions under their care, and if, in their judgment, the prospects be not encouraging, they be authorized to discontinue the work at the end of the first or any succeeding quarter of the year.

6. That in those new and important stations, which are judged by their Presbyteries to be encouraging, and in which there is no church-building, the Board of Church Extension be requested to give special and early attention to the work of erecting suitable places of worship.

PART III. MISCELLANEOUS BUSINESS.

1. Rev. T. P. Patterson presented a claim for \$152.52 for services rendered by an appointment of the Board made some three years ago in Waupacca an d Little Wolf in the Presbytery of Wisconsin. From his report, it appears, that

he has neglected to present his claims to the Presbytery; and as there is a rule of the Board requiring Presbyteries to see that supplies laboring in their bounds are compensated, the Corresponding Secretary was instructed to return the claim to Mr. Patterson, with the information, that the Board regards the Presbytery of Wisconsin as the party to which he should present his claim and whose duty it is to see, that he is compensated for his labor.

2. Rev. R. N. Fee presented a claim for \$200, for extra travelling expenses as missionary to Delta, Washington Territory, and \$150 were appropriated for this purpose.

3. Rev. D. McLane presented a claim for \$237.50 for labor in Johnstown. This claim was refused by the Executive Committee on the ground that sufficient labor had not been performed. Mr. McLane was referred to the Presbytery of Conemaugh for the settlement of his claim.

4. \$200 were appropriated to Rev. R. J. Thompson, missionary to Oregon, to bear his travelling expenses, and \$250 for his support for the first year.

5. The Corresponding Secretary was directed to draw an order on the Treasurer for \$10 in favor of the sexton of Cedarville church, for services rendered during the sittings of the Board.

Respectfully submitted by order of the Board.

H. H. HERVEY, *Chairman.*

W. J. REID, *Corr. Sec.*

W. A. M'KENZIE, *Ass. Sec.*

**SUMMARY OF REPORT OF TREASURER OF BOARD OF HOME MISSIONS FOR THE YEAR
ENDING APRIL 30, 1871.**

RECEIPTS:— Balance from last year,.....	\$2,414.04
From Presbyteries,.....	21,611.25
From Sabbath Schools,.....	106.57
From Individual Donors,.....	713.80
From Legacies,.....	3,890.75
From Interest,.....	56.66
	28,793.07
EXPENDITURES:— Paid Appropriations,.....	\$26,701.70
Salary of Corresponding Secretary,.....	500.00
Stationery, postage, Stamps, etc.,.....	172.62
	27,374.32
Cash in Treasurer's hands,.....	\$1,418.75

REPORT OF THE BOARD OF FOREIGN MISSIONS.

To the General Assembly of the United Presbyterian Church the Board of Foreign Missions respectfully report:—

The twelfth year of the operations of the Board of Foreign Missions, under the direction of the General Assembly, has now closed, and most devoutly should we recognize the goodness of God in His blessing the labors put forth to spread the gospel among the heathen. Gratitude and thanks are due for the past, for "hitherto hath the Lord helped us." Trust and renewed effort are called for, for the future—for "there yet remaineth very much land to be possessed."

I. MISSIONARIES.

During the year none of our missionary brethren or sisters have died, and none have been permanently laid aside by sickness. Several of the female members of the mission, however, have suffered; and in two instances, death has entered mission families, namely, those of Rev. Dr. Hogg in Egypt and of Mrs. Scott of India, and removed from each a child. Miss Gregory, a native of Syria, who has labored for several years in our Egyptian field, has struggled long with suffering; and, it is now announced, will have to leave and seek a residence in a more northern climate.

It is also with deep regret that the Board have been informed by the Rev. S. C. Ewing, that in consequence of the long-continued feeble state of Mrs. Ewing's health and the improbability, as the physician has certified, of her

being able to bear the climate of Egypt, he is compelled to seek a release from that mission, and accordingly asks to have his resignation presented to the Assembly, as is done herewith,—to take effect at the close of this year, 1871. It may justly grieve the Assembly and the churches to have Mr. Ewing thus removed from the work. He was one of the first missionaries appointed by our United Church to the foreign field, and has steadily and laboriously, though oftentimes with great trials, pursued his work. He is also pressingly needed still. Yet in view of the necessity of the case, the Board can only recommend that his resignation be accepted.

The Rev. J. C. Nevin, whose presence in the General Assembly last year was an occasion of so much interest, has remained in this country during the year, and, it is believed, with important benefit to his health and to the cause of missions, which he has been able, to plead from time to time in some of the churches.

Rev. Wm. G. Moorehead has also remained in this country. On Nov. 13th, 1870, and after a long-continued and painful illness, which she bore with singular indications of the divine presence with her, Mrs. Moorehead departed this life. In Italy, she had shown remarkable fitness for the missionary work; and in her whole Christian course, both in this country and abroad, in health and sickness, it was ever touchingly seen and felt, that for her to live was Christ, and none who knew her could doubt, that for her to die was gain. Mr. Moorehead, having finally relinquished the idea of an early return to the foreign work, has entered upon the pastoral work in Xenia, O.

II. NEW MISSIONARIES.

During the past year, in view of the very urgent call there was for re-enforcement for our missions, efforts have been made by correspondence, personal appeals, etc., to obtain and send out suitable persons to this work. In all this, however, it is sad to say, that success has followed only in a limited degree. Yet some have heard the appeals, and are now at their posts on the high places of the field.

On the 5th of November last, the Rev. James P. McKee, wife and child, sailed from New York for the mission in India; and at the same time, Miss Theresa M. Campbell set out for the work to which she was appointed in Egypt. All this little band were safely guarded by the good hand that has never suffered a fatal mishap to befall any of our missionaries in either going to or returning from their fields; and in due time, they reached their destinations, and have engaged in preparation for their work. Still, more are most pressingly needed.

III. FUNDS.

The whole amount of funds that from all sources has come into the treasury, including balance from previous year, legacies, etc., was \$48,344.65. The whole amount employed in meeting current expenses, sending out new missionaries, etc., was \$43,787.74. The balance thus in hand on the 30th of April was \$4,556.91. But such are the demands to meet the necessities of the missions, that at the first meeting of the Board afterwards, that balance was overdrawn by nearly \$2,000.

It is an unpleasant fact, that while at the last Assembly there was reported an increase of \$3,000 over the receipts of the previous year, yet this year it has to be reported, that there is a decrease from last year of \$5,520.49. Surely, in a church favored as ours is, and when less than one dollar a year is asked from each communicant for this great cause, this ought not to be.

IV. HELPERS IN OUR WORK.

It is with a deep sense of the gratitude which should ever be cherished to his Highness the Prince DHULEEP SINGH, that the Board mention his continued munificent grant to our mission in Egypt. In the month of June last, he generously forwarded again to the Treasurer of that mission for the support of two of its missionaries, *one thousand pounds*, (\$5,000 in gold,) and with it, renewed the assurance of his interest in the work. Truly the thanks of the Assembly are due to a man who, with all the honors that earthly royalty and greatness confer upon him, seeks thus to honor the Lord and promote his cause.

With a noble liberality, which was the more valuable from the circumstances, and also from the fact, that the act was at a season of the year when we are usually in pressing need, CHARLES ARBUTHNOT, Esq., of the city of Pittsburgh, placed in our treasury, last summer, one thousand dollars for our missionary purposes. It was a timely and useful gift, and well entitles him again to the grateful regards of the Assembly and of our whole church.

In various ways, also, during the past year, David Stuart, Esq., of Liverpool, England, has rendered important service to our work, and should still be gratefully remembered as a generous friend of our missions.

The Ladies' Missionary Society of Paisley, Scotland, have promptly forwarded their usual grant for the support of the Girls' School in Alexandria, and by this contribution largely that school has been uninterruptedly continued. This generous and active society has long done our mission in Egypt a most gratifying service.

The British and Foreign Bible Society, the American Bible and Tract Societies, and the Turkish Missions Aid Society have continued their appropriations, and thus enabled our brethren to scatter far more of the word of life than they could otherwise have done.

The thanks of the General Assembly are due to all these and other generous contributors to our funds, as thus they have been efficient helpers in our work.

SABBATH SCHOOLS.

At no time probably in our history have the children of our churches and Sabbath schools shown a more enlarged and active disposition to bear a part in the great work of missions than during the past year. The gratifying sum of \$1,954.48 is reported by our Treasurer from this interesting portion of our Lelpers; and while expressing the sincere gratification which all should feel at this, the Board respectfully suggest, that the Assembly encourage this spirit, assured, that the training of the young to work and to make sacrifices for the cause of Christ will be one of the most efficient ways of having a coming generation of members of our churches who will not rest until God's way is indeed made known on the earth, and his saving health among all nations.

BEQUESTS.

In several instances during the past year, persons have shown that having received their all from Christ, he should be one of their heirs. Accordingly, in their wills, they have remembered our Foreign Mission cause. Bequests have been received to the amount of \$4,422.14; and this subject is submitted to the attention of all who are about to make a disposition of their property by will. Let Christ and his work always have a place in the bequests which Christians make.

ENCOURAGING SIGNS.

Among these, the Board gratefully mention the disposition among many good men to meet calls for special and important service. Thus some years since the means were generously provided for furnishing the Industrial School in India with what it was supposed would greatly increase its efficiency and usefulness. Recently, also, when the importance was deeply felt of having the rising native ministry for Egypt thoroughly trained, and that the Literary Institute at Osioot, should be, in some measure, furnished with suitable apparatus for its course of studies, the young men of the congregation of St. Clairsville, O., promptly proffered several hundred dollars for it. Rev. J. B. Johnston, D.D., of this congregation, has generously offered to be one of 100 men who will raise \$50 each for this purpose.

This is cheering; and where such special efforts can be made without hindering the contributions which are constantly needed in the general fund to carry on the work, it is most praiseworthy to have them put forth.

V. MISSIONS.

Taking up the Missions in the order of their history, they may be noticed as follows:—

I. SYRIA.

In this mission, which was organized in 1843, there are seven stations; namely, Damascus, Nebk, Deir Atiyeh, Yabrud, Rasheiyah, Ain-esh-Sha'rah

and Maara. In each of these the means of grace have been enjoyed to the fullest extent that the force of the mission would allow. In Damascus there has been both an Arabic and English service throughout the year; and towards the close of the year, there was a gratifying increase of the attendance of the people upon the preaching. In this city, the boys' schools have been for some time so full that new pupils have had to be refused. In all the other stations, also, the schools have been more than usually prosperous.

In Rasheiya, a neat and substantial building, which will be of great use, both for schools and church services, was erected during the past summer at a cost of about \$700. The funds for this were largely raised by the people themselves. This shows the interest they feel in having the means of moral and religious improvement among them, whatever may be the cost or sacrifice. In this, they have been nobly seconded by contributions from travellers and also from the Board of the Presbyterian Church in Ireland. For this important work, our own church has not been called on to make any payment. And as the building, though occupied, is not entirely complete, great good might be done by an offering at our hands.

In all the field of this oldest and, in some respects, most eventful mission of our church, there is still but one missionary from our ranks. The Rev. John Crawford is yet alone. With him are two devoted and excellent men from the Presbyterian Church of Ireland, the Rev. Messrs. Wright and Scott. But Mr. Crawford ought not to be the only missionary from our church in that old field, needing, as it does, so much Christian sympathy and work. Will not this Assembly, before it rises, appoint some one who will go forth to live and labor and, if need be, die there where the harvest is so plenteous and the laborers are so few?

II. INDIA.

The past year has been an important and useful one in this mission. At each of the three stations, and in the midst of the large populations around them, all the ordinances and means of grace have been in regular use; and in them all, gratifying results have appeared.

SEALKOTE.

At this station which was founded in 1855 by Rev. Andrew Gordon, there have been associated with Rev. Samuel Martin and Mr. James W. Gordon and their wives, and with Miss Elizabeth G. Gordon and Miss Eliza Calhoun, 13 native teachers and helpers. Four persons were added to the church on a profession of their faith during the past year, making the whole number of communicants in the church 35. The average attendance on the mission church service is 250 every Sabbath. The schools at this station are large, and are prosperously pursuing their work. In the Sabbath school there are 50 scholars; in the day school, 322; in the boarding school, 15; in the industrial school, 11; some are in two or more schools. The whole number of scholars under instruction, at this station, is 348, of whom 273 are males and 75 females. In all these schools, a very decided religious influence is exerted, and a large amount of evangelical truth is regularly taught.

GUJRANWALA.

The Rev. James S. Barr and wife, Miss Mary E. Welsh, and the native minister, Rev. E. P. Swift, have been stationed at this place during the year, and eight native teachers and helpers. The mission church here was organized in 1865, has an average attendance every Sabbath of 550 persons at divine worship, had three persons added to its number by profession in the course of the year, and now has 20 members on its roll. The schools here are also in a flourishing condition, having 905 scholars in them. It is gratifying to see a much larger number of females in these schools than at Sealkote; namely, 555 males and 350 females. As at Sealkote, here also every effort is put forth to have the gospel reach the young heart and mind.

ZAFFERWAL.

This is a smaller station, organized about four years since. The mission is unable to furnish it one of its own number as a constant laborer; but there are three native brethren here doing good service under the supervision of

the mission. There are ten communicants in the church, and 30 children in the schools.

GENERAL.

Since the preparation of the report from this mission, word has reached us that the Rev. J. P. McKee and family had safely arrived; and his station is fixed for the present at Gujranwala. The Mission have also been led to occupy a new and very important station, called Goordaspoor, and it is cordially commended to the contributions and prayers of the church.

At Sealkote, Miss Gordon has, in addition to her charge of the Girls' Orphanage, inaugurated and very happily, in connection with Mrs. Martin and Mrs. Gordon, carried on Zenana, or women's visiting work. Miss Calhoun also is much engaged, in connection with her superintendence of the girls' school, in this useful service, reading the Bible from house to house among the women, and teaching them. This is a work greatly called for in all heathen lands; and, in many respects, there is a special call for it in India. At their own homes, and by devoted Christian women, multitudes of heathen women may be led to hear the gospel who are utterly shut out from it every where else. In this mission, our three sisters, the Misses Gordon, Welsh and Calhoun, may find opportunities to do much of this kind of work; and the Board feel assured the Assembly and our whole church will most cordially encourage them in it, as in a field and kind of labor from which much of the choicest fruit may be gathered.

In this mission, special attention has been paid during the past year to the preaching of the word. Good and important, as is the work of teaching the young, yet it may be questioned whether any large proportion of the time of an ordained minister of the everlasting gospel should ever be taken up with the mere routine of the school-room where a large part of the studies are more or less secular; and thus it has been specially gratifying to the Board, that from this station no less than one hundred and twenty-five villages have been visited during the year, and the gospel preached to many who are declared to have listened to it with attention. While, therefore, the schools in this mission are large, and much good is, beyond any question, doing in them, it is earnestly hoped, all the efforts that are possible will still be made to have the gospel regularly and widely preached.

It only remains for the Board to say, that in January last the mission in India informed us, that the use of machinery as a labor-saving operation in the Industrial School was not, in any important sense, subserving the purposes of such a school, and that a special superintendent for it could be dispensed with, without injury to the mission. In view of all the circumstances, and after much consideration, the Board deemed it best to adopt the suggestion of the Mission, and advised the return of the Superintendent, Mr. J. W. Gordon, to this country.

In conclusion, it is gratifying to the Board to be able to say, our mission in India is in a thoroughly working and prosperous condition; and we may add, if it were only possible to have its working force increased by having, with more laborers, a medical missionary also of a thorough missionary spirit, and who would be able to take an active part in speaking and other religious exercises and accompany the missionary in his visits for itinerant and bazaar preaching in the native villages, there can be no doubt, that the happiest results would follow.

III. EGYPT.

In this mission, the work has steadily progressed, though from the limited number of the laborers and their often overworked condition, it has been, in some of the most important places, hindered, if not seriously injured. The prominent points or centres are Alexandria, Cairo, the Fayoum, Osiout, Koos and Mansoura. These may be here noticed in their order.

ALEXANDRIA.

The population of this city is about 150,000; and its inhabitants are of a greater variety of nationalities, religions and characters than any other city in Egypt. The past year, however, here, has not been apparently one of the successful years of missionary labor. Possibly this is owing, in some measure, to the unsettled state of the laborers. Dr. Lansing occupied the pulpit

a portion of the year, and was then removed to Cairo. Different members of the mission preached here while spending a portion of the hot season at Ramleh, the mission summer residence near the city. Mr. Strang, the resident who has charge of the schools, press and general interests of the mission, was the only one permanently engaged. But the work has been steadily prosecuted. Public worship was regularly kept up on the Sabbath. On one or more evenings in the week meetings were held for the reading and exposition of the Scriptures and for prayer. And often very deep interest was manifested in these exercises. In these meetings, as well as in conducting services on the Sabbath, especially since Dr. Lansing left, Ibrahim Yusuf, a native licentiate of the Presbytery, has rendered important service.

The schools have been continued, though sometimes under difficulties. In the boys' schools, 134 pupils were enrolled during the year. The average attendance in the girls' school was about 45. During a portion of the year this school was under the care of Miss McKown; but as she has been removed to Osioot, it will be permanently intrusted, probably, to Miss Campbell. In both of these schools, daily instruction was given at length in the Scriptures. Various religious exercises were engaged in every day; and each scholar was required to contribute something to the support of the school. The amount of tuition fees paid in the boys' school amounted to \$89.40, and in the girls' to \$49.28.

At this station the effort is steadily continued to have the Bible and books of evangelical reading circulated. At the book-shop, 915 volumes were sold during the year, and \$265.40 were received in return. The press, too, which was so munificently furnished by the Maharajah, has continued to do good work, and promises to be, in the hands of Mr. Strang, a most useful auxiliary of our whole mission in Egypt.

During the year the mission has been able to make an arrangement by which a very commodious and conveniently located house of worship belonging to the Church of Scotland has been secured to our mission at a low rate of expense and for a term of years. As in Alexandria and all the large cities where our missions are located, it has been observed that the people will more readily attend at a church edifice for worship than in a private building, so it is already found, that encouraging results are following this arrangement, and much good is anticipated from it.

CAIRO.

The history of this Station has been somewhat varied during the year. Yet the ordinances have been regularly dispensed. Several persons have been added to the communion of the church, and though for various causes the attendance upon prayer meetings and other means of grace has not been as gratifying as in some former years, yet a liberal spirit has been shown in contributing to the cause of Christ. During the year the weekly contributions reached the sum of \$82.00, and since the close of the financial year a subscription was taken for supplying the Sabbath school with 100 copies of a weekly paper published at Beirut, and \$315 were subscribed for supporting the ordinances in their church. This is gratifying, as showing the disposition to give as well as receive in the Lord's service.

The schools in this station have been under charge of Dr. Barnett and Miss Johnston respectively. In the boys' school 252 scholars were enrolled on the list during the year. In the girls' schools at the mission house there was an enrolment of 94, and in Haret Es-Sakeen 26. These scholars are of a great variety of nations and religions,—Copts, Moslems, Greeks, Syrians, Armenians, Jews, &c. But to them all alike every day a good proportion of religious instruction is given, and already, in numerous instances, it is believed with happy results. In the boys' school the amount received for tuition reached the encouraging sum of \$441.76 in gold.

During the year regular service has been kept up by our mission in this city in English, though it cannot be participated in by the natives, yet held as it is at such an hour as not to interfere with the native service, and fitted, as it is intended, to reach the case of numerous travellers, and English or American residents, who but for it might be utterly without the means of grace, it has met with encouragement.

The year closes in this mission with an encouraging revival of interest in the Sabbath school, and with a good and important work going on in visiting

the women in their own houses, and reading to them that word, of which in the vast multitude of cases they had never heard, and which we know is able to make wise unto salvation, through the faith that is in Christ.

In closing this notice of the mission in Cairo, the Board would further mention that in consequence of great changes taking place in the improvements which the Viceroy is making in the city, and particularly in the vicinity of the valuable property which belongs to our mission,—as the Government, also, is desirous of purchasing it for public purposes, and as it is not now conveniently located for the mission work, therefore the mission have thought best to entertain the idea of disposing of it, and investing the avails in other and more suitable and useful localities and buildings.

THE FAYOUM.

Passing up the Nile the next station is at this place. The Rev. William Harvey continues to occupy it and the neighboring village of Sinoris; and in both these places regular services have been held on the Sabbath. On nearly every evening in the week meetings have been held for prayer, or the reading and studying of the Scriptures, and one evening, at least, in every week, is devoted to the study of the Shorter Catechism.

In each of these places, both boys' and girls' schools have been kept up throughout the year; every session in them is opened with reading the Scriptures and prayer, and continual efforts are made to have all the scholars brought to know the way to be saved.

In these stations eleven persons have been added to the church during the year on the profession of their faith in Christ. Six infants were baptized. With gratifying liberality the people contributed \$58 for the building fund, \$38 in weekly collections, and \$22 for the teachers in the schools, or \$118 in all. A total, also, of 159 volumes of Bibles and books were sold, bringing in \$39 in gold.

Among the most gratifying of all the statements from this portion of our Egyptian mission, is the fact, as Mr. Harvey says, that "a new and encouraging feature of our work during the year has been an increase in the number of women among the hearers of the Word, a zeal on the part of some of them to learn to read, and a desire to be instructed privately, as well as publicly, in the way of salvation."

OSIOT.

As this city is the centre of operations for a large section, it is very important that it be well occupied. Almost from the first the mission here has been signally blessed. During the past year the new and commodious church building was completed sufficiently for occupancy. This was entirely at the expense of the people and their friends, without drawing anything from the treasury of our church here at home. And as only about \$500 are still required to have it supplied with the conveniences and furniture which it ought to have in such a place, it may well be submitted whether that amount should not at once be raised here and forwarded to that liberal people for this purpose. In the church, three elders and two deacons were chosen and ordained, and during the year the large number of forty-two new members were received into the church, making now the whole membership 95. They have formed the habit of systematic giving, contributing thus for general purposes \$323 in gold, and taking upon them the entire support of the boys' school in that city. In an adjoining station the people gave the licentiate who supplied them the use of a fine house, paid \$8 a month towards his salary for six months of the year, furnished two schools, and have agreed to support two more teachers; and in another, still, they support a teacher all the year, and in addition now support a native evangelist at the rate of seven dollars and a half a month. All this is well. As they have been blessed in receiving, they now abound in giving. The sale of books at this station has been large, namely, 1,418 volumes, for \$234.79 in gold, or in the past four years 5,173 volumes, and the returns for them, in gold, \$989 63.

In this station steady attention has continued to be paid to education. The institution or seminary has had the services especially of Dr. Hogg and Mr. Watson a portion of the year; and arrangements have been made by which there shall be two sessions during the year, namely, A winter one at Osiot, entirely for Literary studies, and a summer one at Ramleh, near

Alexandria, for only Theological instruction. The attendance upon this institution was gratifying, and great good was done in the city and vicinity by the colporteur and other services of many of the young men in it who are looking forward to the ministry.

WORK AMONG THE WOMEN.

In all the stations of our mission in Egypt increasing attention is paid to this most interesting department of Christian labor. In Osioot, however, the effort has been more systematically carried on than in any other place. Miss McKown has made it a specialty, and with very gratifying results. Every day in the week, except one, she has been employed in visiting the women from house to house, and in teaching them to read, or in reading and expounding to them in the word of God, the way of life. Twenty-two visits of one hour or more each in length, have thus been made every week; and she makes the welcome report that in each family visited from one to three women have learned, or are successfully learning, to read the word of God. As woman in the East is so ignorant, so degraded, and by the stern and cruel laws of custom is allowed so few opportunities of improvement, and especially of receiving any instruction from the hands of the missionaries, it is a matter of the utmost moment that some devoted and experienced female missionaries should be allowed to visit her in her house, and give her the opportunity of learning to read, and of being made acquainted with the most important of all truths. Most strongly does the Board commend this work in Osioot, and in all our missions, and ask for it the prayers, the sympathies, and the contributions of the Christian women of all our churches.

MEDICAL DEPARTMENT.

Dr. Johnston has continued his important medical work at Osioot. Greatly increased attention has been paid to his department and as he has had access to the great mass of the people in that city, and in many neighboring villages, he has often enjoyed the opportunity of making the gospel known in places and to persons that had previously known little or nothing of it. These opportunities have been well improved, and good has thus been widely done, and is more and more widely doing. Besides attending to his medical duties, Dr. Johnston has had charge of an important portion of the academy or institute of higher studies. The Board are strongly impressed with the wisdom of having a medical missionary in this influential portion of our mission-field.

KOOS.

In the weakened state of our force of laborers in Egypt, this station, which flourished so rapidly when it was thoroughly attended to, has in common with some other places suffered during the past year. The mission was able to have very little permanent and actual labor done here. While, however, some grew lukewarm, and some, perhaps, went away backward in this state of things, yet there has been steadily here a seed to serve God. Seven have been added to the communion roll during the year, making forty-two since the congregation was organized. Eleven children were baptized during the year; and such was the interest felt in the ordinances, that when, during a visit which the Rev. S. C. Ewing paid this station, the Lord's supper was administered, one of their number travelled in a very inconvenient way forty miles to enjoy the privilege of partaking of it. During the year this people have secured a lot, and raised several hundred dollars for the erection of a house of worship, and if they could only have a permanent missionary among them, they would have every prospect of large success.

The schools at this station have been regularly continued, though in the absence of any resident missionary, parents and others have not shown the interest that is ever needful to keep such schools in successful operation. The demand for books and other religious reading matter has continued. During the year 402 volumes have been sold at this place, and 332 volumes more in the towns on the river above and immediately below. In this way the seed is scattering; and under the assurance that it shall not return unto God void, we may expect it will accomplish that which he pleases, and prosper in the thing whereto he sends it.

MONSURA.

This is the last of the regularly occupied stations which the mission in Egypt has organized. It has a population of about 20,000 people, with not the slightest approach to evangelical teaching in it, until it was visited by one of our missionaries. The Rev. Andrew Watson has had charge of this station. Religious services have been regularly held on the Sabbath, and both boys' and girls' schools have been kept up. In January last, the ordinance of the Lord's supper was dispensed here for the first time, and seven professing followers of the Lamb sat down at the holy communion. Some others applied for membership, but it was thought best for them to delay a little until they had had the opportunity of learning the way of the Lord more perfectly.

In this station there is opportunity for labor among the women. Some encouraging work of the kind has been done, but the great lack has been of a devoted Christian woman to enter in and prosecute it. In closing his report, the Rev. Mr. Watson says,—“It is very desirable that we should have a female missionary to superintend the girls' school, and labor among the women.”

Thus we have passed over our mission-field in Egypt. By a kind of common consent, that land seems largely thrown upon our United Presbyterian Church for Christian work. Every year its calls for the gospel are increasing; and every year, if we only had Christian men and women to enter in, we could multiply the places where the gospel could be preached, and means be used for gathering in a people for God. But what are the facts? While two most important and efficient laborers were removed from the field, year before last, and another one is called to leave with the present year, yet not a man has been sent to fill any of these sadly thinning ranks. The field enlarging and whitening for the harvest, the laborers few, and becoming fewer, and none,—no, not one,—hastening to meet the want! Ought things so to be? Will not the Assembly at this meeting do something efficiently to send over the help so pressingly called for?

IV. CHINA AND ITALY.

Of the work in these two countries, strikingly as they are both now before the world for the introduction of the gospel, we are not able to present any report. In the sovereign orderings of divine Providence, both Revs. Mr. Nevin and Mr. Moorehead have been called to return to the United States, and we all wait the development of the divine will in reference to our duty as a church. Notwithstanding some threatening things, yet never have the hundreds of millions in China been more in need, or more inviting for the gospel, than at this time. The seed that has been sown in tears and in faith, with prayer, has been, and is, taking root, and fruit is appearing. More and more, too, we believe, this will continue until all over that long benighted land the wilderness and solitary places will be made glad, and the desert, rejoice and blossom as the rose.

Italy, too, under the workings of God's providence, and even the ancient city of Rome itself, is more and more in the condition of well-broken up fallow ground. Its emancipated, restless, busy millions need the light of the pure gospel to shine upon them, and *now, NOW* is the time to take it there.

Is there not a work in these great countries for us to do? Ought not our United Presbyterian Church to come forward and take her place with the other ranks of the Lord's host, and go forth in the persons of devoted men whom we may, if possible, return to these fields, and send others with them, while every where there should be inscribed upon our banner the sentence, “China and Italy, for Christ and His Church?”

V. RECOMMENDATIONS.

It is recommended, —

1. That the thanks of the General Assembly, and of our whole church, be given to our Divine Lord, in that notwithstanding many changes of a more or less trying character, yet He has continued our missionary brethren and sisters in their several places, and, in the persons of Rev. J. P. McKee and wife, and of Miss T. M. Campbell, has added to the working force of two of our missions.

2. That in view of the increasing doors of usefulness opening, and of the great want of laborers, both male and female, the congregations under the care of the Assembly be called upon to pray the Lord of the harvest to send forth laborers into his harvest, and that young men be specially urged to consider their personal duty in regard to this great work.

3. That the purpose of the brethren of the India mission to occupy the wide and important district of Goordaspore, as an addition to the mission field, be approved; and that in case they make an increased demand for laborers, the Board be authorized to seek, and, if able to find a suitable man, to send him out as a re-enforcement to that mission, and with a view of occupying this new region.

4. That the proposition of the Egyptian mission to effect a lease for a term of years of the church edifice in Alexandria, for a house of worship in connection with that station, be approved.

5. That the thanks of the General Assembly be tendered, by name, to the several persons and societies mentioned in this report, and also to Dr. Grant, at Cairo, of whom the Egyptian mission say in their report,—

“We cannot refrain from mentioning the name of Dr. Grant, the resident English physician, who has not only in an efficient and pains-taking manner discharged his duties as physician to the mission families of this and other stations, but who, with his accomplished wife, has so earnestly and disinterestedly labored in his department to promote the interests of the mission, that we doubt whether he could have more effectively promoted those interests, had he been a regularly appointed missionary physician.”

6. That Mr. R. T. Wyley be appointed by the General Assembly to the Syrian mission; that at least three men be appointed by this Assembly to fill the vacancies in the Egyptian field; that one more be appointed for India, that a female Missionary be appointed to superintend the girls' school, in Monsura, Egypt, and labor among the women in that field; that two females be appointed to the same work in China; and that the Board be instructed to send out the persons so appointed at the earliest day that may be proper, and authorized also to fill, if suitable persons can be provided, any vacancies that may occur in any of the missions, or any failure of the persons thus appointed to enter upon the work.

7. That the following appropriations be made for the ensuing year, viz.: For Syria, \$2,000; India, \$21,000; Egypt, \$27,245; New missionaries, \$8,000; for sending Mr. Nevin to China, \$2,000, and new missionaries to the same field, \$4,000. Making a total of \$64,245 in gold.

8. That as remittances from these appropriations are made, if possible, every month, so as to guard our missionaries from perplexity and want, the churches and friends of missions be urged to make systematic contributions to this fund, and that treasurers of congregations and societies, and Financial Agents, be requested to forward any amounts that may be placed in their hands, (no matter how small,) at once, on their receipt, to the Treasurer, *Thomas B. Rich*, 190 *Elizabeth Street*, New York, that thus the funds may always be in hand to meet the orders of the Board, and to provide for the necessities of our missionaries.

9. That the thanks of the Assembly be given to Mr. THOMAS B. RICH, who, with great satisfaction to the Board, to the missionaries, and to the church at large, has now for thirteen years gratuitously and most faithfully discharged the duties of Treasurer of the Foreign Missionary Funds of our Church, and that in the midst of his increasing years and infirmities, he be assured of the grateful regards and of the earnest wishes of the Assembly for his happiness and peace.

SUMMARY.

The following summary is taken from carefully prepared statistical tables forwarded from the missions.

MISSIONS, 4.

Syria, India, Egypt and China.

STATIONS, 22.

Syria, 7; India, 3; Egypt, 11; China, 1.

MISSIONARIES IN ACTIVE SERVICE 37.

In SYRIA, the Rev. John Crawford and wife. In INDIA, the Rev. James

S. Barr and wife, Rev. Samuel Martin and wife, Rev. J. P. McKee and wife, Mr. J. W. Gordon and wife, Miss Elizabeth G. Gordon, Miss Eliza Calhoun, Miss Mary E. Welsh, Rev. E. P. Swift and wife, Mrs. E. G. Scott and Miss E. Swift. In EGYPT, Rev. James Barnet, D. D., and wife, Rev. Gulian Lansing, D. D., and wife, Rev. John Hogg, D.D., and wife, Rev. S. C. Ewing and wife, Rev. Andrew Watson and wife, Rev. Wm. Harvey and wife, D. Strang and wife, D. R. Johnston, M. D., and wife, Miss M. J. McKown, Miss Eliza F. Johnston and Miss Theresa M. Campbell. China, Rev. J. C. Nevin.

Of these, 12 are ordained ministers, 1 a printer, 1 a physician, 1 a superintendent, and 22 are females.

NATIVE HELPERS, 71.

In Syria, 10; in India, 25; in Egypt, 36. Total missionaries and helpers 110.

CHURCHES.

19, with 351 communicants; namely, in Syria, 49; India, 65; Egypt, 237.

SCHOOLS.

21, with 2,113 scholars; namely, in Syria, 279; India, 1,283; Egypt, 551.

CONTRIBUTIONS IN THE MISSIONS.

\$2,170.50; namely, in India, \$37.50; in Egypt, \$2,133.00.

ESTIMATED VALUE OF PROPERTY.

\$85,230; namely, in India, \$5,600; in Egypt, \$74,630; China, \$5,000.

PUBLICATIONS.

197,000 pages at the press of the mission in Egypt.

FUNDS.

Receipts, \$48,314.65; expenditures, \$43,787.74; appropriations asked for \$62,045 in gold.

MEMBERS OF THE BOARD.

The term of service of J. T. Cooper, D.D., F. Church and W. W. Barr, expires this meeting. Respectfully submitted.

J. T. COOPER, *Pres.*

J. B. DALES, *Corr. Sec.*

REPORT OF THE BOARD OF MISSIONS TO THE FREEDMEN.

The Board gratefully acknowledges the goodness of God, who has watched over, and preserved the lives of all the labourers in this department of his work during the year, and, as in former years, has crowned their labours with an encouraging degree of success.

No definite action has yet been taken with regard to the establishment of a Normal School, according to the direction of the last General Assembly. Appeals were made for money for this purpose, and a plan suggested to the church at large, but the material responses have as yet been very inconsiderable; and yet, the necessity for such an institution is every year becoming more apparent. The Principals of all our schools urge this matter in every report, and in almost every letter, as being that which the coloured people most need, and from their own observation, as that which will best advance the interests of religion in the South. We would therefore ask this Assembly to endeavour to devise some measures which will promise to be successful in securing this object at the earliest day possible.

STATEMENT OF THE WORK FOR THE YEAR.

Vicksburg.—Rev. W. H. Buchanan acted as pastor and superintendent until the date of his resignation, December 19, 1870. Mr. G. W. Burd, (coloured,) a licentiate under the care of the Presbytery of Tennessee, took charge of the con-

gregation as Minister, January 1st, 1871; and in April,—as we are unofficially informed,—at the request of the Board, his Presbytery ordained him to the office of the holy ministry.

Mr. John Collier, acting principal at the time of Mr. Buchanan's resignation, was appointed Superintendent, and took charge of the work, as such, December 19, 1870. Mr. James Black, Thomas F. Woodburn, Miss Lizzie Black, Mrs. Annie Watkins, and Misses Sarah Thomas, M. Emma Butler, Ella Henderson, and Helen J. Bandun, have taught at this station.

In the Day School there has been an enrolment of 712 pupils, and in the Sabbath School, 398. The attendance upon Sabbath services, and at Wednesday evening prayer-meeting, have been very encouraging. The congregation has a membership of thirty, five of whom were received during the last year, two on examination and three on certificate, and for congregational purposes, they have contributed \$200.

The Superintendent reports \$486.15 received by the mission from all sources other than the Board, which was expended for fuel, light, etc.

To operate this mission next year, a Superintendent and five teachers will be needed; and an appropriation of \$5,500.

Nashville.—Rev. M. R. Johnston has laboured as pastor of the congregation during the year, and Professor J. L. Pinkerton as superintendent of the Schools.

At building No. 1, the following have been employed as teachers:—Misses Aggie Wallace and Mary E. Ralston, and Mrs. Aggie E. Wait and Mrs. Sallie M. Pinkerton. At Station No. 2, Mrs. Maggie Thom, and Misses Eliza Armstrong and Mintie McClellan.

The total enrolment has been 592; and, in Sabbath School, 225. The number of members at present in the congregation is eighty-five; 12 of whom were received during the year;—all on examination. Baptism was administered to eleven adults, and 2 infants. The congregation contributed, during the year, \$341.05. An average of four dollars per member.

We recommend that the mission promises No. 2 be sold, and the forces concentrated at No. 1. The building is in very bad condition; and neither the circumstances, nor necessities of the work, would justify the expense of repairs necessary to render it in any measure comfortable.

The Board at a recent meeting decided to rent a house for the teachers and officers, separate from the school building, for two reasons, namely, 1st, No. 2, more room for school purposes will be needed at No. 1, and by this arrangement at least two more rooms can be secured, and, 2d., with the present discontinued arrangement the vitiated atmosphere of the school-room pervades the entire building,—sleeping apartments, dining-room and kitchen, rendering the home of our labourers both uncomfortable and unhealthy.

The superintendent says, "One male assistant, and four female teachers will be necessary to carry on the work successfully next year." We ask for an appropriation of \$6,500, to pay salaries and other necessary expenses.

Leavenworth, Kansas.—Rev. Joseph M'Kelvey has laboured at this station with much earnestness, and self-denial. During the year, except about six weeks in early spring, when he was in St. Louis under the care of a surgeon, during which time his pulpit was occupied by Rev. B. L. Baldrige. Mr. M'Kelvey's regular order of exercise was uniformly observed, as follows:—On Sabbath, Bible class, 9.30 a.m., preaching 10.30. Sabbath school, 3 p.m., and peaching 7.30 p.m.

A regular-prayer-meeting held every Tuesday evening. Two members were received during the year, and one dismissed. There are now eighteen members in the congregation. The average attendance at sabbath school has been, teachers, 9; pupils, 78. The mission contributed \$260.75, and received from other sources than the treasurer of the Board \$83. At a recent meeting the Board, by a unanimous vote, expressed the opinion, that this mission, being naturally a branch of the First United Presbyterian congregation, and all the teachers of the Sabbath School, provided that congregations, its interests would be, in no way injuriously affected by leaving it under their care, to be ministered to by their supply or pastor, and hereby, we so recommend. But if the Assembly, in its wisdom, think best to continue it as formerly, we ask an appropriation of \$1100 for that purpose.

It will be observed, that none of our stations have been assisted by any school fund or state appropriation, and also, that the amount received from friends of the mission other than the Board is much smaller than usual. Early in the year the Board began to anticipate such a state of things; and at once set about, in

every way possible, to curtail expenses, in the hope of closing the year without debt. At the first of May, our liabilities were all met, but our treasury was without a dollar. It will require at least \$2000 to close the year, and we ask an additional appropriation of that amount for that purpose. We exceedingly regret this necessity, but we could in no way avoid it without dismissing our laborers, and closing our schools. With every school-room crowded, refusing admittance to scores of applicants, because the place was too strait, we felt it would be a reproach to this portion of our beloved Zion, and a breach of vow and pledge, to the Master who, at our own prayer, gave us order, "Go up and occupy the land."

The fields of the south were never riper for the sickle, the cry "Come over and help us" was never louder; and in the entire absence of any thing like an adequate system of education for the ex-slave, we deem that our obligation never was greater than at the present.

Fathers and brethren, devise liberal things for this department of the Lord's work, and then earnestly press its claims on all under your care. A cultivated vine bears fruit to the glory of God.

We recommend the re-election of Revs. W. J. Reid, S. B. Reed and W. M. Coleman, whose term of office expires at this meeting.

Respectfully submitted.

J. W. WITHERSPOON, Secretary.

Allegheny, Pa., May 22, 1871.

REPORT OF THE BOARD OF EDUCATION.

The Board of Education respectfully submits to the General Assembly the following Report:

I. FINANCES.

The receipts during the year were as follows:

Balance brought forward from last year,	\$35.92
Received from the Speer Estate,	8,811.11
" " General contributions of the Church,	<u>8,120.32</u>
Total	\$6,967.35

All outstanding claims have been paid up to the present time (including the old tuition claims of Westminster and Monmouth colleges which the Board has been unable until this year to meet,) and there is now in the treasury a balance of \$1,760.21. Of this sum about \$800 will be needed for the June instalment of beneficiaries and for some other necessary outlays, leaving a balance of between \$900 and \$1,000 with which to begin the work of next year. It will be seen from this that the finances of the Board are at present in a very satisfactory condition. But while this is a matter of congratulation, and a reason for thanksgiving, it should not be thought that with the continued aid received from the Speer Estate, the Board will be able to carry on its work with little or no farther assistance from the contributions of the church at large, owing to the fact that from the above mentioned estate, we have this year received the accumulated proceeds of at least two years, our assistance from this quarter has been at least twice as great as we may reasonably expect it to be in any one year hereafter. At the same time, as the result of the extreme pressure of these very hard times, the number of young men seeking and obtaining assistance from this Board will probably be larger than heretofore. For this reason we will continue to need the fostering care of the church. We ask for the appropriation of \$5,000. Last year the sum appropriated was \$7,000.

We would respectfully suggest the propriety of your urging the congregations of the church in greater promptitude in making their contributions to this Board. The bulk of these contributions does not ordinarily reach our treasury until near the close of our fiscal year. This year more than one half came in during the last quarter, and more than one third during the last month of the year. The effect of this is by no means good. The out-lays are about as large in the first half of the year as they are in the second half. When the means with which to make these out-lays are not in the treasury, we are compelled to resort to borrowing. This is generally very hard to do, and it always necessitates the outlay

of a considerable sum in the payment of interest. This year \$1,730 were, in different sums, at different times, obtained in this way on temporary loans. Much trouble and great anxiety would be saved, and the payment of interest money would cease, if the contributions were forwarded to our treasury early in the year.

The annual statement of our Treasurer accompanies this report. This statement has been examined and found to be correct.

II. BENEFICIARIES.

Thirty-seven young men from twenty-two different Presbyteries have, during the year received aid from the Board. Of these twenty-two are literary students representing five different literary institutions and fifteen are Theological Students representing the four Theological Seminaries of the United Presbyterian Church. We trust that in all needful qualifications these young men are at least equal to the average of those aspire to the ministry and that the assistance granted them will prove to have been a wise and profitable outlay.

During a part of the year we have been making use of the three series of questions authorized by the last Assembly. These questions are pointed, close and thorough in their character, and their use has already proved the wisdom of the step taken in authorizing them. They go far towards keeping undeserving young men from receiving aid from our funds. But at the same time it should be remembered that no amount of guarding, in this or any other way, can be completely effective in securing the desired results, unless the Presbyteries exercise a most watchful care in making their recommendations.

Last year the Board asked for instructions with respect to granting aid to married men. The matter was referred back to us with instructions to act according to the discretion of the Board. It has been resolved, that hereafter young men entering the marriage relation while under our care shall not receive further assistance.

III. THE BOARD.

The term of office of Dr. Scott, Thos. Johnston and David Turnbull expires at this meeting, and C. V. Brooks tenders his resignation. Of these David Turnbull departed this life on the tenth day of May last. We take pleasure in testifying that as in every other relation of life, so as a member of this Board he was eminently characterized by faithfulness, Christian courtesy and ability. He was not only one of our most prominent citizens and a "father in Israel," but also a father in the Board, having been one of its members ever since a short time subsequent to its organization. His place will be hard to fill. We recommend that his son, John M. Turnbull, be elected in his place, that Rev. G. D. Henderson be elected in the room of Thos. Johnston, Hugh Nash in the room of C.V. Brooks, and that Dr. Scott be re-elected.

By order of the Board.

JOHN SCOTT, *President.*

J. A. EDIE, *Rec. Sec.*

J. M. HENDERSON, *Cor. Sec.*

REPORT OF THE BOARD OF PUBLICATION.

The Board of Publication report that the term of service of Rev. D. R. Kerr, D.D., and Messrs. Wm. Reed and Wm. Stevenson as members of this Board expires with the present year.

As in former years, the contributions of the church to this Board have fallen far below the sum (\$5000) appropriated by the General Assembly. This has resulted partly from apathy, partly from the habit among our people of contributing to publishing societies and boards employing agents who visit the various localities soliciting contributions, and partly from the knowledge of the fact that while the Board carries on its work on the present limited scale, there is no pressing necessity for a great increase of means. While the Board annually reports itself free from debt, with a liberal balance of cash in the treasury, the proceeds of the successful operations of the past year, it is but reasonable our people should conclude there is no great demand for liberality in this direction.

It must be remembered, however, and it is hoped our ministers will press it upon the attention of the church, that this Board is doing, and with its pre-

sent means can do, but very little in comparison with what should be done, in the way of furnishing the Scriptures and other religious books in large numbers and at low prices to the public. This can be done only when our means enable us to establish and operate, or at least to control printing presses and a book bindery of our own. So long as we are dependent on others for this part of our work, and are compelled to purchase from others at rates affording them a profit, we are in their power both as to prices and the time and manner of issuing any work we wish to publish. Of this we have had during the past year several very embarrassing illustrations, involving pecuniary loss, and calling forth unpleasant reflections on the Board.

Looking forward to a day of better things, and to realize it as soon as possible, we have secured partly by purchase and partly by donation from a liberal friend, a very desirable lot in a more convenient location, (on Hand, now Ninth Street, Pittsburgh,) near the business centre, and in a rapidly improving part of the city. On this we are erecting a double four story building, adapted to the future and enlarged operations of the Board.

When we remember that in the last ten or twelve years the funds of the Board have increased from one or two thousand to about seventy thousand dollars, and the annual business from a few hundred to twenty-five thousand dollars, may we not hope that in as many more years we shall be able to usefully occupy all this room? For the present, however, only so much will be occupied by the Board as may be absolutely necessary. The remainder will be rented, and from this a good per centage of income on the whole investment is anticipated.

The entire expense of the lot and building will be about forty-five thousand dollars. The Board has now the means of meeting about one-half of this amount. For the remainder we appeal,

1. To those indebted to the Board for books furnished on their orders more than four months since.

2. To the prompt liberality of the church. The unpaid appropriations of the past four or five years would meet the entire demand.

3. To the generous bounty of individuals whom the Lord hath blessed with large means or large hearts, or with both.

Heretofore the Board has been more indebted to a few persons thus blessed, and whom God has given as a blessing to his church, than to the church at large. It is hoped that these and others will again come to our aid. If this hope be realized, we may soon own and control facilities for greatly multiplying our means of doing good by the increased circulation of the Scriptures, and of such other religious books, at reduced rates, as our people and the community at large may need.

To the best of our ability, we have carried out the directions of the Assembly of last year, to print and distribute the new versions of Psalms overtured; "to publish the Minutes under the direction of the Clerks," and to issue the revised and new versions of the Psalms. This last it is expected will be laid before the church in a few days. The preparation of this book cost the committee a great deal of time and labour (for which the church should compensate them) and it was not until lately (in April) that it could be put into the hands of the printers.

The business of the past year has been larger than that of any preceding. Besides several editions of Bibles, Testaments and Psalm Books, and new editions of works already before the public, we have issued, of new books, three editions of a popular work on the Psalms, by Rev. J. W. Bain, entitled "God's Songs and the Singer," one edition of an excellent new work by Rev. R. H. Pollock, entitled "The Saviour's Claim," and an un mutilated edition of that able and highly esteemed work, "Mammon, or Covetousness the Sin of the Church," by Harris. The retail price of each of these is 40 cents. The whole number of volumes, large and small, issued during the year falls but little short of one hundred thousand.

The Board would respectfully request the General Assembly, —

1. To fill the vacancies occurring in the Board.

2. To decide whether the rules of order as adopted last year are to be published with the standards without any farther amendment.

3. To place the printing of the Minutes in the hands of some one party.

As it is now, the Board is held responsible for their prompt issue without the power to enforce any contract as to time.

4. To fix the number of copies of Minutes to be published, and the price at which they are to be sold, and to devise measures for their more general distribution. About 3000 copies, including the *Evangelical Repository*, were circulated in the church last year.

5. To provide for refunding to the Board over five hundred dollars advanced partly to pay the expenses of the Psalmody Committee and partly for the printing ordered by the Assembly.

6. To grant this Board an appropriation for the coming year of at least twenty thousand dollars; and to provide that this amount be raised at as early a day as possible, not later than the first of October, as the whole of it will be needed by that time to meet the contracts for the new building.

Resp'y submitted. By order of the Board.

JNO. G. BROWN, Pres.

W. FULTON, Sec.

S. COLLINS, Supt.

REPORT OF THE BOARD OF CHURCH EXTENSION.

In presenting its twelfth Annual Report, the Board of Church Extension is called upon to report to the Assembly the death of its venerable President, Rev. John T. Pressly, D.D. Connected with the Board ever since its organization, presiding over its deliberations, managing its business, conducting the principal part of its correspondence, his name will ever be associated with its work, and will be cherished by the church to whose prosperity and extension he contributed so much. With a heart full of sympathy for feeble congregations, a warm supporter of the Home Missionary work, prudent in counsel, exact and careful in the transaction of business, he is greatly mourned, and his removal is felt to be a severe loss to the Board, and to the cause committed to it.

I. THE PAST YEAR.

Regulations, &c.—The Corresponding Secretary entered upon his duties on the first of July. The Board has held monthly meetings, and has given all possible attention to the business committed to it. To secure uniform action, full and reliable information concerning places asking aid, the accurate and satisfactory transaction of business, Regulations for the Board, a Form of Application, and a Mortgage for Congregations, and other necessary forms, have been prepared; copies of which are herewith submitted to you. It will be observed, that if Presbyteries are faithful, aid will not be granted to unworthy places, and all possible security is taken against the loss or perversion of the money.

Grants to be made in money.—The smallness of the contributions has constrained the Board, in previous years, to assign territory to be canvassed by an agent of the Congregation, or to make grants in quotas of Presbyteries. In view of the unsatisfactory results of this method, it was, early in the year, resolved to make all grants for definite sums, to be paid out of the Treasury. Presbyteries, having control of their congregations, may authorize agents to collect for places within their own bounds; but the Board does not now authorize any collections by agents. Although there may not be so much given for a particular place, it is believed that this will prove more satisfactory to the church, and in the end secure larger contributions and more general benefit to feeble churches.

Charter.—It has been found not possible to conduct the business of Board satisfactorily, without a charter of incorporation. The deeds, bonds and mortgages which are held as security, should be in the name of the Board, and be in its own possession, that they may be accessible at all times; and that when necessary, prompt action may be taken for the recovery of claims. A charter under the laws of Pennsylvania has, therefore, been obtained, and is herewith submitted to you.

Plans for Church Edifice.—Applications have been received for plans of a house of worship, suited to small congregations. An architect has prepared such plans and specification, which the Board can now furnish at a cost very much below their actual value. This is not only a saving of expense, but tends to improve the style of our church architecture, and induces congregations to make their ap-

plications before the building is begun. This will tend to prevent enthusiastic, but feeble congregations, from undertaking houses unnecessarily expensive.

The work laid before the Church.—The Board has endeavoured to awaken an interest in the work of Church Extension, by circulars to ministers and congregations, by monthly statements, and other liberal use of the press. The Corresponding Secretary presented the subject in person to the Synods of Illinois, New York, First West, Ohio and Pittsburgh, and full statements were sent to other Synods. The cordial action of the Synods, and many encouraging letters, have strengthened the Board, by the evidence of greater interest in its work.

Contributions.—The contributions have not equalled the amount of aid applied for, nor even the appropriation of the Assembly. Some of the Presbyteries have assisted congregations within their own bounds, without the agency of the Board; others are chiefly Missionary, and therefore, cannot contribute their full quotas. The great increase of their contributions by some, is cordially acknowledged; and especially is grateful mention made of the liberal donations which some persons have made to the work. Some of the Presbyteries, however, have apparently made but little effort.

Appropriations.—In the appropriations made by the Board, mistakes may have been committed; but in every case, there was the recommendation of the Presbytery, and such other information as could be obtained. Some applications have been refused, not because not worthy of aid, but because all could not be granted. In some cases, the aid has been granted as a donation, in others, as a loan for a term of years. The following statement will show, in detail, the applications, and the action taken:

The following appropriations of the quotas of Presbyteries were made by the request of the Presbyteries:—

To Fifth Ch., Allegheny	the quota of Allegheny,	1,448	Am't pd.,	1,000
To E. Brady's Bend,	" Butler,	998		600
To Franklin,	" Lake,	580		678
" "	" Mercer, (in part,)	—		428
To Johnstown	" Conemaugh,	754		1,564
To 8th Ward Mission,	" Monongahela,	1,092		1,281
To Bloane's Station,	" Steubenville,	587		362

The following appropriations of quotas were also made:

Congregation.	Quota of	Aid Asked.	Received.
Albia,	Muskingum,	\$ 735	\$ 300
Harlem,	2d New York,	584	800
Mt. Pelier,	Des Moines,	351	200
Lawrence, Kansas,	Chartiers and	618	5,000
(By agent,)	Frankfort,	445	
Oneida,	Monmouth,	500	500
Biggsville,	Bal. Monmouth,	82	480

Appropriations for definite sums have been made as follows:

Congregation.	Presbytery.	Aid Asked.	Granted.	Paid.
Belle Prairie,	Princeton,	\$ 200 D.	\$ 200 D.	\$ 200
Chetopa,	Garnet,	1,000 D.	500 D.	500
		500 L.	1,000 L.	
Dickson,	Tennessee,	350 D.	350 D.	350
Eden,	Princeton,	150 D.	150 D.	150
Fleming,	Allegheny,	300 D.	300 D.	147
Kingsville,	W. Missouri,	200 D.	200 D.	200
Lawrence,	Boston,	1,500 D.	1,500 D.	500
Morrison,	Tennessee,	400 D.	300 D.	100
Palo Alto,	Des Moines,	200 D.	100 D.	100
Pana,	Bloomington,	1,000 D.	500 L.	500
Pawnee City,	Nebraska,	500 D.	500 D.	
		500 L.	500 L.	
Piper City,	Bloomington,	40 D.	40 D.	40
Port Huron,	Detroit,	600 D.	600 D.	600
St. Louis Mission,	St. Louis,	2,000 D.	1,500 D.	
Warrensburg,	W. Missouri,	500 D.	200 D.	
			300 L.	

Westminster,	Keokuk,	200 D.	200 D.	
		150 L.	150 L.	
Kansas City,	W. Missouri,	2,200	1,500 D.	1,000

Applications not granted:

Beaver Falls,	Allegheny,	200 D.
Marlatt,	Detroit,	150 D.
Oshkosh,	Wisconsin,	1,000 L.
Omaha,	Nebraska,	4,500 D.

Applications on file for future action:

Beaver Falls,	Allegheny,	\$ 500 L.
Big Creek,	Garnet,	400 D.
Boggs,	Allegheny,	800 D.
Boonsboro',	Cedar Rapids,	500 L.
1st Boston,	Boston,	8,000 D.
		4,000 L.
Cuba,	St. Louis,	500 D.
Dickson,	Tennessee,	200 D.

Application withdrawn:

Garrattsville,	Delaware,	\$ 500
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Special Contributions:

For Salem,	Oregon,	\$ 661 00
For Franklinville.	Caledonia,	29 00

Total amount asked for	-	-	-	-	-	-	40,857 00
Total grants, including quotas,	-	-	-	-	-	-	19,742 00

In connection with the above, the following statements are made, concerning particular places:—

Pana.—Special contributions have been made for Pana, but the amount, (probably about \$700,) has not yet been reported to the Board.

Kansas City.—The Assembly of 1869 appropriated \$5,000 for a church in Kansas City. The agent collected \$2,452, and completed the erection of a neat and comfortable house, at a cost, including the lot, of \$5,152. From the extreme labour required his health failed, and the congregation was left vacant, with a debt of \$2,200, bearing 15 per cent. interest. It is of great importance that this Mission should be sustained, and the Board, therefore, so far assumed the debt as to appropriate \$1,500, and asks instructions as to the future. The property is very desirable, and is advancing rapidly in value. The whole amount given is still much below the appropriation of the Assembly.

St. Louis Mission.—The last Assembly recommended the Board to appropriate \$2,000 for the erection of a Mission Church on lots deeded to the United Presbyterian Church, by a Mr. GIPSON and wife. It appears however, that the deed is made to Trustees, who understand the trust to be for the present church in St. Louis. There has been much correspondence on the subject, and, as the result, there is laid before you a deed of lease, in duplicates, signed by the Trustees of the property, which, if accepted by the Assembly, and duly signed, will secure the property to the church at large. The Assembly is asked to give instruction as to what action should be taken.

Omaha.—A very urgent appeal was made to the Board for a church in Omaha, Nebraska, and an eligible lot was offered on advantageous terms. The importance of having a church in that city is felt; but the sum necessary to buy a lot, and build a very small and plain house, is so large, that it was deemed inexpedient to take any steps in the case without instructions.

Boston.—It will be observed that the sum asked for the First Church, Boston, is very large in proportion to the aggregate of the contributions to the Board. Instructions are asked in this case, also.

II. THE COMING YEAR.

Estimates.—A circular was issued to the Presbyteries for estimates for the coming year. From the returns made and the applications on file, it appears that thirty thousand dollars will be required to meet the wants of our Missions.

Recommendations.—1. There should be in each Presbytery a recognized Agent of the Board, to whom correspondence can be addressed. It is, therefore, recommended that the Superintendent of Missions, or the Financial Agent, be constituted a corresponding member of the Board, and its agent, with instructions to examine all applications, and to report to the Board any case in which the payment of an appropriation should be stopped, and any case in which measures should be taken to secure claims for money paid.

2. To secure co-operation between the two Boards, it is recommended that the Corresponding Secretary of the Board of Home Missions be constituted, *ex officio*, a member of the Board of Church Extension.

3. All encouragement should be given to Presbyteries to render liberal aid to congregations within their own bounds; but when this is done independently of the Board, the security which the Assembly desires against the loss or perversion of the contributions cannot be taken, and the tendency is to injure the general work. A general regulation might be adopted by the Assembly, by which, in all cases, applications would be made to the Board, but if desired, the contributions of a Presbytery be given to its own congregations.

4. The Assembly is asked to adopt a general rule concerning independent appeals to the church by congregations, and not to appoint agents to canvass at large for any special enterprise.

5. Many of our feeble congregations are oppressed with debt, on which they are paying from ten to fifteen per cent. interest. In the majority of such cases, that which is most needed is *time*. If present assistance, at the opportune time for building, can be given, without interest, or at a low rate, it can be repaid within a few years. The Assembly is, therefore, asked to authorize a **LOAN FUND**, and to take measures to secure special and liberal contributions to it.

Such a fund would enable the church to accomplish a much greater work, with the same amount of means. In many cases, congregations are deterred from building, by the alternative left them of a debt with oppressive interest; but if the church would loan the money, the house could be erected. The money, returning to the treasury, would be sent forth again on its errand of good.

Also, there are many persons who are willing to give largely for this purpose, and who earnestly press the measure upon the Assembly. The Board joins with them in the desire for such action.

Vacancies.—The term of office of Dr. R. Gracey, George McCague and John Dean, will expire with the close of the present ecclesiastical year. Rev. R. B. Ewing and William Reed have been chosen to fill the places made vacant by the death of Dr. Pressly, and the resignation of John Taggart.

Thus, the work and the wants of the Board are before you. The work is yours,—it is an essential part of the Home Missionary cause; the wants are great and pressing, for the success of many missions depends upon their having houses of worship. Will you not carefully consider the work, and take measures to meet these wants? Will not the members of the Assembly tell their congregations that many hundreds of their brethren are without a place in which to worship the God of their fathers, and that there are rich and inviting fields open to us, which we cannot enter for want of means to build churches,—fields which will soon be closed to us? The times demand earnest and prompt action. Error and immorality hasten to enter the new fields opened every year. The servants of the Pope follow the surveyor, and secure the ground often by gift, and when the emigrants come, they are welcomed to a place of worship. Surely, faithfulness to the truth requires us to be equally alert to seize every opportunity, and equally prompt to enter every open door.

By order of the Board.

A. G. WALLACE, *Cor. Sec.*

Pittsburgh, Pa. May 8th, 1871.

REGULATIONS OF THE BOARD OF CHURCH EXTENSION, AS AMENDED AND APPROVED BY THE ASSEMBLY.

1. All applications must be made according to the form adopted by the Board, and should be made before the building is begun.

2. All applications from organized congregations must be by the Trustees: applications for unorganized mission stations may be made by responsible persons interested in the work,—in every case to be recommended by the Presbytery and approved by the Superintendent of Missions.

3. The property must be held in fee simple by the congregation or by "The

Trustees of the General Assembly," or by the "Board of Church Extension of the United Presbyterian Church of North America, or in a manner equally secure.

4. Ordinarily, no aid can be given for payment of any debts, except such as are contracted for the house and lot, and within one year previous to the date of application.

5. All expenses incurred in making the application, and obtaining aid, shall be borne by the congregation or mission making the application.

6. Aid may be given as a donation, or as a loan, payable as may be agreed upon.

7. All grants will be made for definite sums of money, on the following conditions: 1st. That the congregation will not solicit aid outside of its own community, without the consent of the Board. 2d. That, except when the property is held by the Board or Trustees of the General Assembly, a mortgage will be given to the Board, that in case the congregation shall cease to be connected with the United Presbyterian Church, or shall cease to exist, or shall alienate the property without the consent of the Board, the whole amount, with interest from time of receiving it, shall be refunded. 3d. That every congregation receiving aid will make an annual contribution to this Board.

8. If, in any case, the agent of a congregation is permitted to canvass congregations, it shall be for a definite sum, to be receipted for to the Board.

9. The Board will annually set apart a certain proportion of all contributions received, which will be reserved as a permanent fund to be loaned. Special contributions for this purpose will be so used exclusively, subject to the control of the Assembly.

SUMMARY OF THE REPORT OF THE TREASURER OF THE BOARD OF CHURCH EXTENSION, FOR THE YEAR ENDING APRIL 30, 1871.

RECEIPTS:—Balance from last year,.....	\$1,669.56
From Presbyteries,	11,241.64
From two Congregations,	60.38
From individual donors,.....	2,375.00
From Legacies,	277.75
	<u>\$ 15,624.33</u>

EXPENDITURES:—Payments to Congregations,.....	18,776.36
Printing Charter, Stationery, and	
Travelling Expenses,	219.92
Discount on note,	20.60
Salary of Corresponding Secretary, 225.00—	14,241.88
	<u>Balance,— Cash in hands of Treasurer,.....\$1,382.45</u>

II. REPORT OF SPECIAL COMMITTEES.

REPORT OF THE COMMITTEE ON A METRICAL VERSION OF THE PSALMS.

The Committee on a metrical version of the Psalms, appointed by the last General Assembly, (see Minutes, pp. 143-5,) besides attending privately to the work assigned them, have had three public meetings, extending in all to more than two months.

One part of the business intrusted to them was receiving and counting the votes on the thirty-one versions overtured by the last Assembly. Thirty-seven presbyteries have reported their votes to the Committee. These are the presbyteries of the Lake, Michigan, Oregon, Monongahela, Keokuk, Steubenville, Argyle, Westmoreland, Le Claire, Bloomington, Rock Island, Wabash, White River, Chillicothe, Cleveland, Western Missouri, Xenia, Kansas, First Ohio, Sidney, Caledonia, First New York, Butler, Muskingum, Boston, St. Louis, Mercer, Delaware, Monmouth, Big Spring, Chartiers, Detroit, Garnet, Albany, Nebraska, Mansfield, and Philadelphia. Some of these presbyteries failed to forward their votes in season, and counting these has slightly changed the result arrived at by

the Committee in December. Nevertheless, it was not thought proper at our last meeting in March to reject these votes. All the versions in overture have received a majority of votes, and all but five a majority of more than two thirds. These five are Psalms, 50, 76, 113, (2d version,) 120, (1st version,) and 121. The other 26 versions, agreeably to the order of the Assembly, have been incorporated in the revised edition of the Psalms recently published.

The Committee, agreeably to the authority given them, have examined some amendments to the new versions which had been adopted, and have accepted such of them as appeared to be judicious.

By far the most difficult and important work required of us was the amending of the old version; and in this nearly the whole time of the Committee has been employed. Some diversity of opinion existed among us, as to the extent to which we might adopt amendments. We could not suppose that the Assembly intended to confine us entirely within the limits of such amendments as had been proposed by former Committees, especially as some of the most exceptionable verses of the old version had been left as they were; but the instructions given evidently favoured a limited number of amendments. The Committee pursued somewhat of a middle course, proceeding farther than was the mind of some, and not so far as was the mind of others.

The result of our labour is now before the Assembly for such action as they may deem proper. It is not thought necessary to enter into a particular defence of our work, but one or two remarks may not be out of place. It is now forty-four years since the propriety of amending our version of the Psalms, and introducing additional duplicate versions was suggested in the *Religious Monitor*, vol. 1st, pp. 497—500. The proposal at the time met with little favour, but has never since been entirely forgotten. During the twelve years since our union, committees have been again and again appointed to attend to this business. There have now been prepared and published by these committees 173 versions, not including 12 which were only republished with amendments. Of these 173, there have been adopted 145, and nearly all by majorities of more than two-thirds, not a few almost unanimously. Seven of these have since, for various reasons, been dropped; leaving still 138 versions, embracing 117 psalms authorized to be used in worship by the church. Very different has been the result of attempts to amend the old version. There have been not less than five amended editions published, besides a large number of amendments in a detached form in sheets and in pamphlets. Yet not one of all these has proved satisfactory. What is the reason of this peculiar sensitiveness as to any change of the old version? It seems to be this: We have become so familiar with it, and so reconciled even to its blemishes, that any change causes a jar. We cannot but think that a careful examination will convince every candid person that the changes made are a real improvement, and that a little use would overcome the difficulty experienced at the first introduction of the change. Let the reader compare the old and the amended versions with the prose, and he will readily see the reason and the propriety of the changes made. A resort to the original Hebrew may sometimes, yet very seldom, be necessary. We are very ready to take too flattering views of our own works, but while the Committee are sensible that this work of theirs is far from faultless, they are persuaded that it has upon the whole rendered the old version better entitled than ever to the encomium, "more plain, smooth, and agreeable to the text than any heretofore."

T. BEVERIDGE, J. F. HUTCHISON, } Committee.
R. B. EWING, J. R. JOHNSTON, SAMUEL COLLINS, }

Xenia, May 25th, 1871.

REPORT OF THE COMMITTEE ON UNION WITH THE PRESBYTERIAN CHURCH.

The Committee appointed by the General Assembly of 1870, to confer with a similar Committee from the General Assembly of the Presbyterian Church with respect to organic union between these churches would report as follows:—

The Joint Committee met in Pittsburgh, Pennsylvania, March, 7th, 1871, and continued in session until the 9th. A most delightful spirit pervaded the devotional exercises of the Committee, and the very full and free discussions had with reference to the points of difference between the two bodies were characterized by the utmost friendliness and cordiality.

In one of the early conferences, the United Presbyterian branch of the Committee submitted the following as a basis of Union:—

The Westminster Standards as the general basis, with these additional propositions:—

1. The Psalms of the Bible, in the best possible version, are to be the authorized Psalmody of the church.

2. In all ordinary cases, the sacraments are to be restricted, in their administration, to those over whom the church has authority.

3. All associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations.

(Signed,) { D. R. KERR, WILLIAM J. REID,
 GEORGE M. REED, W. M. GORMLEY.

After some consideration given to the subject matter of this basis, it was referred to the Presbyterian branch of the Committee, who subsequently reported, recommending the following as general terms of union:—

The Westminster Standards as the general basis, with these additional propositions:—

1. That we regard the “Psalms and Hymns and Spiritual Songs” of the Bible as peculiarly entitled to our consideration and use in public and private worship, because of their divine inspiration; and we re-affirm our testimony in their favour as authorized by the Word of God.

2. That in all ordinary cases the sacraments are to be restricted in their administration to those over whom the church has authority.

3. That the genius and spirit of Christianity furnish the best incentive, the highest motive, and the truest basis for all work of benevolence and reform; and that the church, in her organized capacity, is the most efficient agency for the prosecution of this work, and should be preferred by all who love our Lord Jesus Christ.

(Signed,) { CYRUS DICKSON, RICHARD EDWARDS-
 HERRICK JOHNSTON, WILLIAM BAKEWELL,
 R. D. HARPER,

It was finally and unanimously decided, in Joint Committee, in view of the impossibility of fully reconciling divergent views, that the two bases be submitted to the respective Assemblies.

In thus submitting our report, your Committee would say, that while unable to come to a perfect agreement on the propositions before us, we were greatly gratified and encouraged by the nearness to an agreement, at which we arrived; and we do most earnestly commend the union of our churches to the continued consideration of our Assemblies. With this view, we recommend the appointment of Committees for further conference and negotiations on the subject, with such instructions accompanying the appointment as by the Assemblies may be deemed desirable.

DAVID R. KERR, WILLIAM J. REID, }
GEORGE M. REED, W. M. GORMLEY. } Committee.

REPORT OF THE COMMISSIONER TO FOREIGN CHURCHES.

Beloved Brethren:—By virtue of the authority of your commission received while absent in Europe, not being able to attend in person, I addressed communications in the month of March, 1870, in your name and upon your behalf, to the General Assembly of the Presbyterian Church of Ireland, the General Assembly of the Free Church of Scotland, and to the Synod of the United Presbyterian Church of Scotland.

The successive appointment of delegates for several years past by our church, shows her desire to cultivate fraternal relations with her ancestral churches. Unfortunately, however, none of our delegates have been present in their Assemblies, and my own personal attendance was prevented. Feeling it important that our church be represented, I have done what I could by written communications. With what measure of success the character and work of our church have been represented, and her claims to the regards of our mother churches vindicated, you can judge by my letter to them, a copy of which is herewith enclosed. I have

great pleasure in also enclosing to you the very cordial and satisfactory reply to my communication from the General Assembly of the Presbyterian Church of Ireland, also a copy of their minutes. You will not fail to remark the Christian courtesy and brotherly love so warmly presented to our church by that Assembly. As to the churches of Scotland, we are informed that my commission and communication "*were received and minuted*" in the Free Church Assembly, and also in the Synod of the United Presbyterian Church of Scotland.

Since writing the above I have received a letter from the Rev. H. Wellwood Moncrieff, Chief Clerk of the Free Church Assembly, also the minute of that Assembly, furnished at my request. These papers I enclose, marked A and B. I commend this communication to the notice of the Assembly, and recommend that a suitable response be given to it, and to the letter of the General Assembly of the Presbyterian Church of Ireland. I have received no response of any kind from the Synod of the United Presbyterian Church of Scotland.

All of which is respectfully submitted.

Philadelphia, May 18th, 1871.

JOHN ALEXANDER, Commissioner.

The following are the papers referred to in the foregoing Report:—

EXTRACT FROM THE MINUTES OF THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

[Appendix A.]

At Edinburgh, the thirtieth day of May, in the year one thousand eight hundred and seventy, which day the General Assembly of the Free Church of Scotland being met and duly constituted:—

Inter alia.—It was intimated, that commissions from the United States had been received, appointing Deputies to this Assembly from the Presuyterian Church, United States of America, and from United Presbyterian Church of North America, but none of the deputies were present.

It was stated that Mr. Alexander, a deputy from the United Presbyterian Church of North America, had left a written Statement with the Clerks of Assembly, which the Assembly remit to the Committee for arranging the business of the House.

Dr. Owen, a Missionary of the Presbyterian Church of America, in North Western India, was introduced to the Assembly by the Moderator, and addressed them at his request, on the American Missions in India. (One word deleted on the third line from the top of this page.)

Extracted from the Records of the General Assembly of the Free Church of Scotland, by

H. WELLWOOD MONCREIFF, Cl. Eccl. Scot. Lib.

LETTER FROM THE PRINCIPAL CLERK OF THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

[Appendix B.]

27th April, 1871.

To John Alexander, Esq., Commissioned Representative from the General Assembly of the United Presbyterian Church of North America, to the General Assembly of the Free Church of Scotland:—(To be communicated.)

Dear Sir:—As Principal Clerk of the General Assembly of the Free Church of Scotland, I have been requested to address you. The letter addressed by you to our Assembly, of date March, 1870, in name of your Assembly, was very cordially received by us. We felt a deep interest in your communication, and were desirous of bestowing upon it very careful consideration. We hope and pray that you and we may be enabled, at an early date, to exchange our views more fully on the subject. We desire to transmit to you, as we hereby cordially do transmit, the reassurance of our Christian interest and sympathy.

We regret that the multiplicity of our affairs makes it difficult for us to do justice, during the sittings of Assembly, to documents, when no one appears personally to speak to us orally regarding them. On this account, the extract Minute, herewith sent, is defective. There ought to have been a subsequent Minute upon the Report of our Committee of Business.

We trust that you will kindly accept of this Letter as a substitute, and will believe that the omission arises from no abatement in our anxiety to cultivate a fervent Christian fellowship with you.

I remain, dear sir, yours faithfully in Christ.

H. WELLWOOD MONCREIFF,

Principal Clerk of the General Assembly of the Free Church of Scotland.

EXTRACT MINUTES OF THE ENGLISH SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

"United Presbyterian Church, Camp Hill, Birmingham, England, Wednesday, 12th Oct. 1870.

The Synod met, and was constituted with prayer by the (Rev. John Macfarlane, LL.D.,) Moderator.

Inter alia.—Appointed Drs. Edmond and Cairns, with (Dr. Scott,) the Clerk of Synod, as a Committee to consider what steps can be taken for conveying to the Presbyterian churches in North America an expression of the lively interest which this Synod cherishes in their progress and prosperity; and expressed the hope that the address delivered by Dr. Edmond at last sederunt, ("on his recent visit to the American Presbyterian Churches,") may be most extensively circulated."

Same Place, Thursday, 13th October, 1870.

"The Synod met, and was constituted by the Moderator.

"*Inter alia*.—The Committee appointed to prepare a minute expressive of the sympathies of this Synod in relation to the Presbyterian Churches in America, presented the following;—which was cordially adopted by the Synod:—

"The Rev. Alexander M'Leod, D. D., and the Rev. John Edmond, D.D., having been sent as a deputation from the General Synod of the United Presbyterian Church to the re-united and United Presbyterian Churches in the United States of North America, and to the Canada Presbyterian Church,—and Dr. Edmond having, at a previous sederunt of the present meeting of the English Synod of the United Presbyterian Church, delivered an address which had special reference to his visit to these churches, this Synod now unanimously and most cordially agree to convey to the General Assemblies of the Presbyterian Churches of the United States of America, of the United Presbyterian Church of America, and of the Canada Presbyterian Church, through their respective Moderators and Clerks, the expression of their fraternal interest, and of the devout thanksgiving unto God, with which they have heard of the extent and order of these trans-Atlantic churches;—of the ample and cheering evidences which are afforded in their purity and peace, and growing Christian charity, of the Divine presence and blessing in the midst of them;—of the zeal and success with which they are prosecuting their great work of providing for the religious training and spiritual wants of the mighty population which is filling their cities and country,—and of the diffusive benevolence with which they are sending forth the heralds of the cross into heathen lands, and co-operating with this and other churches in the extension of the Redeemer's kingdom throughout the world. And, while thus rejoicing with their trans-Atlantic brethren in all that God has wrought for them, and by them, the Synod further convey to them the assurance of their earnest desire and prayer, that the beauty of the Lord may yet more abundantly be upon them, and that He may yet more fully establish the work of their hands upon them;—so that the name of our Lord Jesus Christ may be glorified in them, and they in Him, according to the grace of our God, and the Lord Jesus Christ."

Extracted from the Minutes of the English Synod of the United Presbyterian Church, by
ROBERT SELKIRK SCOTT, D.D., Edin., Synod's Clerk.

LETTER FROM THE ENGLISH SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

Offices of the United Presbyterian Church, 66 Virginia Street Glasgow, Scotland, April 7, 1871.

To the Rev. Thos. Kendall, Oregon, Moderator of the General Assembly of the United Presbyterian Church of America.

Rev. and dear Sir:—In obedience to the appointment of the English Synod of the United Presbyterian Church, of which I am Clerk, I beg to forward to you the accompanying extract Minutes of that Synod, with the request that you will kindly take some convenient opportunity of laying the same before the General Assembly of that section of the Presbyterian Church in America with which you are associated.

You will understand that the Synod, whose members thus send to you and your brethren their friendly salutations and the expressions of their Christian sympathy and love, is not the Synod of the United Presbyterian Church which meets annually in Edinburgh on the ninth of May;—but a subordinate Synod comprising

the ministers and representative elders of the hundred United Presbyterian Congregations which are located to the south of the Tweed, and meeting annually in one or other of the great cities or towns of England, for the special consideration of matters affecting the interests of Presbyterianism in England.

Last October our English Synod met in Birmingham, in the centre of the Midland district of England; and as it so had happened that Dr. Edmond and Dr. M'Leod, the two members of the deputation appointed to represent the whole United Presbyterian Church of Great Britain at your Assembly in the spring of 1870, were both connected with the English Synod, as well as members of the Synod meeting in Edinburgh, the attention of the English Synod was naturally turned to the churches in America which these brethren had so recently visited. Dr. M'Leod was not present at our meeting, being engaged at the time in other important public business at Edinburgh. Dr. Edmond, who was present, gave a very interesting account of the kind reception which he and his co-deputy had received from you, and of the things which he had heard and seen among you. That address occasioned much gladness, and excited the desire to convey to your Assembly in some appropriate way an expression of our interest in you and your work.

Hence the Minutes of which an extract is now sent to you; and though the communication emanates from a comparatively small Synod, representing only one hundred congregations, I hope that you and your brethren will excuse our presumption in addressing an Assembly so large and influential as yours, in consideration of the great love for you which prompted the desire to address you.

Wishing for your large and expanding Presbyterian Church increasing prosperity; for its General Assembly all needed grace and wisdom for the fulfilment of its mission; and for yourself all health, and comfort, and Christian joy,

I am, Rev. and dear sir,
Yours faithfully,

ROBERT S. SCOTT.

LETTER FROM THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

To the General Assembly of the United Presbyterian Church in North America:

Beloved Brethren:—In the name and by authority of the General Assembly of the Presbyterian Church in Ireland, we beg to convey to you fraternal greetings, and to tender you thanks for the kind and Christian expressions of regard contained in your letter.

We have heard with feelings of devout thankfulness to God your interesting narrative of the origin and progress of your church in America, and we earnestly pray that He, who has preserved and prospered you hitherto, may continue to shower down, still more richly, Divine blessings upon you, and upon your great country, in days to come.

We rejoice to learn that our countrymen and co-religionists who cross the Atlantic, and settle in America, have before them such a wide field for Christian activity and usefulness, and that they have done, and are still doing, so much to build up, in the Far West, a nation and a church worthy of their name and their history. Those great principles of civil and religious liberty which they learned in Fatherland, will, we feel assured, wherever planted on the now free soil of the United States, produce glorious fruits.

We are especially rejoiced to learn that the Scriptural and time-honoured Standards of the Church of Scotland,—Standards, whose truth was sealed with the blood of our and your martyred forefathers, are still held in their true spirit and taught in their fulness and integrity, in the United Presbyterian Church of America. The history of the Presbyterian Church in Ireland shows the fatal effects of a departure from them, and the salutary influence which a return in form and spirit to "the old paths" is calculated to produce on a Christian people. Forty-two years ago, when the Synod of Ulster, under the leadership of Dr. Cooke, cast off the taint and yoke of Arrianism, it had only two hundred and twelve ministers, and it had no missions:—now, its representative, the General Assembly of the Presbyterian Church of Ireland, has six hundred and twenty-seven ministers; and in addition to its great home work among Roman Catholics, and foreign work in the various Colonies of Great Britain, it has prosperous Missions in Germany, Austria, Italy, Palestine, India and China. God, in His infinite mercy, when purifying the faith of our church, kindled in it anew the fire of Divine love.

Ireland is our special Mission-field. Upwards of four millions of our countrymen are Roman Catholics. It is our duty and our privilege to labour and pray for their enlightenment and salvation. The field is wide, and the labourers are few. We greatly need sympathy and help from our brethren in other lands. We, therefore, feel all the more rejoiced at your kind expressions of brotherly love, and your desires for fraternal intercourse. Most cordially do we reciprocate those feelings and desires. Our earnest prayer is, that the Great Head of the church, to whom all true branches of the heavenly vine are united, may very speedily make the different sections of the great Presbyterian community over the world one in aim, one in counsel, one in effort, and one in organic action against the common foes of pure Bible Christianity under a Common and Omnipotent King.

We are, beloved brethren, yours in the Lord,

RICHARD SMYTH, D. D.,

Moderator of the General Assembly of the Presbyterian Church in Ireland.

ROBERT PARK, (A. M.)

First Clerk of the Assembly.

REPORT OF THE AGENT OF THE SAN FRANCISCO BUILDING FUND.

To the General Assembly of the United Presbyterian Church in Session, at Xenia, Ohio, May, 1871, the Agent of San Francisco Building Fund respectfully reports:—

RECEIPTS.

To amount reported to the Assembly in 1870,.....	\$10,871.18
Amount collected since last year's report,.....	1,919.12

EXPENDITURES.

By amount overpaid, as per last report,.....	45.12
By Cash, as per vouchers,.....	1,874.00

\$1,1919.12—

Total amount,.....\$12,790.30

It will be seen, from this exhibit, that the amount still due, to make up the ten thousand dollars in coin appropriated by the General Assembly, is about two hundred and seventy-five dollars in currency. As this amount will probably be collected by the Rev. M. M. Gibson, pastor of the church in San Francisco, your agent would ask to be discharged.

It is gratifying to your agent, as it must be to the contributors, that these offerings of the church have, with the blessing of God, been attended with such happy results.

Respectfully submitted.

J. T. COOPER,

Assembly's Agent.

Xenia, May 27, 1871.

REPORT OF THE COMMITTEE OF THE CHICAGO BUILDING FUND.

To the General Assembly of the United Presbyterian Church:—

In accordance with the resolutions passed at the last meeting of the Assembly, I have proceeded to collect funds for the purpose of building a Church in Chicago, and would submit the following report of amount raised and the action of the mission during the year. It was considered indispensable for the success of the mission in this large and growing city, that we erect such a house as would be permanent, neat and commodious, inviting to strangers and others locating here. We have erected a plain brick church, 55 by 85, capable of seating about 600 persons. The building is of brick with stone trimmings, finished, all except the main auditorium, which is plastered and kalsomined. The work is now stopped for want of funds.

Herewith you will find the financial statement. We take pleasure in saying, that the building, financially considered, is a success, worth, to-day, if finished, thirty-five thousand dollars.

We express our gratitude for the interest already taken in the cause of this mission, and hope that same interest will be continued until completion.

We have collected from Sabbath Schools,.....	\$1,770.67	
“ “ Congregations,.....	1,977.36	
“ “ Individuals,.....	6,974.21	— \$10,722.24
We have paid, for the Lot,.....	5,625.00	
“ Contractors,	19,515.20	
Now due Contractors, to complete,	3,556.82	— \$28,697.02
Amount of loan, 5 years, 10 per cent.,...	6,000.00	
Amount collected, as agent of Assembly,.....	10,722.24	
“ “ From all other sources,.....	6,413.74	— \$23,135.98
Amount due Agent of Assembly,.....	2,004.24	
“ “ Contractors to complete,.....	3,556.80	— \$28,697.02
Cost, when complete, \$28,697.02.		
Present value,.....	\$34,322.02.	
All which is respectfully submitted.	J. M. WALLACE, Agent of Assembly.	

APPORTIONMENT OF FUNDS.

To the Board of Home Missions, per member,.....	\$0.50
“ “ Foreign Missions, “ “	1.00
“ “ Freedmen's Mission, “ “	20
“ “ Publication, “ “	30
“ “ Education “ “	8
“ “ Church Extension, “ “	43
“ General Assembly's Fund, “ “	4
“ Aged Ministers' Fund,	A Collection.

SPECIAL APPROPRIATION:

To the CHINA MISSION BUILDING FUND, Rev. J. R. Johnston, *Special Agent*, \$10,000
 Special Contributions are also asked to the CHURCH EXTENSION LOAN FUND.

CONTRIBUTIONS.

Ministers and Correspondents for Vacancies.	Post Office and State.	Congregation.	Communicants.		Decrease.	Baptisms.		Adults.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Preadmon. Missions.	Education.	Publication.	Church Extension.	Assembly Fund.	Aged Ministers Fund.	Salary by Congregation.	Constitutional Expenses.	Salary by Assembly.	General Contributions.	Total Amount.	Average per Member.
			Profession.	Orthodox.		Infant.	Infant.																			
John Jamison.....	Gettysburgh, Pa.	Duncannon, Pa.	25	8	0	1	1	6	14	180	1	4	8	3	216	12	50	604	985	75	1565	1565	9 00			
D. U. Bruce.....	Airville, Pa.	L. Hancock, Pa.	111	5	10	10	3	12	7	60	11	10	9	1	1100	488	.....	.....	.....	.....	.....	.....	.....	14 00		
W. L. Wallace.....	N. velle, Pa.	Big Springs, Pa.	198	6	7	10	3	.....	.....	.....	.....	282	317	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	18	2286	
R. G. Ferguson.....	Metzgerburg, do	Metzgerburg, Pa.	53	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	.....	.....	.....	.....	.....	.....	.....	7 87	
do	do	do	43	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	800	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 88	
J. M. Adair, S. O.....	McAlister's Pt., do	Stone Valley, Pa.	137	9	1	6	15	12	21	104	34	20	111	.....	6	8	6	2	2	.....	.....	.....	.....	.....	.....	
J. A. McCall, do	McCallville, do	Tuescoke, Pa.	128	.....	.....	.....	.....	.....	.....	.....	.....	24	25	6	2	2	4	1	2	.....	.....	.....	.....	.....	.....	
do	do	Concord, Pa.	60	3	.....	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Correspondent.	.....	Vacancies.	14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Robert L. Umbreit.....	Milroy, Pa.	Reedville, Pa.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Without Charge.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
William Carlisle.....	Shippensburg, Pa.	Shippensburg, Pa.	1103	38	15	43	52	8	82	502	113	454	574	89	35	31	162	7	2	251	2563	225	506	9015	8 23	
C. Webster, do.....	do	do	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Licentiates, 1.	Students, 1.	Sub. Schools, 8.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Presby. of BLOOMINGTON.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. C. Bigham.....	Piper City, Ill.	New Preston, Ill.	124	9	8	12	8	12	11	68	12	32	30	8	6	5	58	5	5	605	128	222	126	1102	8 58	
J. V. Pringle.....	Pana, do	Pana, Ill.	76	10	4	6	8	12	10	80	60	30	30	12	3	2	2	3	2	700	600	175	20	1467	19 30	
T. P. Froudfelt.....	Summerville, do	Belhel, Ill.	66	8	4	3	7	8	12	64	6	30	53	12	178	6	68	2	.....	.....	.....	.....	.....	.....	.....	
J. D. Whittem.....	Paxton, do	Sugar Branch, Ill.	88	6	7	3	5	8	10	66	10	15	15	15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. C. Truesdale.....	Paxton, do	Paxton, Ill.	175	.....	.....	.....	.....	12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	do	Vacancies.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Correspondents.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
James Piper.....	.....	Belin, Ill.	45	.....	5	5	.....	6	9	65	12	18	28	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	Chenue, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	Harmony, Ill.	64	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	Jacksonville, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	Low Point, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	Raven, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	Spring Creek, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	South Prairie, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	Wenona, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	.....	W. Oak Grove, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Without Charge.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
P. H. Densen.....	Monmouth, Ill.	Monmouth, Ill.	18	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. L. Fairlie.....	New Britain, Ill.	New Britain, Ill.	54	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. D. Glenn.....	Enterprise, Miss.	Enterprise, Miss.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
N. B. Kirkpatrick, S. C.	Bloomington, Ill.	Bloomington, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Wm. Morrow.....	Chenue, do	Chenue, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
A. M. Craton.....	Paxton, do	Paxton, Ill.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	

W. A. Pollock, 12.....	New Berlin, 11la.....	765	40	31	34	2	9	67	484	147	159	206	65	200	18	218	13	7	5211	974	597	400	6290	11 73
<i>Licentiate</i> , 1.	<i>Students</i> , 1.	<i>Sub. Schools</i> , 10.																						
<i>Presbytery of BOSTON.</i>	5 Newbern Place.....	110	5	18	5	10	.....	12	4	27	.....	6	50	2	1	65	1	1	800	1180	100	.....	3108	19 00
A. Blake, D. D., S. C.....	Thompsonville, C.....	95	24	23	6	10	.....	12	9	28	10	20	10	.....	10	.....	.....	.....	850	100	160	.....	940	10 40
Geo. M. Hall.....	Providence, R. I.....	172	24	23	6	10	.....	12	10	40	26	.....	.....	.....	.....	.....	.....	.....	900	100	160	25	1825	7 70
John P. Robb.....	Wilkesville, M.....	101	14	8	8	10	.....	12	4	42	.....	20	5	.....	.....	.....	.....	.....	710	215	110	.....	940	9 82
Philip Y. Smith.....	Fall River, Mass.....	100	19	8	2	12	.....	13	17	136	14	.....	4	.....	19	.....	.....	.....	1000	716	.....	.....	1787	16 88
J. B. Kyle.....	East Boston, Mass.....	86	9	13	16	1	.....	12	16	10	70	37	.....	.....	.....	.....	.....	.....	1000	600	200	.....	1637	19 03
Geo. M. Clark.....	Lawrence, do.....	100	18	13	15	15	.....	12	16	10	70	36	35	15	.....	.....	.....	.....	1000	4800	200	75	9026	50 25
John Hogg.....	Lawrence, do.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<i>Correspondent.</i>	Hartford, Conn.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hugh Trumbull.....	Cincinnati, Ohio.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Without Charge.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
John M. Heron, Ag't, S.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<i>Licentiate.</i>	<i>Students</i> , 1.	770	89	83	60	82	1	12	75	498	129	123	104	17	1	1	108	1	6280	8010	750	100	14763	20 29
<i>Presbytery of BUTLER.</i>	Coulterville, Pa.....	177	7	6	6	10	.....	12	13	180	49	85	150	15	10	.....	.....	.....	400	500	.....	250	1510	8 83
W. F. Breading.....	Fairview, do.....	128	8	4	3	12	1	6	8	80	30	86	81	15	7	.....	.....	.....	400	.....	.....	30	549	4 44
do.....	Kittanning, Pa.....	91	2	5	5	7	.....	12	12	50	180	40	83	35	12	7	.....	.....	750	169	.....	100	1195	12 84
J. N. Dick, D. D., S. M.....	Harrisville, Pa.....	230	12	16	4	9	.....	12	11	125	20	33	40	30	6	55	.....	.....	810	276	.....	45	530	5 84
Samuel Kerr.....	Harmony, do.....	89	4	11	4	.....	.....	12	7	33	11	.....	.....	.....	.....	.....	.....	.....	400	42	.....	45	530	5 25
W. H. Jamison.....	Petersburg, Pa.....	58	7	6	9	6	.....	12	7	40	.....	23	8	.....	.....	.....	.....	.....	200	400	.....	231	400	5 25
do.....	West Unity, do.....	150	8	8	12	15	.....	6	10	60	.....	.....	.....	.....	.....	.....	.....	.....	200	400	.....	15	915	6 10
Jas. A. Clark.....	Prospect, Pa.....	101	2	.....	2	.....	.....	6	8	100	.....	23	24	25	3	3	3	.....	300	100	.....	22	505	6 10
do.....	do.....	.....	.....	.....	.....	.....	.....	6	8	75	13	13	20	10	2	5	2	3	400	16	.....	48	505	5 25
W. A. Black.....	North Hope, Pa.....	96	3	2	4	.....	.....	6	8	40	8	8	.....	.....	.....	.....	.....	.....	200	16	.....	20	363	5 98
do.....	do.....	44	1	.....	.....	.....	.....	12	5	.....	.....	25	65	12	6	4	20	.....	300	150	.....	585	8 73	
W. R. Hutchison.....	Saxonburgh, Pa.....	67	1	3	3	.....	.....	12	5	.....	.....	43	100	20	5	60	2	.....	600	50	.....	905	5 84	
do.....	do.....	165	16	8	12	12	.....	12	12	80	10	59	90	39	7	15	48	4	625	687	.....	1564	10 93	
S. C. Reid.....	Mercer, Pa.....	143	2	3	4	7	1	6	12	106	26	59	236	110	20	13	198	3	321	1400	333	.....	2037	14 05
E. N. McElroy.....	Freeport, Pa.....	139	12	4	8	.....	.....	13	10	60	142	90	130	10	.....	.....	.....	.....	1000	1300	.....	2195	11 58	
John Gallely, S. C.....	Butler, Pa.....	310	10	22	14	12	1	12	10	100	50	36	76	20	2	13	.....	.....	400	156	.....	15	732	5 84
N. E. Brown.....	Slippery Rock, Pa.....	115	6	10	9	2	12	12	5	75	.....	36	76	20	2	13	.....	.....	400	156	.....	15	732	5 84
do.....	Hockansburgh, Pa.....	44	2	.....	3	.....	.....	12	5	18	.....	36	76	20	2	13	.....	.....	300	17	.....	40	430	9 50
do.....	do.....	108	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	400	.....	.....
R. B. Rottenb.....	Freeport, Pa.....	80	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
do.....	do.....	80	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
do.....	Ande's Mills, Pa.....	80	4	1	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
J. C. McElroy.....	do.....	60	4	1	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
do.....	do.....	137	5	11	7	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
W. D. Kwing.....	Slippery Rock do Centreville.....	183	22	2	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
do.....	do.....	109	4	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
do.....	Portersville, Pa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
D. R. Christie, P. E.,	Portersville, Pa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
<i>Correspondents.</i>	Brownedale Pa.....	82	5	2	7	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
John Gallely.....	Union.....	96	4	5	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
Jacob Hutchman.....	Harrisville do Scob Hill.....	47	4	5	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
Charles Cochran.....	do.....	65	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
do.....	do.....	92	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	.....	.....	30	878	10 00
do.....	Portersville, Pa.....																		400			30	878	10 00
do.....	do.....																		400			30	878	10 00
do.....	do.....																		400			30	878	10 00
do.....	do.....																		400			30	878	10 00
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do.....	do.....																		400			30	878	10 00
do.....	do.....																		400			30	878	10 00
do.....	do.....																		400					

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Ministers and Correspondents for Vacancies.	Port Office and State.	Congregation.	Increase.		Baptisms.		Sabbath Schools.				CONTRIBUTIONS.														
			Communion.	Profession.	Certificate.	Infant.	Adult.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Roma Missions.	Foreign Missions.	Freedmen's Missions.	Education.	Publication.	Oborah Extension.	Assembly's Fund.	Aged Ministers' Fund.	Salary by Congregation.	Salary by Assembly.	General Contributions.	Total Amount.	Average per Member.	
Correspondents & Without Charge.																									
Joseph M. Cright		Vacancies.	*217	1	10	5	12																		
Hugh MacSurely		Tranquillity, O.	169	6	1	6	8	1	10	19	160	42	28	21	20	20				600	200	19	860	4 21	
James Moore		Harshville, Ohio																	800	62		9-5	6 15		
A. A. Frasier		Decatur, Ohio	*55	8	4	5	1	2	6	7	40	15							200	20		240	3 83		
John McManahan		Garden, Ohio	*50						12	6															
John Portenue		Mt. Joy																							
James Arundel		West Union, O.	19	2	1		1		12	3	20	5	6	8					84			103	5 21		
John H. Bonser		Stouts, Ohio																							
Jonathan Stewart		Rome, S.																							
		Harshville, O.																							
		Rarden, Ohio																							
		Youngville, O.																							
		Students, O	922	43	28	22	33	10	10	62	700	112	96	74	35	8	3	22	10	2004	227	19	3812	4 96	
Licentiates, O.																									
		Liberty	95	4	4	8	4	1	6	8	90	7	35	72	15	8	6	23	2	475	166	40	842	8 86	
		Northfield, Ohio	94	3	6	6	5		6	10	100	12	45	79	17	8	7	25	530	780	60	8653	99 47		
		Stow, S.	28						6	6	30		13	22	3				300	75	6	419	16 11		
		R. Galley	60						12	5	40	7							800			300	6 00		
		T. A. Scott	70	3	8	6	6		12	9	40	7	30	55	15	4	3	7	1	800	163	20	1103	15 76	
		J. M. Wallace, S.	100	7	11	3	13	1	12	9	52	25	50	90	20	10	8	26	3	900	245	50	1437	14 37	
		Youngstown, O.																							
		Vacancies.	165	2	9	10	4		12	11	90	116	85	195	30	16	13	48	8	1500	860		580	20 03	
		Cleveland, Ohio.	*21																						
		Baconsburch, O.																							
		Students, O.	6:3	23	43	33	34	2	9.4	57	422	167	258	513	100	46	37	129	14	4525	10189	50	702	18059	29 09
Licentiates, O.																									
		Mechanicsburgh	58		6	2	1		6	6	88								231	20		269	4 64		
		Blairsville, Pa.	113	1	3	2	6	1	12	9	50		55	75	30	6	7	5	500	95	1305	2084	9 31		
		Conemaugh, Pa.	108	6	8				6	12	7	50	39	60	22	5	6	65	5	600	65	100		7 03	
		West Lebanon, Pa	200	8	7	11	18		6	11	100	24	30	55	25		7	207	5	633	338		1224	6 12	
		Oliver, S.	88	5	4	4	4		6	6	39	16	39	39	16	5	6	60	2	287	23	84	561	6 36	
		Elderton	107	8	2	2	4		12	8	70	62	100	150	30	6	6	6	500	100		900	8 41		
		Shelotsburg	139	4			4	19	1	12	6	20	20	79	15	5	4	6	500	100		67	705	5 40	
		Dayton, O.	99	2	2				6	7	55	10	60	45	20	6	8	75	3	400	60	50	708	7 89	
		Concord, Pa.	104						12	10	51	15	38	32	24	5	5	175	3	400	40	47	769	7 66	
		New Florence, Pa	182	7	3	13	15	1	21	10	44	25	30	3	5	5	23	4	350	28		5	640	5 50	
		Fairfield, S.	95	5	6	2	2																		
		Kent, Pa.	171	8	6	12	6		6	12	60	10	15	25	14	6	125		400	112		130	836	4 72	

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Ministers and Correspondents for Vacancies.	Post Office and State.	Congregation.	Increase		Baptisms.		Sabbath Schools.		CONTRIBUTIONS.																	
			Profession.	Certificates.	Infant.	Adult.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Presbytery's.	Education.	Publication.	Church Extension.	Assembly's Fund.	Aged Ministers' Fund.	Salary by Congregation.	Congregational Expenses.	Salary by Assembly.	General Contributions.	Total Amount.	Average per Member.		
W. R. Erskine, S. S.	Richmond, Kan.	Rock Creek, 1/4	34	7	27	1	1	23	6	45	22	45	10	6	1	36	1	1	500	12	22	300	272	1018	13 06	65
Andrew Bennett, S. C.	" "	Olathe	78	4	14	15	12	15	100	42	2	10	6	1	1	1	1	1	500	6	25	29	464	8 00	8 00	
Joseph A. Collins	Americus, "	Americus, 1/2	68	1	7	12	9	16	65	29	10	10	6	1	1	1	1	1	350	8	150	8	206	9 81	8 12	
" "	" "	Emporia, 1/2	21	1	9	2	1	6	13	10	8	1	1	1	1	1	1	1	150	8	300	16	330	6 12	6 12	
D. B. Imbrie, S. S.	Ottawa, "	Ottawa	64	1	9	2	2	12	7	40	6	3	1	1	1	1	1	1	300	10	228	4	228	5 75	5 75	
W. A. Martin, S. S.	Marionburg, "	Lane field	40	7	4	9	10	60	16	14	9	4	1	1	1	1	1	1	208	202	300	6	2545	83 75	83 75	
W. A. Findley, S. S.	Chetopa, "	Chetopa	28	18	1	12	9	60	14	6	6	10	10	6	1	1	1	1	102	150	117	450	117	4 50	4 50	
D. T. McAuley, S. S.	Amareus, "	Plymouth, 1/2	26	2	2	4	2	2	6	6	6	10	10	6	1	1	1	1	103	40	180	1	617	27 21	27 21	
Jacks n Duff, S. S.	Center Ridge, "	Big Creek, 1/2	20	3	18	1	2	3	1	1	1	1	1	1	1	1	1	1	30	1	800	23	1 60	1 60	1 60	
J. H. Adair, S. S.	Galesburg, "	Kalida, 1/2	9	1	9	1	2	2	1	1	1	1	1	1	1	1	1	1	23	1	108	30	8 34	8 34	8 34	
Correspondent.	Jacksonville, 1/2	Jacksonville, 1/2	10	3	3	2	2	2	2	2	2	2	2	2	2	2	2	2	75	1	76	7 60	7 60	7 60	7 60	
Without Charge.	Richland, 1/4	Richland, 1/4	619	36	166	30	50	5	7 9	88	623	143	25	6	2	162	4	2	3268	327	1975	394	7316	11 82	11 82	
Alton Dunn, Esq.	Twin Springs, "	Richland, 1/4	108	11	9	10	11	2	7	6	60	26	45	35	42	123	8	13	900	90	1290	12 30	1290	12 30	12 30	
Garnett, "	" "	Richland	84	3	8	5	5	2	12	6	60	26	35	90	23	38	6	6	80	10	100	120	12 30	12 30	12 30	
David Lindsey, Inf.	" "	Madison	94	1	3	9	9	2	12	6	60	26	35	90	23	38	6	6	700	161	101	821	9 80	9 80	9 80	
E. C. Cooper	" "	Madison	147	1	2	12	12	2	12	6	137	25	27	41	13	8	2	6	717	6	1010	6 08	1010	6 08	6 08	
J. O. McKnight, L.	Chetopa, "	Shiloh, (2)	100	13	10	5	3	2	12	12	80	25	27	41	13	8	2	6	1000	281	20	1400	14 00	14 00	14 00	
Students, 1.	" "	Wilroy	100	6	3	7	2	6	12	80	20	116	123	116	123	132	132	750	1427	72	2517	72	2517	6 90	6 90	
Presbtery of INDIANA.	" "	New Zion	28	3	3	0	1	12	7	125	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Moses Arnot,	Richland, Ind.	Presb'try's Miss	44	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
N. C. McBride,	Richland	Vacancies.	37	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. F. Butchison,	Richland	Caledonia	747	39	33	49	23	8 7	69	667	129	123	336	241	43	2	35 1	20	6397	1206	27	219	7146	7 81	7 81	
T. P. Dyart, S. C.,	Madison	Vernon, 9	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. G. Freshborn,	Dunreith, "	Sabb. Schools, 8.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Wm Johnston, P. E.,	Wilroy	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Wm Johnston, P. E.,	Spring Hill, "	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
George M. Burd,	Vicksburg, Miss.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Correspondents.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Wm Scott,	Wannville, Ind.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
George Simpson,	Vernon	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Licenses, v.	Students, 1.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Pres of KANSAS.	Lawrence Kans.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Rev. J. C. Huron	Grasshop. Fla.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
David Forsythe, S. S.,	Winchester	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. T. Wilson, S. S.,	Topeka	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. M. Kelly, S. S.,	Leavenworth	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Correspondents.	Leavenworth	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
C. C. Briggs	Leavenworth	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	

[illegible]

Ministers and Correspondents for Vacancies.	Post Office and State.	Congregation.	Increase		Baptisms.		Sabbath Schools.		CONTRIBUTIONS.																	
			Communicants.	Profession.	Ordination.	Deaths.	Infant.	Adult.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Freedmen's Missions.	Education.	Publication.	Church Extension.	Assembly's Fund.	Aged Ministers' Fund.	Salary by Congregation.	Congregational Expenses.	Salary by Assembly.	General Contributions.	Total Amount.	Average per Member.
Joseph M. Nab.	Oil City,	Pa. Oil City	72	6	12	6	2	12	12	45	63	33	60	15	10	10	54	12	1000	10-2					2283	31 70
Joseph M. Cartney.	Franklin,	do Franklin	56	6	11	6	1	12	7	30	60	15	18	10	5	5	.....	8	3	700	723	800	50	1529	27 12	
J. L. Robertson.	Plumer,	do Plumer	44	15	5	6	1	12	7	65	.....	20	30	.....	.....	.....	.....	.....	.....	1000	200	.....	10	1274	29 00	
L. I. Crawford.	Sandy Lake,	do Sandy Lake 1/2.	40	6	12	4	7	6	12	40	25	16	11	5	4	.....	.....	.....	.....	175	25	.....	20	250	6 22	
do	do	do Sandy Lake 1/2.	40	2	4	7	4	6	14	150	25	16	15	.....	.....	.....	.....	.....	.....	175	350	.....	50	561	14 02	
P. W. Free.	Waterford,	do Utica 1/2.	36	4	1	6	4	2	17	76	119	113	181	25	7	3	10	1	.....	350	20	.....	10	454	12 60	
G. C. Brown, P. E.	Sheakleyville,	do Waterford.	161	7	2	25	16	3	12	17	119	113	181	25	17	10	135	8	8	1000	111	.....	40	1661	10 33	
do	do	do Georgetown 1/2.	69	1	4	2	3	.....	.....	.....	.....	12	35	.....	.....	.....	.....	.....	.....	223	30	.....	11	319	4 62	
Joseph R. Wallace, P. E.	Jamestown,	do New Vernon 1/2.	51	2	4	2	1	12	6	30	5	12	19	.....	.....	.....	.....	.....	.....	196	125	.....	35	355	6 88	
do	do	do Jamestown.	155	10	19	17	13	1	12	13	125	64	65	110	20	10	8	14	6		1000				1364	8 80
do	do	do Vacancies.	47	.....	.....	4	.....	.....	.....	.....	.....	26	54	10	6	5	22	2	2	350	125	.....	10	612	13 02	
R. N. Shonier.	Harmonsburgh	do Evansburgh.	38	2	.....	.....	.....	.....	6	3	20	5	6	.....	.....	.....	.....	.....	.....	168	240	.....	74	9579	11 63	
A. Johnston.	Hartstown,	do Watson's Run.	140	13	2	7	11	2	12	12	100	46	82	16	9	8	38	.....	8	400	37	.....	23	719	4 92	
W. L. Jamison.	Adamsville,	do Shennago.	130	4	2	21	6	7	15	128	.....	35	65	14	10	10	43	.....	.....	679	73	.....	25	945	7 27	
J. F. Rand Up.	Wayse,	do Adamsville.	18	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	292	6	.....	.....	252	15 06	
John G. Kincaid.	Titusville,	do Wayne.	22	.....	.....	.....	.....	.....	6	8	25	10	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
William M. B.	Kinsman,	do Kerr's Ridge.	50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. J. Christie.	do	do Kinsman-23.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Without Charge.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Joseph B. Waddle.	Gujranwala, Ind.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
James P. McKee, F. M.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
M. M. Brown, 12.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Licentiate, 4.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Pres. of LE CLAIRE.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
S. S. Ralston.	Le Claire,	Iowa, Le Claire Prairie.	110	15	8	8	.....	6	11	60	42	10	115	16	1104	8	19	.....	10	800	44	.....	16	2932	18 47	
David Nicol, S. C.	De Witt,	do De Witt 1/2.	105	12	15	2	7	3	6	9	61	4	43	48	25	1000	13	83	12	14	60	75	45	2048	19 69	
do	do	do Elvira 1/2.	31	2	1	7	5	.....	.....	.....	.....	6	10	6	34	2	17	.....	5	348	3	.....	45	430	13 87	
do	do	do Scotch Grove (4)	69	2	4	11	.....	12	19	300	33	7	60	8	108	9	.....	.....	.....	710	153	.....	11	1056	15 30	
W. D. Ralston.	Edinburg,	do Wyoming.	60	6	10	7	8	12	6	40	.....	18	22	37	207	.....	14	2	.....	700	113	.....	360	1214	20 23	
J. U. McGlashan.	Stamford,	do Stamford.	60	4	25	2	6	.....	.....	.....	.....	20	50	.....	.....	.....	.....	.....	6	700	34	.....	360	1214	20 23	
Wm. Leimor.	Clarence,	do Clarence.	50	6	17	5	.....	6	10	40	15	19	6	.....	.....	.....	.....	.....	6	800	25	150	40	403	8 06	
J. A. Buchanan.	Cascade,	do Cascade.	40	4	5	7	.....	12	10	60	80	6	10	8	162	3	11	.....	.....	800	40	40	40	590	14 75	
J. Sawhill.	do	do	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	do	do	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
D. Todd, S. S.	Volge City,	do Presby.	16	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	do	do Highland.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
G. W. Torrence, 9	Andrew,	do Andrew 47.	94	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	do	do Bethel 37.	35	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Correspondent.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Thomas W. Cren.	Bruch Creek.	do Putnam, 13.	14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Licentiate, 0.	Students, 0.	Sabb. Schools, 1.	723	62	72	68	6	9.4	69	591	124	140	311	107	2765	48	145	10	35	5328	492	290	557	9257	15 58	

[illegible]

Ministers and Correspondents for Vacancies.	Post Office and State.	Congregation.	Increase		Baptisms.		Sabbath Schools.			CONTRIBUTIONS.																	
			Communicants.	Profession.	Certificates.	Deceased.	Adult.	Infant.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Mission's Education.	Publication.	Church Extension.	Assembly's Fund.	Aged Ministers Fund.	Salary by Congregation.	Confessional Expenses.	Salary by Assembly.	General Contributions.	Total Amount.	Average per Member.		
Wm. Finley, D. D., Agent.	N. Wilmington, Pa.																										
E. Small, Unem.	do do																										
J. McGillock, Unem., 21.	Worth, Pa.																										
Licentiate, 0.	Students, 4.	Sab. Schools, 21.	3112	152	180	184	180	18	10	2461881	1009	977	1608	673	599	133	638	97	78	15476	8068		792	28969	9	57	
Pres. of MICHIGAN.																											
John Anderson.	Wm. Michigan.	Martin.	125	5	2	3	8	.....	7	26	160	69	115	25	25	5	31	2	1000	.....	612	7570	59	00			
J. W. Buchanan.	Harris Creek, do	Caledonia.	26	1	.....	2	2	.....	8	5	30	6	5	.....	.....	.....	.....	.....	198	10	11	218	8	00			
L. N. Buchanan, S. O.,	Hebron, Indiana.	Orangeville.	16	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	130	100	.....	130	8	00			
R. H. Smith.	Holland, Mich.	Hebron.	17	2	7	5	9	2	12	8	50	27	20	.....	4	3	5	.....	56	.....	271	828	10	48			
Vacancies.			140	1	2	.....	27	.....	12	1	50	5	47	.....	.....	.....	.....	.....	350	.....	.....	2	80				
J. C. McKeeher.	Centerville, Mich.	Centerville.	26	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	156	.....	.....	156	6	00			
W. M. Hood, Sen.	Laporte, Indiana.	Laporte, 1,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			
V. Clarke.	Pittsburgh, Pa.		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			
W. Lind, 6.			.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			
Licentiate, 2.	Students.	Sab. Schools, 4.	415	9	11	10	46	2	10	40	200	99	187	26	27	5	84	7	2334	.....	200	6394	9102	21	50		
Pres. of MINNESOTA.																											
J. L. White, S. S.,	Shakopee, Minn.	Eden Prairie, 1/2	70	5	.....	2	7	.....	12	10	80	15	.....	.....	.....	.....	.....	.....	400	.....	200	42	502	7	17		
do do	do do	do do	59	1	7	0	.....	.....	6	5	40	26	32	7	6	15	.....	.....	300	.....	300	20	411	8	22		
J. T. Tate, S. S.,	Lake City, Minn.	Caledonia, 1	39	2	.....	1	.....	.....	6	4	27	6	6	.....	.....	.....	.....	.....	400	.....	200	21	435	11	24		
D. F. Reid, S. S.,	Elia, Wis.	Pepin.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			
Jas. Rodgers, S. S.,	Shakopee, Minn.	Zion, 1/2	43	18	10	.....	.....	.....	6	5	20	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			
W. J. Cleland.	Wilton, Minn.	Harmony, 1/2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			
Collin Noble.	Redwood Falls, do	Argyle.	19	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			
Vacancies.			150	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			
Pres. of MONMOUTH.			280	26	17	3	7	3	9	28	187	16	46	38	7	6	6	49		1800		1100	81	1647	7	00	
J. G. Barnes.	Monmouth, Ill.	1st Monmouth.	277	26	36	35	15		12	16	124	185	125	219	48	27	70	11		1200		237	342	2701	8	30	
Alva Young, D. D.,	Monmouth, Ill.	2d Monmouth.	214	11	80	90	7		12	31	213	215	79	275	36	26	2	219	11	1200			1819	3177	16	25	
J. M. Henderson.	Monmouth, Ill.	3d Monmouth.	61	8	15	16	1		12	18	140	52	4	6						359		145	200	75	588	9	64
J. M. Waddle, S. C.,	Y. America, Ill.	Young America.	220	39	27	28	8		12	18	140	125	36	40	15	20	6	44		1008		250	125	1608	7	30	
.....	Spring Grove, Ill.	Spring Grove.	91	6	12	29	1		12	11	72	57	47	57	36	8	3	13		859		206	71	1329	13	25	

		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000
J. H. Montgomery,	Elmira, Illinois,	87	21	1	10	1	7	13	90	54	42	51	16	108	31	760	106	36	1118	12 85																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
M. L. Miller,	Elmira, Illinois,	108	8	2	6	3	10	16	34	108	10	32	1	12	6	700	130	184	919	11 38																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
S. W. Lott,	Elmira, Illinois,	108	8	2	6	3	10	16	34	108	10	32	1	12	6	700	130	184	919	11 38																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
James M. Arthur,	Elmira, Illinois,	104	7	5	8	10	12	13	85	52	25	40	16	6	5	800	737	184	1045	10 60																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
T. G. Morrow,	Elmira, Illinois,	98	6	21	13	10	12	13	85	52	25	40	16	6	5	800	246	941	9 50																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
J. A. Edin,	Elmira, Illinois,	78	1	4	3	6	12	14	91	41	37	65	14	6	21	4	950	80	220	1389	14 13																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
J. R. Bell, P. E.,	Elmira, Illinois,	77	13	4	3	6	12	14	91	41	37	65	14	6	21	4	950	80	220	1389	14 13																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
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A. M. Douglass,	Elmira, Illinois,	88	21	1	10	1	7	13	90	54	42	51	16	108	31	760	106	36	1118	12 85																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
W. N. Mitchell,	Elmira, Illinois,	115	10	16	12	11	85	42	25	35	10	10	10	172	35	100	238	6 00																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
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D. A. Wallace, D. D., Pres.	Elmira, Illinois,	115	10	16	12	11	85	42	25	35	10	10	10	172	35	100	238	6 00																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
John Scott, D. D., Prof.	Elmira, Illinois,	115	10	16	12	11	85	42	25	35	10	10	10	172	35	100	238	6 00																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
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J. C. Hutchison, Prof.	Elmira, Illinois,	115	10	16	12	11	85	42	25	35	10	10	10	172	35	100	238	6 00																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
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Sub. Schools, 21.	Elmira, Illinois,	115	10	16	12	11	85	42	25	35	10	10	10	172	35	100	238	6 00																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
Pres. of MONONGAHELA.	Elmira, Illinois,	115	10																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						

Without Charge.																									
H. Forsythe,.....																									
S. C. Habbell, 16,.....																									
Licentiate, 4.																									
Pres. of NEBRASKA.																									
D. C. Wilson,.....	Clarinda, Iowa,.....	2568	123	109	120	140	27	8	153	1310	406	784	999	828	160	79	294	59	2512027	3896	128518752	9 00			
Marion McKisson,.....	College Springs,.....	62	7	13	18	4	.....	12	11	68	12	19	14	8	4	3	9	3	449	126	400	107	782	12 61	
Joe McKee,.....	Neb. City, Neb. Delaware,.....	238	14	20	18	40	3	7	15	169	40	50	75	25	.....	.....	.....	.....	1000	75	.....	.....	1265	5 64	
J. McQueen,.....	Omaha,.....	111	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Isaac A. Wilson, S. C.,.....	North Bend,.....	18	10	6	1	9	.....	12	7	65	40	18	18	3	1	1	3	1	200	55	400	60	357	10 81	
Leane A. Will-on, S. C.,.....	North Bend,.....	33	3	2	2	.....	.....	12	7	40	4	16	7	4	3	.....	.....	.....	400	.....	400	8	461	13 57	
R. J. McCready,.....	Pawnee City,.....	50	10	22	2	7	.....	8	6	80	..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. Pollock,.....	Villika, Iowa,.....	22	9	3	2	5	1	12	6	35	.....	8	3	1	.....	.....	.....	.....	150	16	.....	.....	182	8 28	
R. M. Latta,.....	Rock Bluff, Neb. Rock Bluff,.....	25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
W. M. Graham,.....	Law, Iowa,.....	449	53	66	43	68	4	10.3	51	407	96	110	117	42	8	4	38	4	6	2199	272	1200	176	3047	7 38
Licentiate, 0.																									
1st Pres. of NEW YORK.																									
John Erskine,.....	Allard's Cor. N. Y. Graham's Ch'ch.,.....	53	4	.....	.....	5	.....	.....	.....	.....	.....	21	24	.....	.....	.....	.....	.....	850	175	.....	25	1095	20 66	
J. G. D. Findley, S. C.,.....	Newburgh, N. Y. 1st Newburgh,.....	166	13	5	5	11		12	21	123	72	40	139	10	95	10	40			1370	450		58	2192	13 20
R. D. Williamson,.....	Patterson, N. J.,.....	64	13	17	6	7	.....	12	8	56	.....	10	12	.....	3	.....	.....	.....	650	511	450	10	1036	17 12	
Robert Armstrong, S. C.,.....	Hudson City, N. J.,.....	58	.....	58	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Isaac McDay,.....	51 F. 79th St. N. Y. 7th Ave. ch. N. Y.,.....	180	5	2	34	6		12	20	100	63	300	300	75	311	75	550	14	50	1058	630		644	4007	22 22
R. B. Maxwell,.....	3d Ave. near 4th, 25th St. ch., N. Y.,.....	238	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Andrew Henry,.....	256 West 20th St. 11th St. ch.,.....	40	16	16	61	8		12	23	162	88	70	70	25	35	10	10	6	10	1363	919	137		2517	26 68
Robert Harper,.....	Hoboken, N. J. Hoboken, (2) 8,.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Without Charge.	Newburgh, N. Y.,.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
James Harper, D. P., Prof.,.....	New York,.....	848	51	98	140	87		12	80	478	361	491	606	130	474	95	610	27	60	7723	3085	587	755	12476	22 06
A. C. Tria, [missionary] 6,.....	New York,.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Licentiate, 0.																									
2d Pres. of NEW YORK.																									
Hugh H. Blair, 34 Perry St.,.....	Charles Street,.....	664	22	29	47	42	1	12	29	180	130	255	360	100	30	20	50	8	10	2500	2920		820	6673	10 50
D. J. Patterson, 262 Dean St.,.....	Brooklyn, N. Y.,.....	317	28	8	13	20		11	14	123	128	25	30		6	5	5	6		1500	1358		81	3015	9 51
G. Campbell, 422 W. 44th St.,.....	New York,.....	350	48	47	40	45		12	30	213	445	33	73		4	2	22	8	15	2000	1791		60	4017	11 47
J. S. Colwell, S. C., 316 E. 124th St.,.....	Harlem,.....	76	8	7	11	9	1	12	13	68	89	42	42	8	4	5	20	8	6	925	699	273		1753	23 07
Q. C. Matthews, Ed., 221 W. 15th St.,.....	N. York. Jane Street,.....	207	15	22	32	27	.....	12	40	200	181	284	83	44	.....	77	11	.....	2500	7105	.....	10298	83 90		
Marion L. Ross, 337 Leonard St.,.....	Brooklyn, E. D. First Brooklyn,.....	140	19	19	18	21	.....	12	20	160	120	45	.....	.....	.....	.....	.....	.....	925	700	275	20	1800	12 07	
Archd. Crawford, 96 Wick-liffe, Newark,.....	Newark,.....	120	25	8	3	8	1	12	8	45	8	10	.....	.....	.....	.....	.....	.....	1200	628	.....	35	1874	15 62	
Thos. H. Pollock, 8,.....	Jersey City, N. J. Jersey City, 8,.....	150	3	3	2	5		12	15	130	50	43	30	10	10	5	10	8	6	1025	717	175		1864	12 43
Licentiate, 1.																									
Students, 0.																									
2118		168	143	166	177	3	12	109	1189	1270	639	789	163	98	37	184	38	38	8125751	58	19	726	1016	31392	14 82

Ministers and Correspondents for Vacancies.	Post Office and State.	Congregation.	Communicants.		Increase		Baptisms.		Sabbath Schools.			CONTRIBUTIONS.															
			Profession.	Certificates.	Decrease.	Infant.	Adult.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Missions.	Prosemen's Missions.	Education.	Publication.	Church Extension.	Assembly's Fund.	Aged Ministers' Fund.	Salary by Congregation.	Congregational Expenses.	Salary by Assembly.	General Contributions.	Total Amount.	Average per Member.	
1st Presbytery of Ohio.																											
John Y. Scouller.....	Fairhaven, Ohio.	Fairhaven, Ohio.	185	8	7	13	7	3	12	17	128	34	60	60	30	105			1068	367		171	1878	10 16			
Wm. Davidson, D. D.....	Hamilton, Ohio.	Hamilton, Ohio.	252	14	2	21	5	4	12	15	230	104	100	100	.....	.....	28	200	684	.....	.....	2784	11 06				
Wm. MacHaddon.....	Morning Sun, Ohio.	Morning Sun, Ohio.	264	16	2	45	18	2	6	20	166	93	184	288	109	31	40	1100	130	.....	1200	3232	12 24				
J. L. Aten, S. C.....	College Cor., Ohio.	College Cor., Ohio.	51	4	11	.....	1	3	12	8	30	18	25	47	16	6	6	850	81	.....	80	1117	21 90				
S. R. Frazer.....	Monroe, Ohio.	Monroe, Ohio.																1000									
Marcus Ormond.....	Oxford, Ohio.	Oxford, Ohio.	117	8	6	3	4	5	12	8	70	15	19	29	10	.....	.....	1000	100	.....	108	1266	12 66				
J. H. Elliott.....	20 Mile Stand, Ohio.	20 Mile Stand, Ohio.	78	8	1	7	3	4	5	22	126	14	.....	.....	.....	.....	.....	700	715	.....	43	1458	18 69				
W. F. Clokey.....	Richmond, Ind.	Richmond, Ind.	67	9	2	13	7	4	12	9	80	.....	7	9	8	.....	.....	1000	128	200	1240	2401	42 12				
W. H. French.....	Cincinnati, Ohio.	Cincinnati, Ohio.	102	12	13	1	6	1	12	16	80	.....	60	.....	.....	.....	.....	1500	.....	.....	33	1785	17 60				
J. H. Cooper.....	Morning Sun, (3.)	Morning Sun, (3.)	65	7	26	15	2	.....	12	13	130	.....	83	32	27	35	.....	1000	32	.....	28	1185	16 69				
Correspondent.																											
A. B. Colwellson, Esq.....	Dayton, Ohio.	Dayton, Ohio.	45	3	6	3	.....	1	12	7	43	30	22	7	.....	.....	.....	577	178	.....	68	855	19 00				
Without Charge.	College Cor., O.	College Cor., O.																									
Adrian Allen, Inf., 11.....	Students, O.	Students, O.	1316	88	76	121	53	27	10.7	134	1041	307	390	672	199	176	43	97	13	41	11795	2414	2003229	17971	15 00		
Licentiate, O.																											
Presbytery of OREGON.																											
J. M. Dick.....	Eugene City, Or.	Chas. In., Or.	20	1	3	4	1	.....	12	14	100	5	45	17	16	.....	.....	400	376	.....	13	1219	23 00				
S. G. Irvine, S. C.....	Albany, Or.	Albany, Or.	53	1	4	6	2	.....	12	5	32	22	29	36	.....	.....	.....	250	12	.....	.....	457	10 89				
W. R. Stewart, S. S.....	Salem, Or.	Salem, Or.	44	1	4	6	2	.....	12	5	32	22	29	36	.....	.....	.....	450	218	500	82	792	22 00				
James Worth.....	Brownsville, Or.	Union Point, Or.	36	5	7	2	6	1	12	11	75	57	25	19	.....	.....	.....	460	218	500	82	792	22 00				
Correspondents.	.....	.....	42	1	2	8	4	.....	6	6	20	.....	.....	.....	.....	.....	.....	150	273	.....	.....	423	10 07				
Caleb Grey.....	Peoria, Oregon.	Peoria, Oregon.																									
Wm. M. Brite.....	Peoria, Oregon.	Peoria, Oregon.																									
David Irwin.....	Corvallis, Oregon.	Corvallis, Oregon.																									
Wm. Smith.....	Delta, Oregon.	Delta, Oregon.																									
Without Charge.																											
S. D. Gager, Inf.....	Eugene City, Or.	Eugene City, Or.																									
T. J. Wilson, 6.....	The Dalles, Or.	The Dalles, Or.																									
Licentiate, O.	Students, O.	Students, O.	264	8	16	15	13	1	10.8	45	227	84	99	72	16				1600	678	900	96	2891	16 62			
Pres. of PHILADELPHIA.																											
Wm. Easton.....	Enayrus, Penna.	Enayrus, Penna.	82	.....	.....	4	4	.....	6	6	40	.....	10	10	4	.....	.....	800	30	.....	10	376	4 58				
J. T. Cooper, D. D.....	Philada., Penna.	Philada., Penna.	287	13	11	17	20	1	12	30	280	374	130	380	80	110	20	330	10	.....	685	6762	20 04				

J. B. Bales, D. D., 1628 F.H.	694	27	14	30	31	5	12	29	130	301	407	539	118	94	53	112	20	2600	884	.....	83	2380	7	32	
J. B. Church,	325	26	10	21	22	7	12	12	22	29	104	50	128	8	5	6	10	1200	2023	.....	18	3802	28	80	
W. Bruce,	132	3	4	4	6	6	10	12	12	12	96	157	243	28	44	30	.....	700	1112	225	325	1878	20	63	
James Price,	91	6	6	6	6	6	10	12	16	130	76	20	242	20	203	10	6	1500	460	150	96	5089	8	74	
Frank A. Ph. Pa. 7th Philada.	340	16	31	20	18	12	27	310	160	150	15	15	6	5	3	67	3	6	1000	3846	150	96	5089	21	44
Philadelphias, Pa. 8th	238	21	20	30	25	12	20	310	96	15	15	6	5	3	67	3	6	1000	3846	150	96	5089	21	44	
9th	99	3	2	4	6	6	9	14	300	25	21	28	.....	.....	.....	.....	.....	1600	748	.....	960	1693	16	09	
Pa. Oxford. (2)†	258	12	44	18	.....	12	24	207	200	38	50	7	10	.....	.....	.....	.....	1600	748	.....	960	1693	16	09	
Philadelphias, Pa. 8th Phila.	80	8	10	4	6	1	12	23	200	120	80	125	20	46	10	75	2	10	1250	4928	250	70	6316	81	44
2045 N. Col. Av. N. North Phila.	*265	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Philadelphias, Pa. 4th	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
<i>Vaccines.</i>	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Liberty Square, Pa. Mudry Rev.	14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
4018 Mark. St.,	98	6	4	22	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
6th Philada., 15.....	*100	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Philadelphia, Pa.	2808	130	126	216	168	8	11.3	246	2255	1631	1143	1549	237	331	166	1080	68	30	17832	18733	625	2888	41896	16	45
<i>Students, 0.</i>	<i>Sub. Schools</i> 13																								
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Ministers and Correspondents for Vacancies.	Post Office and State.	Congregation.	Increase		Baptisms.		Sabbath Schools.			CONTRIBUTIONS.																
			Profession.	Communicants.	Infant.	Adult.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Freedmen's Missions.	Education.	Publication.	Church Extension.	Assembly Fund.	Aged Masters Fund.	Salary by Congregation.	Conferential Expenses.	Salary by Assembly.	General Contributions.	Total Amount.	Average per Member.		
<i>Without Charge.</i>		E. Springfield, O. E. Springfield, 14.	8																							
T. Wilson.....		Annapolis, Ohio.																								
S. W. Clark.....		Richmond, do																								
T. T. B. Simpson.....		Steuenville, do																								
Wm. Bruce—13.....		Wallsville, do																								
<i>Licentiate, 1.</i>		<i>Students, 2</i>																								
<i>Presb. of ST. LAWRENCE.</i>		<i>Sub. Schools, 14.</i>																								
John Harper.....		Lisbon Center, NY	120	8	1	11		6	9.5	122	1142	849		688	960	304	202	75	504	40	48	10714	1486	803	15912	8 80
<i>Without Charge.</i>																										
William Hawthorne.....		Moore's F'ks, NY																								
<i>Presbytery dissolved.</i>																										
<i>Presby of ST. LOUIS.</i>																										
W. J. Gillespie.....		Sparta, Ill.	200	21	31	16	1	12	16	160	120		23	74	43	400										
J. R. Finney, S. C.....		Tilden, do	181	14	16	12	28	1	12	17	145	65	17	20	5	33	10									
J. W. Crabbe.....		St. Louis, Mo	145	20	13	18	9		12	15	58	29	71	79	40		6	168								
J. E. Rechey.....		Pinkeyville Ill	136	9	4	7	14	2	12	11	60	15	20	25	15	108	1									
John Todd.....		do Springfield (S)	112	10	9	9	16	2	12	14	100		8	12	30											
J. C. Elliot.....		do Bethel.....	97	7	7	13	23		12	9	60	11	10	20	6	15	3	90	3							
W. S. Branton.....		Contraireville, do	93	6	87		6	1	12	8	90	10	10	19	21	30										
Alex. R. Rankin.....		do Xenia, Pa.	88	11	24	19	12	4					10	10	21	30	3									
M. Marshall.....		do Concord, S.	63	5	54		4						10	19	21	30										
J. T. Brown, S.....		do Centralia, do	56	1	11	9	6		12	8	50	15	12	21	3		3	11								
<i>Correspondents.</i>																										
Wm. Colwell.....		do Union.....	133	2	2	9	13		12	11	51	16	35			186										
Wm. Boyle.....		Jordan's Gr'v, do	107	8	10	17	10		8	12	80		21	31			28	120								
F. G. Gormley.....		do Elkhorn.....	79	10	41	12	6		8				6													
John E. Morton.....		do Walnut Hill.....	67	67																						
M. Wilson.....		do Hill Prairie.....	32	32			1																			
A. M. Munro.....		do Mo. Cuba.....	25	4			2																			
I. K. O'Leary.....		do Mo. Cuba.....	14	14					12	6	35															
<i>Without Charge.</i>																										
W. W. Wren.....		Sparta, Illinois.																								
M. M. Moring.....		Sparta, do																								
James Morrow, Union.		Tilden, do																								
James Howie.....		Cuba, do																								
F. E. Eaitt.....		Walton, N. Y.																								

J. K. Martin,—10.	Licentiate, 0.	Students, 0.	Sub. Schools, 14.	1026	124	429	141	102	11	11.6	127	889	284	283	821	132	970	12	419	3	8	8614	9434	575	885	2025	13	61
Presby of TENNESSEE.																												
Joe. M'Neal, S. S.	Maryville, Tenn	75	12	2	1	14	4	9	12	125	.....	12	21	.....	.....	.....	.....	.....	.....	.....	425	350	540	1298	17	31		
S. F. Thompson, S. S.	Dickson, do	35	4	4	5	6	.....	8	6	25	.....	3	3	.....	.....	.....	.....	.....	.....	.....	160	500	250	356	7	31		
J. W. Walt, S. S.	Palmetto, do	24	.....	2	7	2	.....	12	6	30	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	310	.....	90	400	16	86		
do do	Morrison, do	16	.....	.....	.....	.....	1	12	8	28	.....	12	7	.....	.....	.....	.....	.....	.....	86	187	152	267	16	07			
M. B. Johnston, S. S.	1st Nashville, do	81	14	4	4	6	10	12	9	250	.....	25	25	25	.....	.....	.....	.....	.....	.....	240	184	284	4	44			
A. B. Colman, S. C. 6.	Lebanon—7	118	4	1	4	6	12	12	8	125	.....	25	25	25	.....	.....	.....	.....	.....	.....	500	30	100	200	180	8	23	
Students, 0.																												
Presb. Schools, 2.																												
Presby of VERMONT.																												
J. Service, S. C.	Barnet Cen.,	153	9	2	6	2	3	12	12	200	15	23	25	.....	.....	.....	.....	.....	.....	.....	800	50	.....	310	1279	8	55	
H. Brown, S. S.	Ryegate, do	96	3	.....	5	5	.....	12	15	108	16	18	.....	.....	.....	.....	.....	.....	.....	.....	800	84	.....	985	9	83		
Correspondent.	Greenboro, do	67	7	.....	.....	3	.....	8	6	40	.....	10	.....	.....	.....	.....	.....	.....	.....	.....	540	20	75	11	580	10	17	
John Taylor, Without Charge.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		
W. Melvin,—3.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		
Students, 0.																												
Presb. Schools, 3.																												
Presb. of WABASH.																												
J. H. Tefford, do	Teterburgh, Ind	102	2	6	3	7	.....	8	12	75	.....	40	25	8	10	.....	.....	.....	.....	.....	700	100	.....	25	908	8	90	
Gilbert Smail, S. C.	Idaville, do	202	6	9	15	9	.....	12	25	160	35	29	44	.....	7	.....	.....	.....	.....	.....	800	1300	.....	8	2185	10	83	
David Morrow, S. S.	Logansport, do	18	.....	1	.....	1	.....	.....	.....	.....	.....	4	6	.....	1	.....	.....	.....	.....	.....	100	5	.....	117	6	50		
A. Mayn, S. S.—4.	Ossian, do	80	2	.....	1	3	.....	12	6	25	.....	6	7	6	.....	.....	.....	.....	.....	.....	75	14	.....	120	4	00		
do do	Pleasant Val. 1/2	18	.....	1	1	3	.....	12	4	20	.....	1	2	1	.....	.....	.....	.....	.....	.....	50	4	.....	60	3	33		
do do	Warren 1/2	18	2	.....	1	.....	.....	.....	.....	.....	.....	.....	6	.....	.....	.....	.....	.....	.....	.....	70	4	.....	80	4	44		
Correspondents																												
Moses Turner, do	Northern Dep. do	103	1	3	1	5	1	12	12	100	20	16	35	13	4	3	.....	.....	.....	.....	600	20	.....	25	723	7	00	
Hugh R. Hamilton, do	Jefferson, do	62	.....	2	2	2	.....	.....	.....	.....	.....	6	15	.....	.....	.....	.....	.....	.....	.....	293	3	.....	316	6	07		
James Orr, do	Selma, do	*60	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		
Thomas B. Galloway, do	Pittsburgh, do	20	.....	4	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200	.....	.....	200	10	00		
Students, 0.																												
Presb. Schools, 5.																												
Presby of W. MISSOURI.																												
Joel R. Thompson, do	Centreville, Mo.	85	1	19	6	2	.....	7	6	40	.....	10	35	.....	.....	.....	.....	.....	.....	.....	450	40	150	25	563	6	62	
J. F. Graham, S. C.	Kingsville, do	75	7	28	1	2	.....	12	7	86	4	14	8	.....	.....	.....	.....	.....	.....	.....	*125	801	240	43	1313	17	50	
J. C. Bryson, S. S.	Warrensburg, do	56	4	.....	.....	.....	1	8	2	30	.....	10	.....	.....	.....	.....	.....	.....	.....	.....	106	11	.....	2	119	7	00	
do do	Ocean, do	17	.....	2	3	4	1	8	11	33	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	150	30	50	6	185	10	33	
Wallington Wright, S. S.	Lee's Summit, do	42	2	8	.....	.....	.....	7	7	64	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
J. P. Wright, S. S.	Mullery, do	85	.....	.....	.....	.....	.....	8	9	70	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	*160	.....	150	.....	.....	.....	.....	

Ministers and Correspondents for Vacancies.	Post Office and State.	Congregation.	Communicants.		Increase.		Baptisms.		Sabbath Schools.		CONTRIBUTIONS.											Average per Member.				
			Communion.	Proportion.	Certificate.	Decrease.	Infant.	Adult.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Missions.	Education.	Publication.	Church Extension.	Assembly's Fund.	Aged Ministers' Fund.	Salary by Congregation.		Congregational Expenses.	Salary by Assembly.	General Contributions.	Total Amount.
R. G. Thompson, S. S. Correspondents.	Kingville, Mo.	Holton, Mo.	48	35	35	9	2	2	6	12	45	6	12	45	6	12	45	6	12	45	6	12	45	6	12	45
W. R. Sitt.	Warrensburg, do	Warrensburg, do	82	2	2	3	5	2	12	7	40	12	1	40	12	1	40	12	1	40	12	1	40	12	1	40
J. A. Kirkton.	Greenwood, do	Greenwood, do	74	9	20	17	3	2	12	12	100	12	6	10	12	6	10	12	6	10	12	6	10	12	6	10
W. M. Clark, M. D.	Kansas City, do	Kansas City, do	43	3	3	3	7	4	6	4	20	6	8	16	5	8	4	33	200	60	300	108	150	13	572	
Robert Galbraith.	Charleburg, do	Charleburg, do	19	16	3	3	7	4	6	4	20	6	8	16	5	8	4	33	200	60	300	108	150	13	572	
M. Secher.	Lee's Summit, do	Lee's Summit, do	16	3	3	3	7	4	6	4	20	6	8	16	5	8	4	33	200	60	300	108	150	13	572	
Without Charge.																										
W. P. Currie.	Mulberry, do	Mulberry, do	16	3	3	3	7	4	6	4	20	6	8	16	5	8	4	33	200	60	300	108	150	13	572	
E. Ross, Prof.	Greenwood, do	Greenwood, do	16	3	3	3	7	4	6	4	20	6	8	16	5	8	4	33	200	60	300	108	150	13	572	
J. D. Steel.	Warrensburg, do	Warrensburg, do	16	3	3	3	7	4	6	4	20	6	8	16	5	8	4	33	200	60	300	108	150	13	572	
E. B. Calderhead—10.	Mulberry, do	Mulberry, do	16	3	3	3	7	4	6	4	20	6	8	16	5	8	4	33	200	60	300	108	150	13	572	
Licentiate, 0.	Students, 1.	Sab. Schools, 10.	643	25	118	31	30	2	9	73	457	123	42	61	11	11	11	11	11	11	11	11	11	11	11	
Pres. of WESTMORELAND.	Ligonier, Pa.	Fairfield, Pa.	116	11	11	12	4	4	6	8	50	41	53	98	20	11	9	30	5	30	5	30	5	30	5	
Joseph Scrags, D. D.	do	do	48	6	6	6	5	0	6	9	80	10	60	107	21	12	10	60	4	60	4	60	4	60	4	
James Kelso.	New Texas, do	do	108	5	1	1	14	3	6	9	61	5	60	110	23	21	10	60	4	60	4	60	4	60	4	
James Given.	Burrell, do	do	48	5	2	7	4	4	6	4	20	6	8	16	5	8	4	33	200	60	300	108	150	13	572	
Oliver Katz.	Saltzburgh, do	Logan's Ferry, Pa.	42	7	7	9	8	2	6	6	38	5	17	2	2	2	2	2	2	2	2	2	2	2	2	
do	do	do	68	7	7	7	8	2	6	6	38	5	17	2	2	2	2	2	2	2	2	2	2	2	2	
do	do	do	45	1	1	2	2	2	6	6	38	5	17	2	2	2	2	2	2	2	2	2	2	2	2	
A. H. Elder.	M-Keenport, do	N. Alexandria, Pa.	142	12	17	14	18	1	12	23	180	100	25	26	20	4	4	4	4	4	4	4	4	4	4	
John S. Speer, S. C.	Breuna Vista, do	do	129	3	19	16	8	1	12	17	150	21	64	112	25	102	11	46	5	46	5	46	5	46	5	
T. F. Boyd.	Monroeville, do	do	90	18	4	6	10	1	6	10	54	20	49	5	5	5	5	5	5	5	5	5	5	5	5	
do	do	do	100	4	5	7	15	1	6	10	54	20	49	5	5	5	5	5	5	5	5	5	5	5	5	
do	do	do	150	4	6	6	18	1	12	7	45	75	132	234	21	11	9	255	4	8	850	150	100	1564	1043	
J. S. Easton, D. D.	Elizabeth, do	do	83	14	14	3	10	5	12	10	125	50	253	234	21	11	9	255	4	8	850	150	100	1564	1043	
T. P. Patterson.	East Liberty, do	do	90	9	8	10	10	5	6	12	80	11	39	60	7	8	7	32	3	1	80	84	33	1055	1172	
S. B. McBride.	Parnassus, do	do	107	9	8	10	7	2	7	7	63	12	62	12	62	11	9	29	4	700	75	100	33	1024	937	
David A. Duff, P. E.	Cavittsville, do	do	91	18	10	8	10	5	12	7	60	8	39	68	5	7	10	4	900	115	764	1257	16	2775	1250	
W. M. McMaster, P. E.	Irwin Station, do	do	190	6	3	1	9	10	12	6	20	12	107	169	15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
do	do	do	100	8	5	8	2	2	12	12	100	107	82	18	10	8	26	4	600	.....	802	.....	802	.....	802	
J. H. Campbell.	West Newton, do	do	45	1	1	1	1	1	12	12	100	107	82	18	10	8	26	4	600	.....	802	.....	802	.....	802	
A. C. Hamilton.	West Newton, do	do	225	30	26	4	13	12	12	24	153	120	130	140	82	18	14	46	7	285	.....	1600	883	178	2007	
R. H. Gray.	Turtle Creek, do	do	60	1	1	1	1	1	12	12	100	107	82	18	10	8	26	4	600	.....	802	.....	802	.....	802	
S. Ward.	do	do	60	1	1	1	1	1	12	12	100	107	82	18	10	8	26	4	600	.....	802	.....	802	.....	802	
John M. Ayres.	do	do	60	1	1	1	1	1	12	12	100	107	82	18	10	8	26	4	600	.....	802	.....	802	.....	802	

Without Charge.		Greenburg, 20		145		29		9		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Students, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Without Charge.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182		774		80		14		13124		6703		160		1333		26447		12		22	
Licentiate, 2.		Sub. Schools, 20.		162		145		29		167		1221		385		1073		1633		272		267		182																					

Ministers and Correspondents for Vacancies.	Post Office and State.	Congregation.	Increase		Communicants.	Baptisms.		Months Open.		Officers and Teachers.		Sabbath Schools.		CONTRIBUTIONS.												
			Profession.	Certificates.		Infant.	Adult.	Months Open.	Officers and Teachers.	No. of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Foodmen's Missions.	Missionary.	Publication.	Church Extension.	Assembly's Fund.	Aged Ministers' Fund.	Salary by Congregation.	Congregational Expenses.	Salary by Assembly.	General Contributions.	Total Amount.	Average per Member.	
<i>Without Charge.</i>																										
Wm. Turner, Inf., do do	Bloomington, Ind., do	Students, O.	494	64	28	21	83	1	7.5	47	415	49	98	113	46	7	8	6	3	23	2174	5337	200	164	7973	16 14
John Bryan, Unem.,—6.																										
<i>Licentiate, O.</i>																										
<i>Presb. of WISCONSIN.</i>																										
Hugh Brown, do do	Dekora, Wis., do	Caladonia & DeKo.	75	4				1	1		4	30	10	5	7					48	20	19		90	1 20	
W. Smith, do do	Jeddo, do	Buffalo, do	*29																	200						
J. A. Vance, do do	Susex, do	Lisbon & Con. 24	70	10	1	7	9			12	10	80	18	20	25	13	5	4		475	400	76	30	984	14 00	
R. G. Wallace, do do	John's Con. do	Rock Prairie, do	86	1	1	14	2			9	16	75								800	160		225	1175	13 80	
J. H. Black, do do	Oakdash, do	Oakdash, do	*70	13																600		360				
J. A. Shankland, S. S., S. C.	Vernon, do	Vernon, do	71		6	10	3			9	7	36		5		5	26			750			25	811	11 40	
<i>Correspondent.</i>																										
Alex. Young, do do	Vernon, do	Vacante, do	70	4		15	9	1	9	7	48	3	20					4					7	3060	50	
C. K. McEachron, do do	Union Grove, do	Yorkville, do	64			23							6		6				313					325	5 00	
Robert Burns, do do	Waupaca, do	Waupaca, do	*23																59							
John Ritchie, do do	Wausau, do	Little Wolf, 10, do	*14																							
<i>Licentiate, O.</i>																										
Students, O.		Sub. Schools, 7.	557	32	8	69	24	2	10	44	269	31	56	32	24	3	5	30	4				287	2421	6 14	
<i>Presb. of XENIA.</i>																										
W. G. Moorehead, do do	Xenia, Ohio, do	1st Xenia, do	260	17	3	24	12	3	12	17	90	63	94	127					140				718	2838	11 78	
J. G. Carson, do do	do do	2d Xenia, do	230	17	18	16	11		12	13	125	64	134	220	55	19	20	98	10	1500	2550		134	5050	21 95	
W. H. McMillan, do do	do do	3d Xenia, do	80	6	6	4	3	1	12	13	86	58	86	64	14	8	6	110	3	1200	478		130	2127	26 58	
W. H. Haney, S. C., do do	Cedarville, do	Cedarville, do	158	8	17	7	3		12	18	150	87	94	153	51	15	13	104	6	900	105		180	1570	9 80	
W. G. Gakey, D. D., do do	Springfield, do	Springfield, do	130	13	2	17	4		12	13	140	88	110	63	24	13	11	35	5	816	1590		281	2672	19 64	
J. B. Campbell, do do	Clifton, do	Clifton, (4), do	127	2	7	12	8	1	12	30	350	109	104	147	40	11	20	44	5	1060	100		88	1730	13 65	
J. B. M. Michael, do do	Bellbrook, do	Sugar Creek, do	115	1		23	3		6	11	103	42	71	114	16	10	8	15	6	1479	185		180	2394	19 88	
H. McElton, do do	Cedarville, do	Musie's Creek, do	62	4		5	6		12	8	40		34	60	14	7	6	18	3	600	209		17	941	15 00	
Jas. W. McNary, do do	Reynoldsburg, do	Reynoldsburg, do	130	3	3	11	10		9	7	120	20	70	123	27	15	12	39	5	100	141		100	1632	11 78	
W. A. Robb, do do	Janestown, do	Janestown, do	78	14	2	4	7	1	12	9			30	50	8	50	3	25		600	88		50	804	11 50	
<i>Without Charge.</i>																										
A. Hixon, D. D., do do	Cedarville, Ohio, do	Cedarville, Ohio, do	*20																							
T. Beveridge, D. D., Prof., do do	Xenia, do	Xenia, do																								
S. Watson, D. D., Prof., do do	do do	do do																								
M. Quinn, do do	Springfield, do	Springfield, do																								
H. P. Jackson,—15.	Cedarville, do	Cedarville, do																								
<i>Licentiate, S.</i>																										
Students, 2.		Sub. Schools, 13.	1390	85	58	12	67	6	11	139	1204	522	777	1131	210	248	90	637	42				1814	21558	15 62	

STATISTICS OF FOREIGN MISSIONS.

NAMES OF STATIONS. (The names in <i>Italics</i> are out stations: the members are counted with the principal stations.)	Missionaries and Assistants.						Churches.										Schools.				Prop. rty and funds.											
	Established.	Foreign.		Native.		Total.	Teachers and Helpers.	Licensed.	Ordained.	Total.	When Org'd	Increase.				Decrease.		Baptisms.		No. in Sabbath school.	No. in Day sch.	No. in Board- ing school.	No. in Indus- trial schools.	No. in Theol. Seminary.	Total under instruction.		Contributions.	Building Fund.	Value of Property.	Received from other sources.	Expenses ex- cluding sala- ries of For. Mis.	
		Minist'rs.	Males.	Females.	Total.							Av. Sab. Atten.	Profession.	Certificate.	Death.	Removal.	Suspension.	Adult.	Infant.						Males.	Females.						Total.
SYRIA.																																
Damascus.....	1843	1					4			4	9	22	50	5					8		102	7				100						
Nebk.....	1850						2			2		6							1		45					45						
Deir Atiyeh.....	1855						1			1		4									35					35						
Yabrud.....	1850						1			1		8									30					30						
Rashaya.....	1863						1			1		1							6		30					30						
Aineth Sh'mrah.....	1863						1			1		1							1		30					30						
Maarra.....		1				1	10			11		40		5					11		272					270						
Total.....																																
EGYPT.																																
Cairo.....	1855	3		4	7		1			8	161863	44	85	6	1	2			2		216			121	95	216	82	411	50000	2164		3678
Alexandria.....	1857	1	1	2	4		1			6	101868	31	40						4		69			24	45	69	129	20000	10		880	
Fayoum.....	1800	1		1	2							10	18	11																		
Shorsh.....	1808						2			2		70									45											
Onit.....	1805	1	1	3	5						101870	96	80	40		7			10		80	45	9	38	15	54	1600			65		1500
Moudiah.....	1809						1			1		66									20											
Nabthayeh.....	1809						1			1		66									82			65	17	82	102					187
<i>Bent Alai</i>	1805											16																				
Koon.....	1805						2			2		46	55	7	1				11		20			38	25	60	55	80	6		1000	
Maassara.....	1800	1		1	2		2			2		5	25	3	3						60											1425
Kamleh, Sanitarium.....		7	2	11	20	1	3	82		56		257	513	64	4	2	14		33	256	620		9	284	197	551	2133	456	4650	2230	8122	
Total.....																																
INDIA.																																
Sealkote.....	1855	1	1	4	6		13			9		35	250	2	2	1	1		2	8	50	322	15	11	278	75	348	87		5100	45	3178
Zafferwall.....	1807						3			3		10	24								30								500			
Gujranwala.....	1803	1		2	3	1	8			121864		20	550	3	1			3	3	19	900	11		556	350	905	608			10		4250
Total.....		2	1	6	9	1	21	34				60	824	5	3	2	1	6	11	79	1252	26	11	858	425	1283	3	608	5000	50		7425
CHINA.																																
Canton.....	1859	1				1																										
Summary.....	1801	11	5	17	31	2	30	191																								

Productions.—From the press in Egypt; Catechisms and Tracts. Total pages, 161,000, value, \$900; Volumes sold, 616; Receipts from sales, \$10,37; Value of gratuitous distribution, \$200.

Publications.—From the press in Egypt; Catechisms and Tracts. 10th page, 107, 100, value, \$906; Volume sold, 56, 100; Receipts from sale, \$0.37. Value of gratuity in distribution, \$300.

II. PRESBYTERIAL SUMMARY.

Presbyteries.	Pastors.	Without Charge.	Total Ministers.	Licentiates.	Students.	Congregations.	Unorganized Stations.	Communicables.	Increase.			Baptisms.		No. of Schools.	A. M. Sub. Pen.	Officers and Teachers.	Average No. of scholars.	Contribution.	Home Mission.	Foreign Mission.	Freedmen's Mission.	Education.	Publication.	Church Ex- tension.	Assembly's Fund.	Aged and Invalid.	Salary by Congregation.	National Congress.	Salary by Assembly.	General Con- tributions.	Total Am't.	Average per Member.	No. of Pastors.	
									Proportion.	Certificate.	Decrease.	Indul.	Adult.																					
<i>Synod of N. York</i>	5	5	5	5	5	5	5	5	29	17	69	28	9	114	786	283	418	665	91	266	26	353	12	16	7020	3306	400	5004	16464	16	87	1002		
Albany.....	10	10	10	10	10	10	10	10	43	19	54	73	4	128	835	387	760	1172	325	305	55	374	74	84	9000	4068	.....	2255	18472	10	32	1065		
Brooklyn.....	7	7	7	7	7	7	7	7	89	43	60	82	1	102	498	129	123	104	17	1	31	231	53	77	10249	8010	760	150	14762	20	1000			
Calcutta.....	11	11	11	11	11	11	11	11	77	39	63	60	75	164	1211	549	549	581	144	91	31	448	118	60	11772	7829	372	2605	23994	13	900			
Delaware.....	11	11	11	11	11	11	11	11	1745	61	109	80	16	180	156	110	600	184	65	38	60	27	60	7724	3985	587	755	12476	22	400				
1st New York.....	4	4	4	4	4	4	4	4	848	51	98	37	.....	7	12	80	491	600	134	65	310	27	60	12575	15819	725	1016	31392	14	82	1662			
2d New York.....	8	8	8	8	8	8	8	8	2118	108	143	166	17	169	1189	1270	639	789	163	98	37	184	38	60	17832	14733	625	2888	41696	16	45	1385		
Philadelphia.....	12	12	12	12	12	12	12	12	2398	139	128	116	168	8	13	113	1145	1549	287	331	165	1080	58	30	17832	14733	625	2888	41696	16	45	1385		
St. Lawrence.....	4	4	4	4	4	4	4	4	533	18	23	21	41	1	35	219	33	131	136	16	40		22	4	700	69		3184	3392	119	99	7070	12	650
St. Lawrence.....	1	1	1	1	1	1	1	1	129	8	1	11	13	1	6	50	.....	50	.....	14	.....	.....	75	.....	2149	154	76	321	2797	9	62	741		
Vermont.....	2	1	3	3	3	3	3	3	306	19	2	11	10	3	31	848	31	51	26	.....	.....	.....	75	.....	2149	154	76	321	2797	9	62	741		
Totals.....	75	1	91	9	8	94	214154	710	606	893	787	43	94	10.5	1210	9056	4907	4634	6277	1307	1675	448	3520	385	309	88255	98100	3533	18213	189428	13	99	1035	
<i>1st Synod of the West.</i>	17	6	23	3	1	30	.....	4882	158	275	219	261	8	292	2176	1609	1731	8424	878	432	424	1421	180	62	24073	23296	700	3848	63914	12	71	1240		
Allegheny.....	15	15	15	15	15	15	15	15	3197	189	133	163	217	293	1863	629	917	1696	464	112	112	808	41	97	13523	3788	.....	635	23288	8	10	763		
Butler.....	6	6	6	6	6	6	6	6	623	22	43	33	34	2	47	422	167	238	513	100	46	37	120	14	4523	3788	.....	702	10669	29	60	760		
Cleveland.....	9	9	9	9	9	9	9	9	825	51	35	61	71	85	63	133	714	123	8	.....	992	42	56	12178	2652	1249	680	25342	12	48	864			
Detroit.....	9	9	9	9	9	9	9	9	2729	97	190	124	120	18	208	1496	632	714	1249	258	134	115	902	42	56	12178	2652	1249	680	25342	12	48	864	
Lake.....	15	6	21	2	4	23	.....	3112	162	180	184	180	18	246	1881	1003	977	1695	673	699	133	638	97	78	15476	8068	.....	792	23969	9	57	928		
Mercer.....	67	18	86	12	11	131	214988	661	762	774	883	75	113	1119	8425	4179	4771	8583	2359	1330	821	3989	374	283	74513	56999	1999	6839	165230	13	61	911		
Totals.....	8	2	10	1	1	13	.....	1163	38	15	43	52	2	82	502	113	454	574	89	35	31	162	7	2	6251	2553	226	506	9015	8	23	751		
<i>Synod of Pittsburg</i>	14	2	16	1	1	15	.....	2221	131	123	151	116	17	173	1310	439	1121	1721	463	183	176	2014	94	171	13496	10367	.....	2900	31671	14	34	940		
Big Spring.....	10	4	14	1	1	15	.....	2616	110	82	172	195	10	78	1176	351	853	1279	341	89	90	1348	63	171	9024	2718	.....	2295	16900	6	74	804		
Chautauq.....	8	8	8	8	8	8	8	8	1815	67	60	65	92	8	85	636	86	495	765	166	183	34	631	42	47	6700	1305		313	9015	7	92	837	
Frankfort.....	16	4	19	4	6	20		3709	243	250	269	251	26	11	399	3303	2487	3282	4196	1062	511	299	1732	217	115	22339	16790	950	5483	55934	15	67	1406	
Monongahela.....	13	8	16	2	2	25	.....	2284	172	133	162	145	29	167	1221	385	1073	1633	272	267	132	774	80	14	13124	6703	150	1353	26447	12	22	814		
Westmoreland.....	99	15	83	10	17	116	313883	766	662	802	881	92	86	8.4	1083	8128	3361	7278	10163	2383	1298	768	6551	493	356	30834	40136	1325	13300	149182	10	75	920	
Totals.....	7	2	9	1	1	16	.....	1354	84	59	81	49	19	97	764	249	498	611	170	13	31	108	40	.....	6127	2960	500	475	10818	9	33	762		
<i>Synod of Ohio.</i>	14	2	16	4	2	22	.....	2363	123	109	120	140	27	153	1340	496	781	999	328	160	70	294	59	25	12227	3986	.....	1285	18752	9	38	868		
Massillon.....	9	4	13	1	2	21	.....	1768	87	83	100	107	6	14	1142	349	693	960	304	202	75	594	49	35	10714	1486	.....	863	15912	8	80	988		
Steubenville.....	7	3	10	1	1	23	.....	1649	94	63	100	74	12	100	677	79	596	960	175	59	46	131	39	24	9796	9704	360	70	20678	13	16	946		
Wheeling.....	7	3	10	1	1	23	.....	1649	94	63	100	74	12	100	677	79	596	960	175	59	46	131	39	24	9796	9704	360	70	20678	13	16	946		

Total	37	11	48	5	82	2	7387	398	304	424	308	64	54	8	6	472	3923	1173	2370	3630	977	431	231,147	187	97	38964	18006	350	2003	66856	1007	898		
2d Synod of the West.																																		
Chillicothe.....	2	3	5	.....	8	.....	922	43	33	22	33	10	8	10	62	700	112	98	74	35	8	3	22	.....	10	2804	227	.....	219	3642	4	96	550	
Indiana.....	7	1	9	.....	7	.....	747	39	33	49	22	8	8	7	69	607	129	123	338	211	43	2	333	20	18	6397	2206	37	210	7146	7	811	811	
Michigan.....	4	2	6	2	.....	7	415	9	11	10	40	27	4	10	40	200	.....	99	187	25	27	6	34	7	13	2334	200	6894	9102	21	601	564		
let Ohio.....	10	11	11	.....	11	.....	1318	88	78	121	53	27	14	16	134	1041	307	330	572	109	17	43	97	13	41	11795	2116	200	3229	17971	18	1072		
Princeton*.....	5	1	6		8		586	24	5	13	26	2	4	7	23	292	27	42	13	9							3283	285	250	326	3222	6	20	700
Sidney.....	8	3	11	.....	19	.....	1220	63	86	126	41	11	15	10	110	814	286	390	360	123	29	33	126	21	20	7336	1275	.....	1768	11529	9	45	712	
Tennessee.....	1	4	5	2		7	350	34	9	22	22	16	6	11	5	48	983	62	66	25		25					1670	30	1137	1516	11529	9	45	712
Wabash.....	4	.....	9	.....	9	.....	613	13	19	28	33	1	5	10	68	370	65	100	134	34	21	5	14	3	6	2838	1450	.....	50	4702	8	36	456	
White River.....	3	3	6	.....	6	1	494	61	23	21	38	1	6	7	47	415	40	98	113	40	7	8	6	23	2174	5337	200	164	7973	16	14	683		
Xenia.....	10	5	15	3	11	.....	1380	85	68	123	67	6	18	11	139	1304	524	777	1131	249	248	99	637	42	11	9880	6996	.....	1848	21658	16	62	988	
Total	54	22	76	7	3	94	2	8043	462	302	535	375	73	83	9	731	6476	1487	2956	980	529	198	1313	109	128	50060	16222	2024	15290	90470	11	54	733	
Synod of Illinois																																		
Bloomington.....	6	7	12	1	13	2	765	40	31	31	34	2	10	9	67	454	147	159	206	65	200	18	218	13	7	5211	974	597	400	6290	11	73	680	
Chicago.....	4	1	5	2	1	8	569	15	16	51	35	.....	8	60	279	35	268	268	118	37	58	923	28	.....	.....	4040	1720	900	805	8273	14	54	1085	
Minneapolis.....	5	.....	5	.....	8	10	280	26	17	3	7	3	6	9	28	187	16	46	38	7	6	5	49	.....	.....	1300	.....	1100	81	1647	7	00	600	
Monmouth.....	14	13	25	4	21	5	1859	138	157	229	122	18	21	11	2	222	1463	1099	573	1020	268	188	61	612	69	11822	2972	466	3409	19607	12	72	838	
Rock Island.....	6	12	2	.....	17	.....	959	59	43	173	66	12	12	11	6	87	733	217	633	509	133	58	42	254	12	5331	9111	460	1223	9517	9	60	790	
St. Louis.....	10	6	16	.....	17	.....	1625	124	429	141	162	11	14	11	127	889	284	333	132	970	12	19	12	19	3	8614	9432	575	898	21026	13	61	795	
Wisconsin.....	6	.....	8	.....	10	2	557	32	6	69	24	2	7	10	44	249	31	53	250	24	3	5	30	4	3	2845	570	444	287	3421	6	14	478	
Total	48	33	81	10	8	88	19	6614	434	700	700	450	48	76	10	635	4273	1739	1768	2504	746	1462	201	2510	127	10	38663	16579	4516	7152	69651	10	81	748
Synod of Iowa																																		
Cedar Rapids.....	4	8	7	1	9	2	396	16	35	63	21		5	10	2	48	860	167	67	97	31	169	5	66	8	5	2662	641	675	147	3878	9	80	665
Des Moines.....	12	4	16	.....	24	.....	1344	83	105	62	69	5	15	9	169	1277	298	237	359	108	3340	23	233	23	.....	7601	2571	1075	633	13347	12	38	729	
Keokuk.....	12	8	15	3	22	.....	1804	77	87	168	108	11	17	10	6	187	1551	594	407	682	111	90	45	244	9	8887	2954	812	1635	18394	8	53	667	
Le Claire.....	7		7		13	2	723	52	72	68	45	6	7	9	4	66	591	124	140	311	107	2765	48	145	19	33	5328	492	290	597	9257	15	58	692
Nebraska.....	4	2	6		8	5	449	65	66	43	68	4	7	10	3	61	407	96	110	117	42	8	4	38	4	5	2123	272	1200	175	3407	7	36	830
Total	39	12	51	3	76	9	4715	281	368	404	311	26	51	10	308	4180	1249	961	1466	396	6372	126	728	63	45	28677	6960	3562	2147	45252	10	21	594	
Syn. of Kansas																																		
Garnett.....	10	3	13	1	14	8	619	36	166	30	50	5	11	7	88	623	143	72	102	25	6	2	162	4	2	3268	3279	1975	394	7315	1	182	605	
Kansas.....	4	3	7	.....	9	1	281	23	53	32	11	.....	4	9	88	336	130	27	21	14	.....	.....	.....	.....	.....	1660	5939	1782	267	8041	2	865	680	
West. Missouri.....	6	4	10	1	12	.....	643	25	118	31	30	2	10	12	75	437	133	42	61	.....	.....	.....	.....	.....	.....	2434	3000	1775	110	5039	8	625	625	
Total	20	10	30	2	35	9	1543	84	337	93	91	7	25	9	196	1446	466	141	184	39	6	2	217	4	2	7362	12293	5532	771	20396	16	18	637	
Presby. not in Synods.																																		
Oregon.....	4	2	6	.....	8	1	264	8	16	15	18	1	5	10	8	237	84	99	72	16	.....	.....	432	.....	.....	1650	878	900	95	2891	16	52	586	
San Francisco.....	2		2		2		311	32	29	10	17	6	2	1	2	62	310	215									2409	845	250	5053	7908	25	25	1328
Egypt.....		8	8	2	9	3	7	237	64	4	20	33	4	1	2		236													2133	2133	9		
Seaboard.....		4	8		2		1	65	5	3	11	6	3	1	2	79														645	545	8	38	
Total	6	14	19	2	9	15	9	877	109	62	48	74	12	14		97	832	299	99	72	16			632			4009	1228	1150	7856	13477		957	957

III. SYNODICAL SUMMARY.

SYNODS.	Pastors.	Without Charge.	Total Ministers.	Licentiates.	Congregations.	Unorganized Stations.	INCREASE.			BAPTISM		SABBATH SCHOOLS.						CONTRIBUTIONS.										Average Salary of Pastors.					
							Protestion.	Certificate.	Decrease.	Infant.	Adult.	No. of Schools.	Ay. Members Upon Officers and Teachers.	Number of Scholars.	Contributions.	Home Missions.	Foreign Missions.	Freedmen's Missions.	Education.	Publication.	Church Extension.	Assembly's Fund.	Aged Minister's Fund.	Salary by Congregation.	Congregational Expenses.	Salary by Assembly.	General Contributions.		Total Amount.	Average per Member.			
Synod of New York.....	75	10	91	6	94	2	14154	710	606	893	787	43	94	105	1210	9056	4907	4634	6277	1307	1076	448	3520	385	309	88,255	681.0	3833	18213	180,428	13.09	1010	
lat Synod of the West.....	67	18	83	12	111	1	14068	661	782	774	883	75	118	93	1116	8425	4179	4771	8583	2359	1330	821	3980	374	293	74,613	589.09	1999	10330	105,420	13.61	911	
Synod of Pittsburgh.....	69	15	83	10	112	10	13833	766	662	862	881	92	86	84	1088	8425	3861	7278	10163	2359	1298	768	6551	493	356	30,994	40436	1325	13380	140,182	10.75	920	
Synod of Ohio.....	37	22	76	7	8	94	2	8043	462	802	535	375	73	83	97	731	6476	1487	2077	2955	980	1313	109	128	108,060	19222	2024	15200	90,470	11.54	733		
2 Synod of the West.....	54	33	81	6	88	19	6614	34	700	450	48	76	76	102	632	4273	1789	1768	2502	748	1462	201	2510	127	10	38,693	16579	4516	7152	60,681	10.81	748	
Synod of Illinois.....	48	12	61	3	70	6	4715	281	398	404	311	26	51	10	308	4186	1249	961	1466	390	6372	125	726	63	45	29,677	6900	5552	8147	46,282	16.24	604	
Synod of Iowa.....	39	10	30	2	35	9	1543	84	337	93	91	7	25	96	106	1446	406	141	184	33	6	2	217	4	2	3,302	12298	5532	771	20,390	16.18	637	
Synod of Kansas.....	20	14	34	2	9	15	9	877	109	62	48	74	12	14	117	97	852	299	99	72	14	.....	592	.....	.....	4,069	1223	1150	7560	13,477	14.78	957	
Pres. not in Synods.....	6	11	48	5	8	82	2	7857	388	304	420	363	64	54	86	472	3923	1173	2370	3630	977	454	231	1147	187	97	38,994	18005	850	2983	69,855	10.07	888
Total.....	415	151	566	58	54	731	61,718	3855	4093	4729	4220	430	601	92	5831	46765	19300	24179	35832	9195	13076	2794	20505	1742	1235	359,407	241792	24781	77201	800,001	11.14	834	

GENERAL SUMMARIES FOR YEARS 1859—1871.

859.....	306	102	408	58	634	.....	55547	4189	1656	2650	3438	294	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1860.....	354	113	467	51	583	609	57818	33778	3040	2729	1340	376	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1861.....	336	109	444	51	533	609	57818	33778	3040	2729	1340	376	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1862.....	349	113	462	73	40	682	57818	33778	3040	2729	1340	376	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1863.....	361	109	470	71	49	682	54755	2747	2093	3215	3762	237	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1864.....	371	142	513	47	54	689	57795	2510	2641	4394	3698	207	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1865.....	384	132	516	50	46	689	58652	2739	2652	4449	3547	293	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1866.....	387	152	539	18	36	686	58988	4001	3540	4781	3791	475	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1867.....	380	161	541	53	21	717	63489	427	63710	4486	3640	471	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1868.....	401	140	541	53	18	735	65612	4003	4000	4781	3791	475	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1869.....	401	161	565	43	45	726	65924	4121	3998	5039	4171	504	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1870.....	398	155	553	36	55	729	65924	4121	3998	5039	4171	504	677	94	6820	43227	19299	25099	40079	10066	6980	2089	14806	1065	1395	38416	24155	2731	76178	81255	11	64
1871.....	416	151	567	58	54	731	61718	3855	4093	4729	4220	430	601	92	5831	46765	19300	24179	35832	9195	13076	2794	20505	1742	1235	359497	241792	24781	77201	800001	11	14

CONDENSED STATISTICS, FOR THE YEAR ENDING MAY, 1871.

Synods,.....	8	Number of scholars reported,.....	46,765
Presbyteries dissolved during the year,.....	1	Contributions by Sabbath Schools,.....	\$19,300
Total Presbyteries,.....	55	HOME MISSIONS.	
MINISTERS.		Churches and Stations receiving aid, 1870-1,.....	190
Ministers without Charge,.....	151	Ministers and Licentiates under appointment,.....	94
Pastors and Stated Supplies,....	415	Appropriations for 1870-1,.....	\$35,035
Total Ministers,.....	566	MISSIONS TO FREEDMEN.	
Ministers deceased,.....	4	Stations,.....	4
Ministers received from other Churches,.....	10	Missionaries and Teachers,.....	17
Ministers dismissed to other Churches,.....	8	Pupils in Sabbath Schools,.....	601
Ministers ordained,.....	17	Pupils in other schools,.....	1,304
Ministers installed,.....	59	Communicants,.....	133
Ministers released,.....	37	Added during the year,	19
Licentiates,.....	58	Appropriations for 1870-1,.....	\$14,000
Licensures,.....	38	FOREIGN MISSIONS.	
CONGREGATIONS.		General Missions,.....	4
Congregations with Pastors or Stated Supplies,.....	514	Mission Stations,.....	22
Congregations vacant,.....	217	Missionaries in active service,	37
Total Congregations,.....	731	Churches,.....	19
Congregations organized during the year,.....	21	Communicants,.....	351
Congregations received,.....	11	Mission Schools,.....	21
Congregations dissolved or dismissed,.....	20	Pupils in Schools,.....	2,113
Mission Stations not organized,.....	57	Native helpers,.....	74
New Stations during the year,	30	Native ordained ministers,.....	2
Houses of worship erected,	24	Native Licentiates,.....	3
Total cost of 20 houses reported,.....	\$172,600	Preparing for the ministry,.....	9
Average cost of houses erected,.....	\$8,630	Appropriations for the year in gold,.....	\$64,245
Organized Churches without houses,.....	73	Expenses for past year,.....	\$43,788
Congregations having parsonages,.....	73	INSTITUTIONS.	
MEMBERSHIP.		Theological Seminaries,.....	5
Members received on Profession,.....	3,895	Students in attendance,.....	97
Members received on Certificate,.....	4,093	Total value of property and funds,	\$210,000
Deaths and removals,.....	4,729	Colleges,.....	2
Total Membership reported,.....	71,804	Total Students in attendance last year,.....	598
Adults baptized,.....	430	Total value of property and funds,.....	\$220,000
Infants baptized,.....	4,220	Presbyterial schools or acad's,...	3
SABBATH SCHOOLS.		CONTRIBUTIONS.	
Schools open whole year,.....	320	Salaries by Congregations,.....	\$59,497
Schools open part of the year,.....	281	“ by Assembly,.....	24,781
Total Schools reported,.....	601	Congregational Expenses,.....	241,792
Mission Schools,.....	26	Am't contributed to Church funds,.....	108,536
Average months open,.....	9.3	General Contributions,.....	77,261
Officers and Teachers in Sabbath Schools,.....	5,851	Total Contributions,.....	800,001
		Average contributions per member,.....	11.14
		Salaries of Pastors, average by Synods,.....	836.00
		Legacies received by the Boards,	12,375

IV. ECCLESIASTICAL RECORD.

MINISTERS DECEASED.

Name.	Presbytery.	Date of death.	Age.	Ordained.	By Presbytery.
Thos. S. Kendall, D. D.	Oregon,	Dec. 5, 1870,	63	1835,	Miami, Asso.
David M'Dill, D. D.	Monmouth,	June 15, 1870,	79½		
John T. Pressly, D. D.	Allegheny,	Aug 13, 1870,	74		
James Thompson,	1st N. York,	Apr. 21, 1871,	49	June, '50,	Cambridge, A.

MINISTERS ORDAINED.

NAME.	PRESBYTERY.	DATE.
David Anderson,	Albany,	April 4, 1871.
R. R. Atchison,	Mansfield,	February 21, 1871.
G. M. Burd,	Tennessee,	
R. G. Campbell,	Caledonia,	September 1, 1870.
W. Donaldson,	Caledonia,	December 7, 1870.
J. P. Dysart,	Wheeling,	June 14, 1870.
P. W. Free,	Lake,	September 6, 1870.
A. J. Graham,	Des Moines,	June 15, 1870.
S. M. Hood,	Allegheny,	September 13, 1870.
J. G. Madge,	Mansfield,	
S. B. M'Bride,	Westmoreland,	September 6, 1870.
H. R. M'Clelland,	Mercer,	October 27, 1871.
R. J. M'Cready,	Nebraska,	April 28, 1871.
James P. M'Kee,	Lake,	September 20, 1870.
Thomas H. Pollock,	2d New York,	May 17, 1871.
J. P. Sharp,	Frankfort,	September 27, 1870.
Thomas E. Turner,—17.	Keokuk,	December 28, 1870.

MINISTERS INSTALLED.

NAME.	DATE.	CONGREGATION.	PRESBYTERY.
David Anderson,	April 4, 1871,	West Galway,	Albany.
A. F. Ashton,	Oct. 19, 1870.	Cabin Hill,	Delaware.
R. R. Atchison,		Fredericksburg,	Mansfield.
J. G. Barnes,	July 29, 1870,	1st Monmouth,	Monmouth.
D. F. Bonner,	Feb. 2, 1871,	Caledonia,	Caledonia.
R. H. Boyd,	June 14, 1870,	Londonderry,	Muskingum.
Hugh Brown,	Sep. 13, 1870,	Caledonia & Con.,	Wisconsin.
J. H. Buchanan,	Nov. 29, 1870,	Huntsville & Con.,	Sidney.
R. G. Campbell,	Sep. 1, 1870,	Lynden,	Caledonia.
S. F. Clark,	Sep. 27, 1870,	1st Princeton,	Princeton.
J. A. Collins,	June 15, 1870,	Americus & Emporia,	Garnet.
L. I. Crawford,	July, 1, 1870,	Utica & Connections, Lake,	
C. Cummins,	July 5, 1870,	Bethel and Con.,	Mercer.
J. M. Donaldson,	Aug. 23, 1870,	1st Wilmington,	Mercer.
W. Donaldson,	Dec. 7, 1870,	Franklinville,	Caledonia.
W. C. Dunn,	May 9, 1871,	Scroggsfield,	Staubenville.
J. P. Dysart,	June 14, 1870,	Harrisville,	Wheeling.
J. H. Elliott,	June 14, 1870,	Sycamore and Con.,	1st Ohio.
W. R. Erskine,	April 12, 1871,	Berea,	Garnet.
J. I. Frazer,	Feb. 26, 1871,	Beaver Falls,	Allegheny.
P. W. Free,	Sep. 6, 1870,	Waterford.	Lake.
J. G. Freeborn,	June 14, 1870,	Milroy,	Indiana.
W. H. French,	Nov. 29, 1870,	Cincinnati,	1st Ohio.
W. Fulton,	June 14, 1870,	4th Allegheny,	Allegheny.
W. J. Gillespie,	Nov. 11, 1870,	Sparta,	St. Louis.
J. M. Gordon,	Sep. 20, 1870,	Fairfax,	Cedar Rapids.

NAME.	DATE.	CONGREGATION.	PRESBYTERY.
A. J. Graham,	June 15, 1870,	St. Charles,	Des Moines.
J. F. Graham,	Sep. 7, 1870,	Kingsville,	Western Missouri.
Daniel Harris,	Nov. 9, 1870,	Lacona,	Des Moines.
S. M. Hood,	Sep. 13, 1870,	Deer Creek,	Allegheny.
Samuel Jamison,	April 25, 1871,	Guinaston and Con.,	Big Spring.
J. Lackey,	Jan. 3, 1871,	Pleasant Valley,	Keokuk.
W. Lorimer,	Nov. 8, 1870,	Stamwood,	Le Claire.
J. G. Madge,	Aug. 9, 1870,	Dalton,	Mansfield.
Thomas Mercer,	April, 1871,	Scioto,	Chillicothe.
W. G. Morehead,	March, 1871,	1st Xenia,	Xenia.
J. A. Morrow,	Sept. 21, 1870,	Jefferson and Con.,	Steubenville.
S. B. M'Bride,	Sep. 6, 1870,	Union.	Westmoreland.
H. R. M'Clelland,	Oct. 27, 1870,	Mt. Jackson,	Mercer.
W. S. M'Clanahan,	May 4, 1871,	Viola,	Rock Island,
R. J. M'Cready,	April 28, 1871,	Pawnee City,	Nebraska.
D. W. M'Lane,		Mahoning and Con.,	Conemaugh.
D. M. B. M'Lean,	Jan. 5, 1871,	Chartiers,	Chartiers.
W. H. M'Millan,	August, 1870,	3d Xenia,	Xenia.
W. P. M'Nary,	Nov. 2, 1870,	Bloomington,	Indiana.
G. K. Ormond,	Dec. 27, 1870,	Mansfield,	Monongahela.
T. P. Patterson.	June 21, 1870,	Laurel Hill,	Westmoreland.
T. H. Pollock,	May 17, 1871,	Jersey City,	2d New York.
J. L. Robertson,	May 7, 1871,	Plummer,	Lake.
W. P. Shaw,	June 28, 1870,	Noblestown,	Monongahela.
J. P. Sharp,	Sep. 27, 1870,	Ohio and Racoon,	Frankfort,
J. R. Slentz,	Sep. 30, 1870,	Martinsville,	Wheeling.
J. D. Smith,		Hanover,	Chicago.
S. A. Taggart,	Dec. 20, 1870,	Turtle Creek,	Westmoreland.
T. E. Turner,	Dec. 28, 1870,	Westminster,	Keokuk.
J. M. Wallace,	Feb. 7, 1871,	Youngstown,	Cleveland.
W. Weir,	June 21, 1870,	Canonsburgh,	Chartiers.
R. D. Williamson,	May 10, 1870,	Patterson,	1st New York.
W.C.Williamson-59.	April 19, 1871,	1st Washington,	Keokuk.

MINISTERS RELEASED.

NAME.	DATE.	CONGREGATION.	PRESBYTERY.
Robert Armstrong,	April 25, 1871,	Hoboken,	1st New York.
W. Bruce,	Aug. 10, 1870,	Ryegate,	Vermont.
S. F. Clark,	Oct. 11, 1870,	Wheatland,	Chicago.
J. M. Cockins,	May 2, 1871,	4th Pittsburgh,	Monongahela.
J. P. Dysart,	Nov. 2, 1870,	Harrisville,	Wheeling.
R. N. Fee,	Feb. 15, 1871,	Unity,	St. Louis.
John Gilmore,	March, 1871,	Tranquillity,	Chillicothe.
W. Hawthorne,	Sep. 27, 1870,	Hemmingsford,	St. Lawrence.
R. A. Hill,	Nov. 8, 1870,	Jersey City,	2d New York.
Clark Irving,	Sep. 27, 1870,	Kortright Centre,	Delaware.
W. Johnson,	Nov. 9, 1870,	Monroe,	Des Moines.
N. R. Kirkpatrick,	October 1870,	White Oak Grove,	Bloomington.
John F. Martin,	April 11, 1871,	Mt. Pleasant & Con ,	Allegheny.
Marion Morrison,	Nov. 30, 1870,	Fairfield,	Monmouth.
H. P. M'Adam,	Jan. 3, 1871,	Troy,	Albany.
Samuel M'Arthur,		East Union,	Conemaugh.
C. T. M'Caughan,	Nov. 8, 1870,	Winterset and Con.,	Des Moines.
W. S. M'Clanahan,	Sep. 29, 1870,	Grandview and Con.,	Keokuk.
J. W. M'Farland,	Sep. 6, 1870,	Bethel, Westmorel'd.	Westmoreland.
D. M. B. M'Lean,	Nov. 8, 1870,	Cleveland,	Cleveland.
T. P. Proudfit,	April 12, 1871,	Bethel,	Bloomington.
Alex. Smith,	May 2, 1871,	Port Hope,	Stamford.
J. Stevenson	Nov. 2, 1870,	West Alexander,	Wheeling.

NAME.	DATE.	CONGREGATION.	PRESBYTERY.
Jonathan Stewart,	March, 1871,	Unity,	Chillicothe.
J. F. Stewart,	Oct. 5, 1870,	Sparta,	St. Louis.
W. R. Stewart,	June 14, 1870,	Adamsville,	Lake.
S. A. Taggart,	April 11, 1871,	Turtle Creek,	Westmoreland.
J. W. Taylor,	April 11, 1871,	North Wood,	Sidney.
H. W. Torrence,	Oct. 17, 1870,	6th Philadelphia,	Philadelphia.
J. B. Waddle,	Feb. 8, May 3, 1871,	Shenango. Evansburg,	Lake.
Henry Wallace,	April 1, 1871,	Rock Island, & Con.,	Rock Island.
J. M. Wallace,	Oct. 20, 1870,	Viola,	Rock Island.
C. Webster,	Sep. 27, 1870,	1. 2. Henschinbrook,	St. Lawrence.
W. C. Williamson,		Kansas City,	Western Missouri.
J. A. Wilson,	Oct. 26, 1870,	Fremont,	Nebraska.
J. B. Wilson,	April 18, 1871,	Paris and Con.,	Detroit.
J. P. Wright,—37.	Dec. 27, 1870,	Salem,	Wabash.

V. ORGANIZATIONS.

PRESBYTERY.	CONGREGATION.	DATE.
Allegheny,	Boggs,	August 19, 1870.
	Remington,	August 29, 1870.
Cedar Rapids,	Quasqueton,	October 8, 1870.
Delaware,	Meredith,	May 26, 1870.
Des Moines,	Jefferson,	
	Newton,	December 3, 1870.
	Peru,	October 25, 1870.
	Pleasant Run,	
	Union,	
Detroit,	Redhouse,	
Garnett,	Jacksonville,	July 30, 1870.
	Kalida,	October 28, 1870.
	Rock Creek,	April 20, 1871.
Kansas,	Topeka,	December 17, 1870.
	Frankfort,	May, 1871.
Minnesota,	Argyle,	January 21, 1871.
1st New York,	2d Jersey City,	May 5, 1871.
Oregon,	Corvallis,	February 14, 1871.
Tennessee,	Hopewell,	
	Morrison,	October 27, 1870.
West Missouri,	Osceola,—21.	November 24, 1870.

DISORGANIZED.

Presbytery of St. Lawrence dissolved September 27th, 1870.

V. MINISTERS, LICENTIATES, AND MISSIONARIES.

I. ALPHABETICAL LIST OF MINISTERS.

In the first column will be found, first, the name of the Minister; second, of the Presbytery; third, the Post Office Address:—in the second, the date of ordination and the Presbytery by which ordained.

Atchison, R. R., Mansfield, Fredericksburgh, O.,.....	February 21, 1871, Mansfield.
Acheson, Robert, Stamford, Galt, Ontario, Canada, .	September, 1867, Northern Illinois, Asso.
Adair, J. H., Garnet, Galesburgh, Kansas,.....	June 19, 1866, Conemaugh.
Adair, John M., Big Spring, M'Alvey's Fort, Pa.,....	March 16, 1869, Philadelphia, A.
Alexander, Josiah, Mercer, New Bedford, Pa.,.....	October, 1863, Muskingum, A.
Alexander, B., Mercer, Mount Jackson, Pa.,.....	August 21, 1866, Ohio, A.
Allen, A. J., Cedar Rapids, Cedar Rapids, Iowa,.....	October, 1867, Iowa, A.
Anderson, A. R., Chartiers, Venies, Pa.,.....	April 17, 1860, Chartiers.
Anderson, David, Albany, West Galway, N. Y.,.....	April 4, 1871, Albany.
Anderson, John, Michigan, Martin, Michigan,.....	June 20, 1867, Michigan, A.R.
Andrew, James H., Arroyo, South Argyle, N.Y.,.....	February 20, 1865, Philadelphia, A.
Andrew, William H., Monongahela, Pittsburgh, Pa.	October 14, 1848, Iowa, A.
Arbuthnot, James, Chillicothe, Harshville, Ohio,....	1825, Lancaster, P.
Armstrong, J., Mercer, New Wilmington, Pa.,.....	September 16, 1866, Lawrence, A.R.
Armstrong, Robert, 1st New York, Hudson City, N.J.	
Arnott, Moses, Indiana, Hanover, Indiana,.....	1849, Southern Indiana, A

Ashenbust, J. Y., Mansfield, Haysville, Ohio.....	May, 1846, Ref. Dis. Pres.
Ashton, A. F., Delaware, Andes, New York.....	October 19, 1864, Michigan.
Atan, Adrian, Indiana, College Corner, O.....	Nov. 14, 1827, Miami, P.
Atou, J. L., 1st Ohio, College Corner, Ohio.....	February, 8, 1860, Lake.
Bailey, J. A., Sidney, Sidney, O.....	June 23, 1863, Lake.
Bain, J. W., Mercer, Newcastle, Pa.....	September, 1861, Chartiers.
Baldridge, B. L., Kansas, Leavenworth, Kansas.....	January 11, 1851, Michigan.
Balpb, Thomas, Chartiers, Munntown, Pa.....	October 20, 1864, Chartiers.
Barnes, J. G., Monmouth, Monmouth, Ill.....	August 12, 1862, Allegheny.
Barnett, James, D.D., Egypt, Cairo, Egypt.....	
Barclay, D., Monongahela, White Ash, Pa.....	July 6, 1865, Wheeling.
Barclay, J. B., West Missouri, Lee's Summit, Mo.....	
Barr, James S., Seakota, Seakota, North India.....	
Barr, W.W., Philadelphia, 705 S. 16th St., Phila., Pa.	September 23, 1859, Philadelphia, A.
Baugh, J. M., Chicago, 99 Robey St., Chicago, Ill.....	Bloomington.
Beil, J. R., Monmouth, Elvaston, Ill.....	September, 1861, Michigan.
Belyene, Mikhail El, Egypt, Cairo, Egypt.....	
Beveridge, Thomas, D.D., Xenia, Xenia, O.....	January 9, 1821, Kentucky, A.
Bigger, Samuel, Argyle, Putnam, N.Y.....	September 29, 1868, Argyle.
Bigham, J. C., Bloomington, Piper City, Ill.....	August 10, 1155, Mahoning, Free P.
Black, A. M., D.D., Monmouth, Monmouth, Ill.....	September, 1845, Muskingum, A.
Black, J. K., Des Moines, Chariton, Iowa.....	
Black, J. P., Des Moines.....	June, 1864, Des Moines.
Black, W. A., Butler, North Hope, Pa.....	
Blakie, A. D.D., Boston, 6 Newbern Place, B'n. Mass.	October 10, 1831, Pictou, Nova Scotia.
Blair, David, Conemaugh, Indiana, Pa.....	1813, Chartiers. A.
Blair, H. H., 2d New York, 34 Perry St., New York.	September, 1836, Albany, A.
Bonner, D. F., Caledonia, Caledonia, N. Y.....	June 16, 1866, Des Moines.
Bonner, J. H., Chillicothe, Rariden, Ohio.....	1845, Indiana, A.R.
Boyd, Joseph, Des Moines, Summerset, Iowa.....	June 1857, Big Spring, A.R.
Boyd, J. C., Monongahela, Mt. Lebanon, Pa.....	April 14, 1858, Monongahela, A. R.
Boyd, R. H., Muskingum, Londonderry, O.....	April 1865, Monongahela.
Boyd, T. F., Westmoreland, Monroeville, Pa.....	September 29, 1867, Caledonia.
Bracken, T. S., Detroit, Port Huron, Mich.....	August 19, 1869, Detroit.
Breadin, W. P., Butler, Coulterville, Pa.....	
Bratten, W. S., St. Louis, Coulterville, Ill.....	December 15, 1859, Western R. P.
Brittain, J. R., Lake, Greenville, Pa.....	September 4, 1866, Lake.
Brown, G. C., Lake, Sheakleyville, Pa.....	
Brown, Hugh, Wisconsin, Dekora, Wisc.....	August 15, 1832, Glasgow, Scot.
Brown, Hugh, Vermont, Greensboro', Vt.....	1843 Belfast.
Brown, James, D.D., Keokuk, Keokuk, Iowa.....	September 11, 1840, Chartiers, A.
Brown, J. G., D.D., Monongahela, Pittsburgh, Pa.....	December 29, 1846, Monongahela, A. R.
Brown, M. M., Lake, Illinois.....	
Brown, J. H., Sidney, Piqua, Ohio.....	September 12, 1864, Monmouth.
Brown, N. E., Butler, Slippery Rock, Pa.....	June 28, 1866, Batl-r.
Brown, N. H., Keokuk, Ainsworth, Iowa.....	Oct. 1862, Chicago.
Brown, Samuel, Conemaugh, Willet, Pa.....	1853, Blairsville, A.R.
Brown, Thomas, St. Louis, Centralia, Ill.....	February 26, 1830, Muskingum, A.
Brown, Wm., Des M. Ines, Mt. Ayr, Iowa.....	June 16, 1869, Des Moines.
Browne, R. A., D. D., Mercer, New Wilmington, Pa.	December 31, 1844, Monongahela. A. R.
Brownlee, E. A., Chartiers, Pa.....	
Brownlee, J. D., Steubenville, Wellsville, O.....	May 10, 1870, Steubenville.
Brownlee, J. T., Chartiers, W. Middletown, Pa.....	October 31, 1850, Albany, A.
Bruce, D. G., Big Spring, Airville Pa.....	May 18, 1869, Big Spring.
Bruce, James, Delaware, Andes, New York.....	
Bruce, Wm., Steubenville, Wellsville, Ohio.....	September 16, 1837, Miami, A.
Bruce, Wm., Phila., Cor. Biddle & Madison, Balt. Md.	April 29, 1866, Philadelphia, A.
Bryan, John, White River, Bloomington, Ind.....	September 7, 1841, Muskingum, A.
Bryson, J. C. W. Missouri, Warrensburg, Mo.....	
Buchanan, W. H., Monmouth.....	
Buchanan, J. H., Sidney, Huntsville, Ohio.....	October 12, 1842, 2d Ohio, A. R.
Buchanan, J. N., Michigan, Hebron, Ind.....	November 29, 1851, Michigan, A. R.
Buchanan, J. S., Le Claire, Clarence, Iowa.....	November 1, 1840, Steubenville, A. R.
Buchanan, J. W., Michigan, Harris Creek, Mich.....	June 13, 1865, Michigan.
Bull, J. L., Cedar Rapids, Buckingham, Iowa.....	July, 1847, Miami, A.
Burd, Geo M., Indiana, Vicksburgh, Miss.....	April, 1871, Tennessee.
Caldwell, A. H., Muskingum, Ant-im. Ohio.....	January, 1864, Lake.
Calderhe d, K. B., W. Missouri, Mulberry, Mo.....	
Calhoun, A., Philadelphia, 2019 Parrish St., Phila.,	August 25, 1868, Manasse'd, A.
Calvert, A. H., Allegheny, Etna, Pa.....	December 22, 1868, Allegheny.
Campbell, Gawn, 2d N. Y., 435 W. 44th St., N. York.	October, 1860, Vermont, A.
Campbell, J. C., Frankfurt, Paris, Pa.....	November 14, 1844, Steubenville, A. R.
Campbell, J. T., Muskingum, Indian Camp, O.....	October 26, 1869, Muskingum.
Campbell, R. G., Wheeling, New Athens, Ohio.....	November 23, 1863, Wheeling.
Campbell, R. G., Caledonia, Elgin, N. Y.....	September 1, 1870, Caledonia.
Campbell, B. S., Le Claire, Port Byron, Ill.....	June 12, 1866, Iowa A. R.
Campbell, W. A., Xenia, Clifton, Ohio.....	September 8, 1861, Xenia.
Campbell, W. T., Rock Island, Little York, Illinois.	
Carlie, W., Big Spring Shippensburg, Pa.....	October, 1847, Big Spring, A. R.
Carson, D. W., Frankfurt, Industry, Pa.....	October 28, 1852, Chartiers, A.
Carson, J. G., Xenia, Xenia, Ohio.....	November 13, 1866, Chartiers, A.
Christy, D. D., Portersville, Pa.....	July 3d, 1860, Saltburgh, P.
Church, F., Phila., 10 St., ab. South, Phila., Pa.....	February, 1844, Trinidad.
Clapperton, J. B., Argyle, Shushan, N.Y.....	June 22, 1869, Argyle.
Clark, A. D. D., Allegh'y, 184 Chartiers, Allegh'y, Pa.	Summer of 1845, 2d Ohio, A. R.
Clark, G. M., Boston, E. Boston, Mass.,	May, 1853, Chartiers, A.
Clark, J. A., Butler, Prospect, Pa.....	September 10, 1863, Halifax, Nova Scotia.
Clark, J. B., D. D., Allegheny, Allegheny, Pa.....	April 12, 1859, Butler, A. R.
Clark, J. L., Albany, Perth Centre, N. Y.....	July, 1858, Saratoga, A. R.

- Clark, S. F., Princeton, Princeton, Ind. April 13, 1866, Chicago.
 Clark, S. W., Steubenville, Richmond, Ohio. 1846, Monongahela, A. R.
 Clarke, Matthew, Michigan, Pittsburgh, Pa. August 16, 1853, Blairsville, A. R.
 Cleland, W. J., Minnesota, Wilton, Minn.
 Clokey, Joseph, D. D., Xenia, Springfield, O. August, 1827, Muskingum, A.
 Clokey, J. W., 1st Ohio, Richmond, Ind. September 7, 1864, Steubenville.
 Clokey, A. W., Rock Island, Alledo, Ills.
 Cochran, D. C., Kansas, Tonganoxie, Kansas. June, 1849, Mansfield.
 Coleman, A. B., Tennessee, Fayetteville, Tenn. July, 1862, Conemaugh.
 Coleman, W. M., Monongahela, Pittsburgh, Pa. April 12, 1859, Monongahela.
 Collins, D. W., Conemaugh, Blairsville, Pa. August 11th, 1849, Northern Indiana, A.
 Collins, J. A., Garnet, Americus, Kansas. August 10, 1858, Shenango, A.
 Collins, Samuel, Allegheny, 93 3d Av., Pittsburg, Pa. September 10, 1847, Miami, A.
 Comin, J., Muskingum, Bix Mills, Ohio. June, 1851, 2d Ohio.
 Cooke, W., Rock Island.
 Coon, S. M., Mansfield, Savannah, Ohio.
 Cooper, E. C., Garnett, Ottawa, Kansas. March 18, 1860, Kansas.
 Cooper, J. H., 1st Ohio. September 19, 1869, Chicago, R. P.
 Cooper, J. T., D. D., Philadelphia. September 25, 1839, Philadelphia, A.
 Crabbe, H. W., St. Louis, St. Louis, Mo. April 22, 1868, Indiana.
 Crawford, A., 2d N. Y., 96 Wickliff St., Newark, N. J. September 25, 1864, Cavan, Ireland.
 Crawford, John, Argyle, Damascus, Syria.
 Crawford, L. I., Lake, Utica, Pa. June 16, 1864, Le Claire.
 Crowe, James, Phila., 2245 N. Second St., Phila., Pa. November 26, 1860, Philadelphia.
 Crowe, N. K., Delaware, Walton, N. Y. January, 1857, Western, R. P.
 Cummins, C., Mercer, Worth, Pa. October 24, 1844, Miami, A.
 Currie, David, Caledonia, Sterling Valley, N. Y. January 4, 1826, Saratoga, A. R.
 Currie, W. P., W. Missouri, Mulberry, Mo.
 Dales, J. B., D. D., Phila., 1628 Filbert St., Phila., Pa. June 4, 1840, New York, A. R.
 Davidson, Wm., D. D., 1st Ohio, Hamilton, Ohio. September, 1841, Ref. Dis.
 Dick, J. M., Oregon, Eugene City, Oregon.
 Dick, J. N., D. D., Butler, Kittanning, Pa.
 Dolg, J. R., D. D., Monmouth, Monmouth, Ills. June, about 1842, Richland, A.
 Dolg, R. T., Delaware, East Meredith, N. Y. October 29, 1868, Delaware.
 Donaldson, J. M., Mercer, New Wilmington, Pa. September 27, 1865, Butler.
 Donaldson, Wm., Caledonia, Franklinville, N. Y.
 Donnan, David, Lake, Cochran, Pa. Albany.
 Donthett, Wm., Conemaugh, Brookville, Pa. 1856, 2d Illinois.
 Drennen, P. H., Bloomington, Monmouth, Ill. June 15, 1860, Caledonia.
 Duff, D. A., Westmoreland, Cavittsville, Pa. October 24, 1856, Clarion, A.
 Duff, D. K., Conemaugh, Dayton, Pa. June 27, 1844, Illinois, A. R.
 Duff, Jackson, Garnett, Centre Ridge, Kansas. August, 1851, 2d Ohio.
 Duncan, James, Muskingum, Creighton, Ohio. April 14, 1865, Sidney.
 Dunn, W. C., Sidney, Haysville, Ohio. June 14, 1870, Wheeling.
 Dyasart, J. P., Wheeling, Harrisville, Ohio. April, 1863, Des Moines.
 Dyasart, T. P., Indiana, Dunseith, Indiana.
 Easton, J. S., D. D., Westmoreland, Braddock's Field, Pa. June 7, 1827, Philadelphia, A.
 Easton, W., Phila., Smyrna, Pa. November 16, 1859, Caledonia.
 Edgar, J., Caledonia, Sterling Valley, N. Y.
 Edie, J. A., Monmouth, Clayton, Ill. July 7, 1863, Westmoreland.
 Elder, A. H., Westmoreland, McKeesport, Pa. October 7, 1863, Chicago.
 Elliott, J. C., St. Louis, Swanwick, Ills. September 17, 1868, Nebraska.
 Elliott, J. H., 1st Ohio, Twenty Mile Stand, O.
 Erskine, J., 1st New York, Allard's Corners, N. Y. April 10, 1851, Illinois, A. R.
 Erskine, W. R., Garnet, Richmond, Kansas. September 17, 1867, Allegheny.
 Evans, J. C., Allegheny, Ohioville, Pa. January 10, 1859, Xenia.
 Ewing, R. B., Monongahela, Wilkins, Pa. 1860, Allegheny.
 Ewing, S. C., Egypt, Cairo, Egypt. February 22, 1870, Butler.
 Ewing, W. B., Butler, Slippery Rock, Pa.
 Fairley, J. L., Bloomington, New Brenton, Ill.
 Fee, R. N., Oregon, Delta, Wash. T.
 Ferguson, R. G., Big Spring, Mercersburg, Pa. October 17, 1866, Big Spring.
 Findley, J. G., D. D., 1st New York, Newburg, N. Y. October 14, 1869, 1st New York.
 Findley, W., D. D., Mercer, New Wilmington, Pa. April 3, 1867, 1st New York.
 Findley, W. A., Garnet, Chetopa, Kansas. June 20, 1867, Kansas.
 Finney, J. R., St. Louis, Tilden, Ills.
 Finney, J. P., Kansas.
 Fisher, J. R., Argyle, West Hebron, New York. June 14, 1866, Argyle.
 Forsyth, D., Kansas, Grasshopper Falls, Kansas. November 16, 1860, Butler.
 Forsythe, Hugh, Muskingum. May 25, 1842, 2d Ohio, A. R.
 Frazier, J. I., Allegheny, Beaver Falls, Pa. April 23, 1861, Indiana.
 Frazier, S. R., 1st Ohio, Monroe, Ohio. June 11, 1867, 1st Ohio.
 Free, P. W., Lake, Waterford, Pa. September 6, 1871, Lake.
 Freeborn, J. G., Indiana, Milroy, Indiana. August, 1863, Des Moines.
 French, D. H., Mansfield, Mansfield, Ohio. May, 1861, Chartiers, A.
 French, D. W., Mercer, Mercer, Pennsylvania.
 French, R. W., Chicago, Peotone, Illinois.
 French, W. H., 1st Ohio, Cincinnati, O. August, 1867, Richland, A.
 Fulton, W., Allegheny, Allegheny, Pa.
 Gager, S. D., Oregon, Eugene City, Oregon.
 Galley, John, Butler, Butler, Pa. April 24, 1866, Butler.
 Galley, R., Cleveland, Lexington, Ohio. May, 1839, Monongahela, A. R.
 Galbraith, W., Des Moines, Freeport, Pa. Nov. 1836, Allegheny, A.
 Gelvin, D. M., Detroit, Davisville, Mich. October 30, 1867, Detroit.
 Gibson, J. D., Delaware, South Kortright, N. Y. November 9, 1855, Chartiers, A.
 Gibson, M. M., San Francisco, San Francisco, Cal. 1864, Sidney.
 Gibson, W. M., Mansfield, Millersburg, Ohio. January, 1839, Caledonia, A. R.
 Gillfillan, A. B., Caledonia, Peoria, N. Y. May, 12, 1863, Caledonia.
 Gillespie, J., Stamford, Milton, Ontario, Canada. June 26, 1851, Stamford, A. R.
 Gillespie, W. J., St. Louis, Sparta, Ills. Oct. 17, 1869, Illinois, R. P.

Gilmore, John, Sidney, New California, O.....	September 27, 1842, Monongahela, A. R.
Given, James, Westmoreland, Burrell, Penn'a.....	April 12, 1854, Monongahela, A. R.
Gladstone, W. R., Argyle, East Greenwich, New York.....	September 8, 1869, Argyle.
Glenn, J. W., St. Louis, Sparta, Ill.....	November, 1865, Illinois, A. R.
Glenn, J. D., Bloomington, Enterprise, Miss.....	
Goodwillie, D., Cleveland, Girard, Ohio.....	April 26 1829, Ohio, A.
Goodwillie, D. H., Detroit, Commerce, Mich.....	September 27, 1865, Stamford, A.
Gordon, A., Cedar Rapids, Cedar Rapids, Iowa.....	September, 1854, Albany, A.
Gordon, D. M., Cedar Rapids, Cedar Rapids, Iowa.....	November 11, 1864, Philadelphia.
Gordon, H., Argyle, Colla, New York.....	July 1, 1848, Northern, R. P.
Gordon, J. M., Cedar Rapids, Fairfax, Iowa.....	September 8, 1841, Springfield, A. R.
Gracey, R., D. D., Monongahela, Pittsburgh, Pa.....	August 4, 1837, Big Spring, A. R.
Graham, A. J., Des Moines, St. Charles, Iowa.....	June 15, 1870, Des Moines.
Graham, H. Q., Conemaugh, New Florence, Pa.....	August, 1854, Chillicothe, A. R.
Graham, J. F., Western Missouri, Kingsville, Mo.....	September 30, 1863, Monmouth.
Graham, J. M., Monmouth, Monmouth, Illinois.....	
Graham, S. H., Frankfort, Burgettstown, Pa.....	August 12, 1862, Frankfort.
Graham, W. M., Nebraska, Lewis, Iowa.....	
Gray, R., Princeton, Sumnerville, Indiana.....	
Gray, James D. D., Monongahela, Noble-town, Pa.....	August 10, 1839, Monongahela, A. R.
Grier, J. C., Conemaugh, Brush Valley, Pa.....	June, 1857, Blairsville, A. R.
Grimes, W., Wheeling, Glencoe, Ohio.....	
Guthrie, T. C. D. D., Allegheny, Ogle, Penn.....	April 16, 1826, Pittsburgh, R. P.
Hadden, J., Des Moines, Albion, Iowa.....	June 21, 1866, Des Moines.
Hall, G. M., Boston, Thompsonville, Conn.....	September 10, 1834, Miami, A.
Hammond, R. J., Keokuk, Washington, Iowa.....	1848, Albany.
Haney, W. H., Xenia, Celarville, Ohio.....	June 8, 1866, Xenia.
Hanna, T. H., Monongahela, Pittsburg, Pa.....	February, 18, 1862, Philadelphia.
Harper, James, D. D., 1st N. Y., Newburgh, N. Y.....	
Harper, John, St. Lawrence, Lisbon Centre, N. Y.....	August 2, 1864, Monmouth.
Harris, D., Des Moines, Lacona, Iowa.....	April 20, 1841, Ohio, A.
Harba, J. W., Argyle, South Argyle, New York.....	November 9, 1842, Western, R. P.
Harshaw, St. Louis, Sparta, Ill.....	
Harvey, W., Egypt, Cairo, Egypt.....	
Hawthorne, Wm., St. Lawrence, Moore's Forks, N. Y.....	May 8, 1834, Miami, A.
Hendersen, J. M., Keokuk, Winfield, Iowa.....	Nov 2, 1864, Monmouth.
Henderson, J. M., Monmouth, Monmouth Ill.....	October, 1849, Northern Illinois, A.
Henderson, G. D., Monmouth, Monmouth, Illinois.....	July, 1853, Cambridge, A.
Henning, W. E., Argyle, Argyle, New York.....	June 13, 1871, 1st New York.
Henry, Andrew, 1st New York, 255 W. 20th St. N.Y.....	Spring of 1815, The Carolinas, A.
Heron, A., D. D., Xenia, Cedarville, Ohio.....	May, 1848, Caledonia, A. R.
Heron, J. M., Boston, Cincinnati, O.....	October 14, 1845, Chartiers, A.
Herrin, J. C., Kansas, Lawrence, Kansas.....	May, 1846 Ohio, A.
Herron, S. T., Des Moines, Corning, Iowa.....	June 15, 1863, Lake, A. R.
Hervey, H. H., Lake, Hartstown, Pennsylvania.....	
Hogg, John, D. D., Egypt, Cairo, Egypt.....	August 30, 1864, Stamford.
Hogg, John, Boston, Lawrence, Massachusetts.....	September 13, 1870, Allegheny.
Hood, S. M., Allegheny, Bakerstown, Pa.....	February 17, 1864, Chartiers, A.
Houston, A. Y., Allegheny, E. Palestine, Ohio.....	September 9, 1863, St. Louis.
Howie, James, St. Louis, Cuba, Missouri.....	April 20, 1869, Muskingum.
Hubbell, S. C., Muskingum.....	February 1st, 1849, Southern Indiana, A.
Hutchinson, F. A., Monongahela, Dayton, O.....	June, 1863, 2d Ohio, A. R.
Hutchinson, S. M., Muskingum, Washington, Ohio.....	June, 1862, Monmouth.
Hutchinson, J. C., Monmouth, Monmouth, Ill.....	September, 1863, Springfield, A. R.
Hutchinson, J. F., Indiana, Madison, Indiana.....	September, 10, 1861, Butler.
Hutchinson, W. R., Butler, Saxenburg, Pa.....	April, 1842, Shenango, A.
Imbrie, D. R., Garnett, Ottawa, Kansas.....	September 30, 1849, Monmouth.
Jaches, David, Monmouth, Spring Grove, Ill.....	April, 1864, Northern Illinois, A.
Jagles, James, White River, Scotland, Indiana.....	March 12, 1861, Muskingum, A.
Irvine, S. O., Oregon, Albany, Oregon.....	
Irvine, C., Delaware, Knott, N. Y.....	December 19, 1865 Lake,
Jackson, H. P., Xenia, Cedarville, O.....	February, 1864, Shenango, A.
Jackson, W. C., Phila., 1622 Catharine St., Phila, Pa.....	May 1, 1860, Steubenville.
Jamieson, J. M., Steubenville, Hopedale, Ohio.....	August 21, 1866, Butler.
Jamison, J., Big Spring, Gettysburg, Pa.....	August, 1848, Blairsville, A. R.
Jamison, R., Big Spring, Chancford, Pa.....	
Jamison, W. H., Butler, Petersburg, Pa.....	
Jeffers, E. T., Philadelphia, Oxford, Penn'a.....	September 25, 1866, Philadelphia.
Jeffers, W. H., Sydney, Wooster, Ohio.....	November 11, 1862, Sidney.
Johnston, J. B., D. D., Wheeling, St. Clairsville, Ohio.....	June, 1834, Western, R. P.
Johnston, J. R., Chartiers, Washington, Penna.....	June 18, 1866, Chartiers.
Johnston, M. R., Tenn., Nashville, Tenn.....	November 3, 1849, Tennessee.
Johnstone, Rufus, Muskingum Midway, Ohio, P. O.....	June 15, 1869, Muskingum.
Johnston, W., Indiana, Spring Hill, Indiana.....	April 23, 1866, 2d, Ohio, A. R.
Katz, Oliver, Westmoreland, Saltburgh, Pa.....	December 31, 1861, Westmoreland.
Kelso, J., Westmoreland, New Texas, Penna.....	June, 1862, Blairsville, A. R.
Kendall, O., Caledonia, Buffalo, New York.....	June 20, 1860, Lake, A. R.
Kennedy, D. S., Chartiers, Midway, Penna.....	September 14, 1862, Chartiers.
Kennedy, T. J., Steubenville, Steubenville, Ohio.....	September 6, 1869, Lake.
Kerr, D. R., D. D., Monongahela, 74 3d Av. Pittsburg, Pa.....	January 12, 1842, Monongahela, A. R.
Kerr, Joseph R., Allegheny, Allegheny, Pa.....	April 11, 1864, Allegheny.
Kerr, S., Butler, Harrisville, Pa.....	September 8, 1852, Shenango, A.
King, A. O., Delaware, Delhi, N. Y.....	June 18, 1868, Delaware.
Kirkpatrick K. N., Bloomington, Bloomington, Ill.....	June 23, 1864, Indiana, A. R.
Kyle, J. R., Boston, Fall River, Massachusetts.....	October 12, 1864, St. Louis.
Lacey, John, Keokuk, Talleysand, Iowa.....	November 14, 1866, Wisconsin.
Lansing, Gullian, D. D., Egypt, Cairo, Egypt.....	
Laughed, I. N., Keokuk, Washington, Iowa.....	1839, Indiana, A. R.
Law, James, Philadelphia, Philadelphia, Pa.....	
Lee, J. B., Delaware, Bovina Valley, New York.....	September 7, 1866, Albany, A.

Lelper, H. Y., 1st Ohio, Moore's Salt Works, Ohio.....	January 1, 1867, 1st Ohio.
Leiper, J. H., Steubenville, M. Liverpool, Ohio.....	June 30, 1868, Steubenville
Lind, W., Michigan.....	October, 1834, Muskingum, A.
Lindsay, D., Garnet, Kansas.....	October 4, 1843, Ohio, A.
Littell, D. S., Chartiers, Clokey, Penna.....	April 18, 1838, 2d Ohio, A. R.
Logue, J. W., Cleveland, Northfield, Ohio.....	December 12, 1866, Keokuk.
Lorimer, W. St. Clair, Stamwood, Ohio.....	November 14, 1854, Lake, A. R.
Lorimer, S. W., Monmouth, Sagetown, Ill.....	September 1843, Maimi, A.
Love, T., Wheeling.....	September 1851, Northern Indiana, A.
Lytle, Jas. P., Muskingum, Sago, Ohio.....	November, 1855, Sidney, A. R.
Mac Hatten, Alex., Princeton, Palestine, Ill.....	August 9, 1870, Mansfield.
Mac Hatten, H., Xenia, Cedarville, O.....	1863, 1st Ohio, A. R.
Mac Hatten, J., 1st Ohio, Morning Sun, O.....	May, 1823, Washington, A. R. ;
Madge, J. G., Mansfield, Ori. ville, O.....	April 8, 1864, Kansas.
Macdill, D., Chillicothe, Cherry Fork, Ohio.....	July 16, 1891, New York.
Madr, G., Argyle, Argyle, New York.....	April, 1868, Western, R. E.
Marling, M. M., St. Louis, Sparta, Illinois.....	November 15, 1866, Allegheny.
Marshall, E. C., Des Moines, Albion, Iowa.....	April 6 1862, Stubeville.
Martin, J. K., St Louis.....	August 31, 1854, Galloway, Scotland.
Martin, J. F.....	May 4, 1861, Arkansas, A. R., South.]
Martin, J. W., Garnet, Marlensburg, Kansas.....	June 23, 1865, Wheeling.
Martin, Samuel, Seakoto, Seakoto, India.....	1858, New York.
Mathews, G. D., 2d New York, 221 W. 15th St., N. Y.....	1859, Michigan.
Maughlin, J. B., Nebraska, Onowa, Iowa.....	July 1847, Indiana, A. R.
Mayn, A., Wabash, Ossian, Indiana.....	April 3, 1861, Chicago.
Mehard, W. A., Mercer, New Wilmington, Pa.....	January 26, 1864, Monmouth.
Meloy, W. T., Wheeling, Cadiz, Ohio.....	July 1, 1862, Sidney.
Melvin, W., Vermont.....	August 12, 1850, Chillicothe, A. R.
Mercer, Thomas, Chillicothe, Jackson C. H. O.....	June 20, 1867, Michigan, A.
Millen, S., Monmouth, Monmouth, Illinois.....	December, 1839, 1st Ohio, A. R.
Moffit, W. T., Chicago, Freeand, Illinois.....	October 16, 1862, Chicago.
Montgomery, A. S., Princeton, Carmi, Illinois.....	July 8, 1846, Albany, A.
Montgomery, J. H., Monmouth, Elmira, Ill.....	April 14, 1869, Monmouth.
Morehead, W. G., Xenia, Xenia, Ohio.....	October, 1851, Northern Indiana, A.
Morrison, M., Nebraska, College Springs, Iowa.....	November 1, 1838, Muskingum, A.
Morrow, D., Wabash, Logansport, Indiana.....	September 11, 1846, Vermont, A.
Morrow, J., St. Louis, Tilden, Illinois.....	October, 1861, St. Louis.
Morrow, J. A., Steubenville, New Keemley, O.....	November, 1857, Iowa A. R.
Morrow, S. F., Albany, 48 Lancaster St. Albany, N.Y.....	September 6, 1870, Westmoreland.
Morrow, T. G., Monmouth, Monmouth, Illinois.....	August 14, 1866, Philadelphia, A.
Morrow, Wm., Bloomington, Chenoa, Illinois.....	1854, Chillicothe, A. R.
Mar h, J. C., Muskingum, New Concord, Ohio.....	June 18, 1860, Conemaugh.]
M'Arthur, S., Coscumouth, Brush Valley, Pa.....	December 9, 1858, Mansfield.
M'Arthur, J., Monmouth, Biggsville, Illinois.....	April 22, 1840, 1st Ohio, A. R.
M'Auley, D. T., Garnet, Americus, Kansas.....	October 1866, 1st Ohio.
M'Neal, R. A., Des Moines, Uskaloona, Iowa.....	September 10, 1867, Conemaugh.
M'Bride, S. B., Westmoreland, Parnassus, Pa.....	October 27, 1870, Mercer.
M'Burney, F., Big Spring, Mexico, Pa.....	September 9, 1869, Le Claire.
M'Caugh, Thomas, Nebraska, Omaha, Neb.....	August 13, 1846, Miami, A.
M'Caugh, A., Chartiers, Cannonsburg, Penna.....	May 28, 1850, Steubenville, A. R.
M'Callister, J. K., Rock Island, Rock Island, Ill.....	June 16, 1869, Mansfield.
M'Cartney, Joseph, Lake, Franklin, Pa.....	May 1848, Pittsburg, R. P.
M'Cartney, A., Des Moines, Indianola, Iowa.....	November 9, 1869, Mercer.
M'Canahan, C. T., Des Moines, Winterset, Iowa.....	April 28, 1871, Nebraska.
M'Clanahan, W. S., Rock Island, Viola, Ill.....	August 23, 1869, Bloomington.
M'Clellan, D. M., Conemaugh, Phillips' Mills, Pa.....	April 4, 1869, Chicago.
M'Clellan, H. R., Mercer, Mt. Jackson, Pa.....	1862, Indiana, A. R.
M'Clanahan, J. U., Le Claire, Wyoming, Iowa.....	October 14, 1869, Chartiers.
M'Clintock, J., Mercer, Worth, Penna.....	July 1847, Chartiers, A.
M'Clure, J. T., Wheeling, Wheeling, W. Va.....	October, 1864, Mahoning, F. P.
M'Connell, W. A., Chartiers, Hickory, Penna.....	June 16, 1862, Butler.
M'Coy, Elijah, Monmouth, Young America, Ill.....	May 5, 1869, Butler.
M'Cracken, R. J., Bloomington, Paxton, Illinois.....	April 1, 1827, The Carolinas, A.
M'Crea, R. T., Mercer, Worth, Pa.....	April 12, 1863, Monongahela, A. R.
M'Cready, R. J., Pawnee City, Nebraska, Nebraska.....	January 7, 1860, Muskingum.
M'Callloch, J. S., 2d New York, 316 E. 122d St., N. Y.....	April, 1866, Bloomington.
M'Dill, A. T., Chicago, Piper City, Illinois.....	September, 1838, Muskingum, A.
M'Dill, N. C., Indiana, Richland, Indiana.....	1851, Ohio, A.
M'Donald, H. A., Chartiers, Locust Hill, Pa.....	1850, Philadelphia, A.
M'Dowell, N., Detroit, Lexington, Mich.....	1837, Mansfield.
M'Elheny, G., Allegheny, Darlington, Pa.....	October, 1852, North Illinois, A.
M'Elree, E. N., Butler, Freeport, Penna.....	September, 1860, Argyle
M'Elree, J. C., Butler, Anderson's Mills, Pa.....	June 20, 1867, Kansas, A.
M'Elwee, W. M. D. D., Frankfort, Frankfort Springs, Pa.....	April 5, 1865, Allegheny
M'Farland, H. C., Monongahela, Hulton, Pa.....	May, 1866, Monongahela, A. R.
M'Farland, W. W., Westmoreland, Denver, Col.....	
M'Farland, W. H., Muskingum, Cambridge, Ohio.....	
M'Gibben, A. W., Delaware, New Kingston, N. Y.....	
M'Gill, J., Stamford, Ontario, Canada.....	
M'Gill, J. A., Big Spring, McCoyville, Pa.....	
M'Henry, D. S., Delaware, Hamden, N. Y.....	
M'Kee, Joseph, Nebraska, Nebraska City, Neb.....	
M'Kee, J. A., Chartiers, Claysville, Penna.....	
M'Kee, Jas., P. Lake, India.....	
M'Kee, S. E., Keokuk, Alledo, Ills.....	
M'Kee, S. J., Delaware.....	
M'Kee, W. R., Frankfort, Bavington, Pa.....	
M'Kelvey, Joseph, Kansas, Leavenworth, Ks.....	
Mac Kenzie, W. A., Allegheny, Sewickly, Pa.....	
M'Kinstry, M., Westmoreland, W. Newton, Pa.....	
M'Kraham, J., Wheeling, Kilgore, Ohio.....	

M'Knight, J. C., Garnet, Chetopa, Kansas.....	June 10, 1856, 2d Illinois, A. R.
M'Laren, C. D. D., Caledonia, Geneva, N. Y.....	January, 1820, Washington, A. R.
M'Lane, D. W., Conemaugh, Mahoning, Pa.....	October 16, 1868, Conemaugh.
M'Lean, D. H. A., D. D., Allegheny, Beaver, Pa.....	September 2, 1841, Shenango, A.
M'Lean, D. M. B., Chartiers, Oannonsburg, Pa.....	
M'Lean, J. L., Nebraska.....	
M'Lellan, J., Detroit, Michigan.....	August 27, 1833, Lanark.
M'Master, John, D.D., Princeton, Princeton, Ind.....	January 26, 1832, Western R. P.
M'Michael J. B., Xenia, Bellbrook, Ohio.....	October 9, 1862, Xenia.
M'Milian, W. H., Xenia, Xenia, O.....	October 4, 1864, Monmouth.
M'Milian, Andrew, Monmouth, Olena, Ill.....	June 9, 1869, Monmouth. §
M'Nab, Jos., Lake, Oil City, Pa.....	September 17, 1867, Lake.
M'Nary, J. W., Xenia, Reynoldsburg, Ohio.....	October 8, 1863, Xenia.
M'Nary, W. P., White River, Bloomington, Ind.....	December 8, 1866, Kansas.
M'Neal, James, Tennessee, Maryville, Tennessee.....	August, 1854, Muskingum, A.
M'Rea, James, Princeton, Summerville, Ind.....	
M'Watty, R., Mercer, Mercer, Pennsylvania.....	September, 1854, Lake, A. R.
Nash, J. H., Rock Island, Sanbeam, Illinois.....	October 8, 1857, Monmouth, A. R.
Nevin, J. C., Monongalia, 40 Poplar St., Allegheny, Pa.	September 30, 1859, Monongahela.
Niblock, J. H., Wisconsin, Oshkosh, Wisconsin.....	October 12, 1866, Wisconsin.
Nicoll, David, Le Claire, Dewitt, Iowa.....	November 17, 1869, Le Claire.
Oldham, M., Xenia, Springfield, Ohio.....	
Ormond, B. K., Mercer, Sharcn, Penna.....	September 9, 1858, Lawrence, A. R.
Ormond, G. K., Monongahela, Mansfield, Pa.....	April 10, 1852, Monongahela, A. R.
Ormond, Marcus, 1st Ohio, Oxford, O.....	August 17, 1858, Allegheny, A. R.
Owens, W. S., Phila, 2005 N. College Av., Phila., Pa.	May 13, 1869, Philadelphia.
Parks, H., Wheeling.....	
Patterson, D. J., 2d N.Y., 282 Dean St., Brooklyn, N.Y.	April 27, 1848, Northern R. P.
Patterson, J., D. D., Keokuk, Washington, Iowa.....	June, 1839, Ohio, A.
Patterson, J., Chartiers, Thompsonville, Pa.....	July 15, 1855, Muskingum, A.
Patterson, R. M., Michigan.....	
Patterson, S., Allegheny, Darlington, Pa.....	September, 1849, Monongahela, A. R.
Patterson, T. P., Westmoreland, Uniontown, Pa.....	October 28, 1864, Monmouth.
Pattison, A., Keokuk, Birmingham, Iowa.....	
Paul, D., Muskingum, New Concord, Ohio.....	November 1853, Monongahela, A. R.]
Peacock, J. H., Mercer, Princeton, Penna.....	October, 1843, Mansfield, A. R.]
Pinkerton, B. F., B. rin, Ill.....	
Pollock, D. H., Westmoreland, Elizabeth, Pa.....	August 18, Blairsville, A. R.
Pollock, R. H., Mansfield, Wooster, O.....	November, 1846, Indiana.
Pollock, Thomas, A., 2nd N. Y., Jersey City, N. J.....	May 17, 1871, 2d New York, A.
Pollock, W. A., Cedar Rapids, Vinton, Iowa.....	
Pollock, W. C., Bloomington, New Berlin, Ill.....	
Porter, Byron, Conemaugh, Elderton, Pa.....	August 12, 1850, Ohio, A.
Presley, J. H., D. D., Lake, Erie, Pa.....	August 20, 1845, Lake, A. R.
Price, J., Philadelphia, Frankford, Phila., Pa.....	September 4, 1856, Philadelphia.
Pringle, J. V., Bloomington, Pana, Illinois.....	May 11, 1866, Mansfield.
Proctor, F. M., Mansfield, Mansfield, O.....	1859, Caledonia.
Prondit, L., Des Moines, Corydon, Iowa.....	October 18 1869, Des Moines.
Prondit, T. P., Bloomington, Summerville, Ill.....	July 14, 1863, Muskingum.
Purdy, J. L., Frankfort, Florence, Pa.....	October 1864, Clarion, A.
Raiff, G. P., St. Louis, Walton, N. Y.....	May 1860, Delaware.
Ralston, G. S., Le Claire, Le Claire, Iowa.....	May 1838, Tennessee, A. R.
Ralston, W. D., Le Claire, Edinburg, Iowa.....	August 24, 1863, Le Claire.
Randles, Wm. N., Albany, West Charlton, N. Y.....	May 4, 1844, Albany.
Rankin, A. R., St. Louis, Xenia, Ill.....	August 25, 1852, Northern Indiana.
Rawson, W. T., Detroit.....	
Reed, S. B., Monongalia, 149 Wash'n St. Pittsburgh, Pa.	April 18, 1857, Allegheny, A.
Reed, W. G., Allegheny, Springdale, Penna.....	
Reid, D. F., Minnesota, Elia, Wisconsin.....	November 1841, Mansfield A. R.
Reid, R. C., Butler, Mercer, Penna.....	
Reid, W. J., Monongahela, 12 Federal St., Pittsburg, Pa.	April 7, 1862, Monongahela.
Renwick, A., Garnett, Olathe, Kansas.....	November 26, 1867, Wabash.
Reynolds, John A., Rock Island, Little York, Ill.....	
Richie, J. E., St. Louis, Pinckneyville, Illinois.....	July 14, 1868, St. Louis.
Richie, W. M., Keokuk, Crawfordsville, Iowa.....	September 11, 1862, Frankfort.
Ripley, John, Caledonia, Cuylerville, N. Y.....	August 6, 1856, Sarotoga, A. R.
Robb, J. P., Boston, Providence, Rhode Island.....	April 26, 1860, Boston.
Robb, W. A., Xenia, Jamestown, Ohio.....	April 23, 1863, Xenia.
Robertson, J. L., Lake, Plummer, Pa.....	March 22, 1867, Stamford.
Robertson, R. B., Butler, Freeport, Pa.....	April 30, 1867, Butler.
Robertson, P. C., Caledonia, Buena Vista, N. Y.....	July 23, 1847, New York, A. R.
Robertson, W., Detroit, Brockway, Michigan.....	March 28, 1861, Detroit.
Robinson, G. A. B., Monongahela, Temperanceville, Pa.	July 29, 1869, Monongahela.
Robinson, J. S.....	
Robinson, W. J., Caledonia, Mumford, N. Y.....	December, 6, 1859, Caledonia.
Rogers, James, Minnesota, Reno, Minn.....	June, 12, 1833, York, U. P. Canada.
Ross, J. S., Keokuk, Birmingham, Iowa.....	April 6, 1865, Keokuk.
Ross, M. L., 2d N. Y., 337 Leonard St., Brooklyn, N. Y.	May 4, 1869, 2nd New York.
Russ, Randall, W. Missouri, Greenwood, M.....	
Russ, Robert, Monmouth, Monmouth, Ill.....	
Russ, J. S., Monongahela, 72 Marion St. Pittsburgh, Pa.	November, 1849, Illinois, A. R.
Sankov, J. P., Caledonia, Rochester, N. Y.....	April 21, 1868, Monongahela.
Sawhill, James, Le Claire, Cascade, Iowa.....	June 30, 1864, Caledonia.
Scott, J., D. D., Monmouth, Monmouth, Ill.....	June, 18, 1833, Le Claire.
Scott, J. P., Detroit, 117 Wayne St., Detroit, Mich.....	September 1843, Chartiers, A.
Scott, T. A., Cleveland, New Lisbon, O.....	December 1854, Richard, A.
Seoulter, J. B., Argyle, Newville, Pa.....	November 2, 1869, Cleveland.
Seoulter, J. Y., 1st Ohio, Fairhaven, Ohio.....	
Servage, J., D. D., Westmoreland, Ligonier, Pa.....	June 1847, 1st Ohio, A. R.]
Seaton, T. M., Butler.....	August 15, 1816, Chartiers.
Service, John, Vermont, Barnet Centre, Vermont.....	1854, I. E. S. Belfast, Ireland.

- Shankland, J. A., Wisconsin, Verona, Wis.....
 Sharp, J. P., Frankfort, New Scottsville, Pa.....
 Shaw, W. P., Monongahela, Nubleston, Pa.....
 Shortt, W. R., Argyle, Cambridge, N. Y.....
 Simpson, T. R., Steubenville, Steubenville, Ohio.....
 Sleatz, J. R., Steubenville, Beaver, Pa.....
 Small, E., Mercer, Mercer, Pa.....
 Small, Gilbert, Wabash, Idaville, Ind.....
 Smith, Alex., Stamford, Port Hope, Ontario, Canada.....
 Smith, J. L., Chicago, Hanover, Illinois.....
 Smith, J. N., Garnett, Garnett, Kansas.....
 Smith, R. H., Michigan, Holland, Michigan.....
 Smith, P. Y., Boston, Wilkinston, Mass.....
 Smith, W., Wisconsin, Jeddoh, Wisconsin.....
 Snodgrass, W. J., Mercer, West Middlesex, Pa.....
 Somers, W. C., Muskingum, Kimbolton, Ohio.....
 Sp er, J. S., Westmoreland, Buena Vista, Pa.....
 Spencer, Wm G., White River, Portland Mills, Ind.....
 Steele, D., Bloomington, Rantoul, Ill.....
 Steele, J. C., Allegheny, Allegheny, Pa.....
 Steele, J. D., W. Missouri, Warrensburg, Mo.....
 Stevenson, E. H., Seakoto, New Wilmington, Pa.....
 Stevenson, J., Chartiers, West Alexander, Pa.....
 Stewart, J. F., Evans, Col.....
 Stewart, J., Chillicothe, Youngville, Ohio.....
 Stewart, Robert, Dolawac, Devonport, N. Y.....
 Stewart, W. R., Oregon, Salem, Oregon.....
 Story, A., Keokuk, Columbus City, Iowa.....
 Strang, D., Tennessee, Monmouth, Illinois.....
 Struthers, A. B., Conemaugh, Brockville, Pa.....
 Sturgeons, H., Allegheny, Darlington, Penna.....
 Taggart, J. C., Steubenville, East Liverpool, O.....
 Taggart, R. B., Delaware, North Kortright, N. Y.....
 Taggart, S., Chartiers, W. Middletown, Penna.....
 Taggart, S. A., Westmoreland, W. Middletown, Pa.....
 Tate, J. T., Minnesota, Lake City, Minn.....
 Taylor, J. E., Allegheny.....
 Taylor, J. W., Sidney, Iberia, Ohio.....
 Tedford, J. H., Wabash, Tetersburgh, Indiana.....
 Telford, John C., Conemaugh, W. Lebanon, Pa.....
 Telford, M. S., Conemaugh, Kent, Pennsylvania.....
 Thompson, D., Muskingum, Milnersville, Ohio.....
 Thompson, H. H., Sidney, Urbana, Ohio.....
 Thompson, Josiah, W. Missouri, Centre View, Mo.....
 Thompson, R. G., W. Missouri, Kingville, Mo.....
 Thompson, S. F., Tennessee, Dickson, Tenn.....
 Thorn, D. M., *in transitu*.....
 Timmons, J. H., Allegheny, Tarentum, Pa.....
 Todd, Daniel, Le Claire, Volga City, Iowa.....
 Todd, J., St. Louis, Preston, Ill.....
 Tompkins, G. T., Keokuk, Grandview, Iowa.....
 Torrence, G. W., Le Claire, Andrew, Iowa.....
 Torrence, J. T., Cedar Rapids, Fairfax, Iowa.....
 Townley, Wm., Monmouth, Monmouth, Illinois.....
 Tris, A. C., N. Y., 4th Av., 54th St., N. Y.....
 Truedale, J. C., Bloomington, Paxton, Illinois.....
 Turnbull, R., Des Moines, Des Moines City, Iowa.....
 Turner, T. E., Keokuk, Dutch Creek, Iowa.....
 Turner, J. D., Monongahela, Remington, Pa.....
 Turner, W., White River, Bloomington, Indiana.....
 Ure, D. M., Argyle, Argyle, New York.....
 Vance, J. A., Wisconsin, Sussex, Wisconsin.....
 Van Eaton, J., Caledonia, York, New York.....
 Vincent, G. C., D. D., Mercer, New Wilmington, Pa.....
 Waddle, B., Sidney, Kenton, Ohio.....
 Waddle, J. B., Lake, Evansburg, Pa.....
 Waddle, J. M., Monmouth, Young America, Ill.....
 Waddle, W. G., Wheeling, Moorfield, Ohio.....
 Wade, N. E., Keokuk, Washington, Iowa.....
 Walt, J. W., Tennessee, Palmetto, Tenn.....
 Wallace, A. G., Allegheny, New Brighton, Pa.....
 Wallace, D. A., D. D., Monmouth, Monmouth, Ill.....
 Wallace, Henry, R. Island, Morning Sun, Iowa.....
 Wallace, James, Sidney, Bellefontaine, Ohio.....
 Wallace, J., Rock Island, Little York, Ill.....
 Wallace, J., Chillicothe, Kimbolton, Ohio.....
 Wallace, J. M., Cleveland, Youngtown, O.....
 Wallace, Jos. R., Lake, Jamestown, Pa.....
 Wallace, R. G., Wisconsin, Johnston Centre, Wis.....
 Wallace, W. L., Big Spring, Newville, Pa.....
 Watson, Andrew, Egypt, Cairo, Egypt.....
 Webster, O., Big Spring, N. Y.....
 Weed, S. H., Rock Island, Colona, Ill.....
 Weede, N. C., Monmouth, Elmira, Ill.....
 Weir, John, Stamford, Telfar, Ontario, C. W.....
 Weir, William, Chartiers, Canonsburg, Pa.....
 White, James, Muskingum, Mt. Perry, Ohio.....
 White, Joseph, Des Moines, Knoxville, Iowa.....
 White, I. N., Steubenville, Gaysville, Ohio.....
 Whitlam, J. D., Bloomington, Paxton, Ill.....
 Whitla, J. L., Minnesota, Shakopee, Minn.....
- May 1860, Wisconsin.
 September 27, 1870, Frankfort,
 August 30, 1856, Chicago, R. P.
 December 13, 1853, Washington, A. R.
 1844, Philadelphia, A.
- November 1, 1856, Miami, A.
 April 11, 1866, Chicago.
 April 12, 1870, Chicago.
 December 2, 1851, Shenango, A.
 June 28, 1846, Groning Classes, Holland.
 February 28, 1866, Boston.
 August 25, 1841, Illinois, A.
 August 24, 1860, Mercer.
 May 1853, Caledonia, A. R.
 September 3, 1867, Westmoreland, J.
 April 26, 1866, southern Indiana.
- Spring of 1838, 1st Ohio, A. R.
- 1858, Le Claire A. R.
 November 9 1866 1st Ohio.
 May 5, 1868, Lakes.
 1847, Shenango, A.]
- September 8, 1868, Conemaugh.
 January 1852, Richland, A.
 June 30, 1869, Steubenville.
 September 2, 1869, Delaware.
- April 7, 1869, Indiana.
 September 1863, Iowa, A.
- June 14, 1865, Sidney.
 April 11, 1862, Mercer.
 January 1, 1850, Clarion, A.
 June 16, 1864, Conemaugh.
 September 18, 1838, Chartiers.
 September 9, 1847, Lake
 January 14, 1868, Chartiers, A.
 August 14, 1845, Mansfield.
 August 7, 1855, Boston, A. R.
- June 12, 1860, Allegheny.
 May 1863, Chicago.
 September 1842, Allegheny, A.
- June 16, 1868, Kansas.
 September 13, 1859, Ohio, A.
 October, 1834, Elizabethtown, P.
 Dec. 19, 1845, Classis of Zealand, Dutch Ref. Soc. Ch.
 October 15, 1869, Conemaugh.
 November 1867, Des Moines.
 Dec. 27, 1867, Keokuk.
 October 10, 1861, 1st Ohio.
 June 16, 1856, Indiana, A. R.
 October 8, 1862, Argyle.
- October 3, 1849, Caledonia, A. R.
 November 23, 1841, Illinois, A.
 May 1829, 2d Ohio, A. R.
 September 16, 1863, Lake.
- November 16, 1859, Wheeling.
 May 7, 1866, 1st Ohio.
- June 9, 1864, Blairsville, A. R.
- September 29, 1868, Rock Island.
- June 6, 1861, Delaware.
 June 13, 1861, Big Spring.
- October 23, 1867, Rock Island.
 November 23, 1833, Monongahela A. R.
 May, 1869, Stamford.
- April 16, 1862, Muskingum.
- May 7, 1861, Argyle.
 October 1841, Washington, P.
 August 12, 1862, Detroit.

Whitten, J. B. Mercer, Plain Grove, Pa.....	October 25, 1854, Chartiers, A.
Wiley, George, M., Argyle, West Hebron, N. Y.....	October 12, 1863, Vermont.
Williams, M. B., Argyle, Cambridge, N. Y.....	April, 1820, Northern R. P.
Williamson, J. A., Albany, Johnstown, N. Y.....	September 27, 1844, Albany.
Williamson, John, Sidney, Bellefontaine, Ohio.....	June 18, 1867, Sidney.
Williamson, R. D., 1st N. Y., Patterson N. J.....	
Williamson, W. C., Keokuk, Washington, Iowa.....	April 1869, W. Missouri.
Wilson, D. C., Nebraska, Clarinda, Iowa.....	June 27, 1873, Conemaugh.
Wilson, Isaac, A., Nebraska, North Bend, Neb.....	July 8, 1868, Mansfield.
Wilson, J. B., Detroit, Romeo, Mich.....	October 1855, Stamford, A.
Wilson, J. C., Allegheny, Beaver, Pa.....	April 13, 1849, Allegheny.
Wilson, J. T., Kansas, Topeka, Kansas.....	January 2, 1861, Conemaugh.
Wilson, S., D. D., Xenia, Xenia, Ohio.....	April 27, 1831, Miami, A.
Wilson, T. J., Oregon, The Dulles, Oregon.....	
Wilson, Thomas, Steubenville, Annapolis, O.....	September 16, 1835, Muskingum, A.
Wilson, W. H., San Francisco, Fallins City, Cal.....	
Winter, T. W., Mercer, Lowellville, Ohio.....	September 10, 1857, Northern Illinois, A.
Withart, Wm., D. D., Mansfield, Ontario, Ohio.....	1846, Muskingum, A.
Witherspoon, J. W., Allegheny, Allegheny, Pa.....	September 15, 1863, Frankfort.
Worth, J., Oregon, Brownsville, Oregon.....	June 18, 1830, 1st Ohio, A. R.
Wright, J. P., W. Missouri, Mulberry, Mo.....	May 4, 1850, Muskingum, A.
Wright, Wellington, W. Missouri, Lee's Summit, Mo.	October 19, 1859, Michigan.
Wright, Wm. Sidney, Grand Rapids, O.....	April 18, 1854, Sidney, A. R.
Young, A., D. D., Monmouth, Monmouth, Ill.....	June 23, 1842, Steubenville, A. R.
Young, A. I., Frankfort, Hookstown, Pa.....	June 15, 1869, Frankfort.

'II. ALPHABETICAL LIST OF LICENTIATES.'

NAME.	PRESBYTERY.	NAME.	PRESBYTERY.
A. S. Abby,	Lake,	James M'Kutcheon,	Philadelphia,
Samuel M. Black,	Frankfort,	Alex. M'Lachlin,	Delaware,
John A. Bower,	Westmoreland,	Donald M'Lachlin,	Delaware.
James S. Brandon,	Mercer,	W. G. Nevin,	Steubenville.
John A. Burns,	Monmouth,	M. M. Pollock,	Westmoreland.
Joseph C. Campbell,	Philadelphia,	A. H. Rule,	Cedar Rapids.
W. T. Campbell,	Rock Island,	John L. Scott,	Delaware.
R. J. Cresswell,	Tennessee,	A. M. Smealie,	Delaware.
James P. Davis,	Lake,	Francis M. Spencer,	Xenia.
David Dodds,	Butler,	W. R. Stevenson,	Steubenville.
James Dodds,	Monongahela,	Sarkess Stephan,	Egypt.
J. M. French,	Xenia,	S. J. Stewart,	Chicago,
B. J. Forrester,	Monongahela,	John Taylor,	Delaware.
J. L. Grove,	Big Spring,	John Teas,	2d New York.
W. S. Harper,	Muskingum,	G. S. Tompkins,	Rock Island.
D. R. Imbrie,	Allegheny,	R. J. Thompson,	Muskingum.
John R. May,	Chartiers,	James H. Turnbull,	Monmouth.
F. B. Miller,	Butler,	A. H. Vincent,	Mercer.
Charles H. Mitchell,	Monmouth,	J. W. Wait,	Tennessee.
T. W. Monteith,	Michigan,	Hugh F. Wallace,	Monmouth.
S. B. Moore,	Muskingum,	Joseph R. Wallace,	Lake.
J. H. Morrow,	Conemaugh,	S. S. White,	Muskingum.
W. J. M'Allister,	Chicago,	Ralph Wilkins,	Keokuk.
Andrew M'Bride,	Xenia,	John A. Wilson,	Allegheny.
A. D. M'Carrell,	Monongahela,	R. C. Wyatt,	Monmouth.
G. T. M'Clelland,	Keokuk,	Robert T. Wylie,	Michigan.
George M'Curmick,	Allegheny,	R. G. Young,	Butler.
C. L. M'Cracken,	Delaware,	Ibrahim Yusuf,	Egypt.
D. R. M'Knight, Jun.	Monongahela,	Tadrus Yusuf,—58.	Egypt.

III. MISSIONS AND MISSIONARIES.

HOME MISSIONS.

See the Report of the Board.

FOREIGN MISSIONS.

SYRIA.—Rev. John Crawford and wife, Damascus.

NORTHERN INDIA.—Rev. Samuel Martin, and wife; Mr. James W. Gordon and wife; Miss Elizabeth Gordon; Miss Eliza Calhoun, Sealokote; Rev. J. S. Barr, and wife; Rev. J. P. M'Kee, and wife; Rev. E. P. Swift, (native;) Mrs. G. W. Scott; Miss Mary E. Welsh, Gujranwala.

EGYPT.—Revs. Dr. G. Lansing and wife; Dr. James Barnett and wife; S. C. Ewing and wife, Cairo; Mr. D. Strang and wife; Miss Theresa M. Campbell, Alexandria; Rev. W. Harvey and wife, Fayoum; Rev. Andrew Watson and wife, Mansoorah; Rev. Dr. John Hogg and wife; Dr. D. R. Johnston and wife; Miss M. J. M'Kowu and Miss Eliza F. Johnson, Osioot.

CHINA.—Rev. Joseph C. Nevin, Canton.

FREEDMEN'S MISSIONS.

VICKSBURG.—Mr. John Collin, *Superintendent*; James Black, Lizzie Black, Anna Watkins, Sarah Thomas, Emma Butler, Ella Henderson, Helen J. Bandun and Thomas F. Woodburn, *Teachers*. Rev. G. M. Burd, *Pastor*.

NASHVILLE.—Professor J. L. Pinkerton, *Superintendent*; Aggie Wallace, Mary E. Ralston, Eliza Armstrong, Mintie M'Clelland, Margaret Tom, Aggie E. Wait, Sarah M. Pinkerton, *Teachers*. Rev. M. R. Johnson, *Pastor*.

LEAVENWORTH.—Rev. Joseph M'Kelvey, *Pastor*.

MISCELLANEOUS.

I. SUCCESSION OF OFFICERS OF THE GENERAL ASSEMBLY.

PLACES OF MEETING.	MODERATORS.	PRESBYTERIES.
1858. Pittsburgh, Pa.,	Rev. J. T. Pressly, D. D.,*	Allegheny.
1859. Xenia, O.,	Rev. P. Bullions, D. D.,*	Albany.
1860. Philadelphia, Pa.,	Rev. J. Clokey, D. D.,	Xenia.
1861. Monmouth, Ill.,	Rev. R. D. Harper, D. D.,	Xenia.
1862. Pittsburgh, Pa.,	Rev. J. T. Cooper, D. D.,	Philadelphia.
1863. Xenia, O.,	Rev. Alex. Young, D. D.,	Monmouth.
1864. Philadelphia,	Rev. D. A. Wallace, DD., LL.D.	Monmouth.
1865. Washington, Ia.,	Rev. J. B. Clark, D. D.,	Allegheny.
1866. Allegheny, Pa.,	Rev. D. R. Kerr, D. D.,	Monongahela.
1867. Xenia, O.,	Rev. J. B. Dales, D. D.,	Philadelphia.
1868. Argyle, N. Y.,	Rev. James Harper, D. D.,	New York.
1869. Monmouth, Ill.,	Rev. R. A. Browne, D. D.,	Mercer.
1870. Pittsburgh, Pa.,	Rev. T. S. Kendall, D. D.,*	Oregon.
1871. Xenia, O.,	Rev. R. A. M'Ayeal,	Des Moines.

* Deceased.

PRINCIPAL CLERKS.

1858. Rev. Samuel Wilson, D. D.,	1863. Rev. J. T. Cooper, D. D.
1859. Rev. James Prestly, D. D.,	1866. Rev. James Prestley, D. D., <i>Pro tem</i> .
1867. Rev. J. T. Cooper, D. D.	1871. Rev. J. T. Cooper, D. D.

SECOND CLERK.

1868. Rev. A. G. Wallace.

1871. Rev. A. G. Wallace.

II. BOARDS.

HOME MISSIONS—EXECUTIVE COMMITTEE.

Dr. D. R. Kerr, Dr. J. G. Brown, Rev. A. G. Wallace, S. Mahood, A. H. Bryce, James M'Cutcheon; R. A. Cunningham.

CORRESPONDING SECRETARY.—Rev. Wm. J. Reid, 12 Federal Street, Pittsburgh, Pa.

TREASURER.—A. H. Bryce, P. O., Box 306, Pittsburgh, Pa.

FOREIGN MISSIONS.

Dr. J. B. Dales, John Alexander, S. C. Huey, term expires, 1872; Rev. W. C. Jackson, W. Getty, Thomas Stinson, 1873; Rev. F. Church, Rev. W. W. Barr, Dr. J. T. Cooper, 1874.

CORRESPONDING SECRETARY.—Dr. J. B. Dales, 1628 Filbert St., Philadelphia, Pa.

TREASURER.—T. B. Rich, 190 Elizabeth St., New York.

FREEDMEN'S MISSIONS.

John Dean, James Mitchell, H. J. Murdoch, 1872; Rev. W. H. Andrew, Rev. T. H. Hanna, Rev. J. W. Witherspoon, 1873; Rev. W. J. Reid, Rev. S. B. Reed, Rev. W. M. Coleman, 1874.

CORRESPONDING SECRETARY.—Rev. J. W. Witherspoon, Allegheny, Pa.

TREASURER.—John Dean, Allegheny, Pa.

PUBLICATION.

Rev. Wm. Fulton, Dr. R. Gracey, T. M'Cance, 1872; James M'Candless, Rev. J. C. Boyd, Dr. J. G. Brown, 1873; Dr. D. R. Kerr, Wm. Reed, Wm. Stevenson, 1874.

BOOK DEPOSITORY AND OFFICE.—98 Third Avenue, Pittsburgh, Pa.

SUPERINTENDENT.—Rev. S. Collins.

TREASURER.—James M'Candless, 103 Wood St., Pittsburgh, Pa.

CHURCH EXTENSION.

Rev. R. B. Ewing, Rev. T. H. Hanna, S. Dyer, 1872; Rev. John S. Sands, Rev. J. W. Witherspoon, Wm. Reed, 1873; Dr. R. Gracey, Geo. M'Cague, J. P. Hanna, 1874.

CORRESPONDING SECRETARY.—Rev. A. G. Wallace, New Brighton, Pa.

TREASURER.—Samuel Dyer, 49 Federal street, Allegheny, Pa.

EDUCATION.

Dr. D. A. Wallace, J. H. Martin, Rev. J. M. Henderson, 1872; Dr. A. Young, Rev. J. A. Edie, Hugh Nash, 1873; Dr. John Scott, John M. Turnbull, Rev. G. D. Henderson, 1874.

CORRESPONDING SECRETARY.—Rev. J. M. Henderson, Monmouth, Ill.

TREASURER.—Rev. G. D. Henderson, Monmouth, Ill.

TRUSTEES OF THE GENERAL ASSEMBLY.

James M'Candless, David Reed, Graham Scott, 1872; Dr. J. G. Brown, W. M. Bell, J. C. Porter, 1873; T. M'Cance, Dr. R. Gracey, George M'Cague, 1874. Treasurer James M'Candless, 103, Wood street, Pittsburg, Pa.

III. COMMITTEES TO REPORT TO THE NEXT GENERAL ASSEMBLY.

ON CREDENTIALS.—Rev. W. C. Williamson, James Dawson.

ON SABBATH SCHOOLS.—Rev. G. D. Matthews, *Chairman*, 221 West 15th St., New York.

ON NARRATIVE AND STATE OF RELIGION.—Rev. James Patterson, D.D., *Chairman*, Washington, Iowa.

ON SCRIPTURAL LAW OF DIVORCE.—Drs. A. Young, John Scott, and D. A. Wallace.

ON UNION WITH THE PRESBYTERIAN CHURCH.—Dr. D. R. Kerr, Dr. J. G. Brown, Rev. W. J. Reid; Elders Wm. M. Gormly, and G. M. Reid.

ON REDUCED FARE.—Wm. Getty, J. M. Wallace, Dr. R. Gracey, Rev. S. Collins, J. C. McMillan, James Dawson, and Hon. S. E. Rankin.

ON CHANTING.—Rev. J. T. McClure, *Chairman*.

ON UNIVERSITY.—Rev. J. R. Johnson, *Chairman*.

IV. DELEGATES TO OTHER CHURCHES.

To the General Assembly of the Presbyterian Church in the United States, Rev. John Va. Eaton, Principal; Rev. M. M. Gibson, Alternate.

To the General Synod of the Reformed Presbyterian church; Dr. James Harp, Principal, Dr. A. Blaikie, Alternate.

To the General Synod of the Reformed Church in America ; Rev. J. M. Baugh, Principal, Rev. S. F. Morrow, Alternate.

To the General Assembly of the Canada Presbyterian church ; Rev. J. P. Scott, Principal ; Rev. J. H. Pressly, Alternate.

V. THEOLOGICAL SEMINARIES.

NEWBURGH.—Revs. J. Harper, D. D., and J. B. Dales, D. D., Professors. Secretary of the Board, Rev. S. F. Morrow, Albany, New York.

ALLEGHENY, Pa.—Revs. A. D. Clarke, D. D., D. R. Kerr, D. D., and J. T. Cooper, D. D., Professors. Secretary of the Board, Rev. A. G. Wallace, New Brighton.

XENIA.—Revs S. Willson, D. D., T. Beveridge, D. D., and J. Clokey, D. D. Professors. Secretary of the Board, Rev. Joseph M'Hatton, Morning Sun, Ohio.

NORTH WEST, *Monmouth, Ill*—Revs. A. Young, D. D., J. Scott, D. D., A. M. Black, D. D., and D. A. Wallace, D. D., Professors. Secretary of the Board, Rev. G. D. Henderson. In all the above, the Session is six months beginning on the first Tuesday of October.

MISSIONARY SEMINARY, *Osiot and Ramleh, Egypt*.—Rev. John Hogg, D. D., Rev. Gulian Lansing, D. D., and Rev. Andrew Watson, Professors.

VI. COLLEGES.

WESTMINSTER, *New Wilmington, Pa.*— ———— *President*. Rev. Wm. Findley, D. D., Financial Agent. Terms begin, First Wednesdays of September, January, and April: Commencement, last Thursday of June.

MONMOUTH, *Monmouth, Ill*—Rev. D. A. Wallace, *President*. Rev. G. D. Henderson, Financial Agent. Terms begin September 5th, January 8th, April 9th. Commencement, June 28th, 1872.

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ERRATA.

1. In the roll, p. 67, insert in the column "*Presbyteries*," in its proper place, *Sealkote*, and opposite to it in the column "*Ministries*," the name of Rev. J. B. Clark, D. D.
2. On p. 80, paragraph four, strike out the words "The Assembly," and read "With the view, &c.
3. On p. 83, in the second line of the 6th resolution, insert after the words "Syrian Mission," the following, namely, that Mr. Ralph E. Wilkin be appointed to the China Mission.
4. On p. 132, in the Summary of the report of the Treasurer of the Board of Church Extension, make the item, "From Individual Donors," 2,575.00 instead of 2,375.00; total receipts 15,824.83 instead of 15,624.33; and balance 1,582.46 instead of 1,382.46.

FORM OF BEQUEST.

"I do give and bequeath the sum of _____ dollars to the Board
(*here insert name of Board,*) of the United Presbyterian Church of North
America."

Or, if the bequest is of real estate, as follows:—

"I do give, devise, and bequeath all that (*describing the property,*) unto the
Board of (*here insert name of Board,*) of the United Presbyterian Church of
North America, to have and to hold, to them and their successors forever."

*Bequest to the Boards of Home Missions and Education should be made in the
following form:—*

"I do give, &c., to the Trustees of the General Assembly of the United Pres-
byterian Church of North America, in trust for (*insert name of Board,*) &c."

THE
EVANGELICAL REPOSITORY

AND

United Presbyterian Review.

OLD SERIES, }
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} NEW SERIES,
VOL. IX.—No. 3.

THE BIBLE IN THE FAMILY.*

BY REV. W. P. M'NARY.

The family has its origin in the moral nature of man. The Spirit of wisdom has given as a reason for its existence, that, "it is not good for man to be alone." Although each human soul maintains a distinct existence, and glories in its independence, yet nothing else is more subjected to the moulding power of surrounding influences. Association, example, habit, education, every thing which comes in contact, makes impressions upon us more or less lasting. These external influences are necessary to the proper development of the powers of the soul, and the formation of character, and as we are moral beings, bearing the image of God, and destined to immortality, the cultivation of the moral nature is the most important of all culture; the object of the institution of the family appears to have been to promote this culture, by protecting the soul, especially during the formative period of youth, from a pernicious bias, and to throw around it such pure influences as will advance its spiritual growth. The family is eminently a religious institution. The reasons of its existence are religious reasons; the ends of its existence are religious ends; and therefore the family ought to be religious in its aims, religious in its influences, religious in its intercourse, religious in culture and education.

The home circle should be pervaded with such an atmosphere as will be most conducive to the healthy development of its moral nature. This is especially true of the families where children are being trained; and indeed the true ideal of a family is not complete without children.

The responsibility of a parent cannot be properly estimated. There is no human standard by which it may be compared. When we see the moon in the horizon, it appears to be of immense size, in comparison with earthly things. But when it is seen in mid heaven, standing out alone in infinite space, we cannot form any proper estimate of its magnitude. So the responsibility of a parent stands out in the midst of in-

finite time alone and incomparable: eternity alone can reveal to us its importance.

When the parent looks with joy and pride upon the face of his first-born, he may well join trembling with his mirth, and ponder this solemn thought: I have been instrumental in bringing into being an immortal soul,—a soul that never can be quenched. O! what shall be its destiny?

The all-wise God has made provision for this great responsibility. He has ordained that we shall live in families, the condition most conducive to the culture of the moral nature, and, to crown all, has given the family a book which is a complete chart of every family duty, and points to the secret spring whence every home blessing flows. The Bible is the home of every spiritual truth,—the patron of every virtue,—the monitor that never deceives,—the chart of every true life. Its doctrines should form the warp and woof of the family faith. Its pure and holy precepts should be the mould in which every character is formed. Its virtuous examples should be models held up before every child for imitation. Its spirit of love should be the atmosphere in which the family lives. Its hopes and promises should be the pillar of cloud by day, and pillar of fire by night to every household, and, in order that the Bible may fulfil its proper mission in every family, it is necessary to secure an unqualified acceptance of it as the foundation of truth, and a thorough acquaintance and familiarity with it on the part of every member.

The great practical question which appears to be before us now, as parents and Sabbath School teachers, therefore, is,—

How shall this acceptance of and familiarity with the Bible on the part of the family be secured?

1. *By promoting the proper observance of the Sabbath.*

History tells us of a heathen king who was zealous for the establishment of a false religion; and, seeing that Christianity prevailed over it, and perceiving that its success depended largely upon the Sabbath, proclaimed a corresponding Sabbath, to be spent in instructing the people in that false religion. We may learn the same lesson in turn. If we want the people to become thoroughly acquainted with the Bible, we must teach the people with scrupulous care to spend one seventh of their time in its study. The Sabbath is a day for devotion, for studying the nature and works of God, and our relation to time; and as the Bible is the only full revelation of God, and his purposes concerning us, it is the source of all true devotion.

The Bible and the Sabbath are married to each other,—married as were Adam and Eve, by being created for each other, therefore, “what God hath joined together, let not man put asunder.”

That family which under the influence of kind parental restraint,—gathers around the family table on the Sabbath day, each with an open Bible, and spends its holy hours, learning lessons of Bible truth, discussing the morning sermon,—preparing a Sabbath School lesson—or reading a weekly lesson of Scripture, presents one of the most pleasing and happy home scenes which it is possible to behold, and the blessings which are written in that book shall be upon that family.

They “call the Sabbath a delight, the holy of the Lord, honourable;”

speaking their own words," and he will cause them to "ride on the high places of the earth, and be fed with the heritage of Jacob. For the mouth of the Lord hath spoken it."

II. *By the daily reading of the Scriptures in the family.*

There are many reasons for the daily reading of the Scriptures. It was specially commended by Paul, when he said that "the Bereans were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and *searched the scriptures daily*, whether those things were so."

It is calculated to keep alive the flame of devotion that burns on the family altar. It is a daily committal of the whole family to the Bible as their rule of life. It is a solemn impressive manner of reminding all the members of the family of the binding obligation of God's word; and it keeps fresh and familiar all its rich and beautiful lessons of faith and practice. The Bible is the true *manna* from heaven; the daily bread of the soul, without which it cannot spiritually live.

III. *By encouraging parental instruction.*

God has given many officers to the church, but the head of the family is by nature constituted prophet, priest and king in his family. Whether that head be one parent or two,—an older brother or sister, the responsibility of the instruction of the family lies directly upon it; all others are helpers. The head of the family is responsible for the instruction which the pastor, the Sabbath School teacher, the day school teacher, and all others give to the children. All other systems of Bible teaching are lame and defective, if parental teaching be neglected. What can a Sabbath School teacher do toward making a child have a thorough knowledge of the Bible, if the parent does not work in harmony with him? How weak and powerless a pastor will be to make an intelligent congregation of young people, if the parents do not second, yea, even prompt and stimulate his exertions!

Sabbath School teachers, look back over your experience, and see how your labours have been blessed, and your hearts encouraged in those scholars who have had faithful parents. Have not your labours been tenfold more satisfactory and fruitful when the parents have illustrated, explained and applied the lessons to their children, and thus stimulated them to careful preparation? This suggests another means to the same end.

IV. *Parental discipline.*

The rigour and severity of the old-fashioned Scotch discipline has become exceedingly unpopular in this freedom-loving age; and yet, although we cannot commend its extreme severity, there was much in it which might be imitated with profit. They *required* their children to study the Bible; they required their children to spend the greater part of the Sabbath studying it, whether it was agreeable to them or not; and the consequence was, that almost all their children were familiar with scripture truth, and made an intelligent profession of religion early in life. It is said by some, that this will make children hate the Bible, and dread the Sabbath. The only refutation we would offer to that is, that no nation, or class of persons in the world, loved the Bible and the Sabbath as did the old Scotch Presbyterians.

The reason probably is; that there is such intrinsic beauty and richness in the word of God, that those who carefully study it will eventually

learn to love it, and all its ordinances; and the reason so many of our children in this age do not evince any love for the Bible is, that they have never looked into its beauty, or tasted its sweetness. They have never been required to study it, and it would be better for them to be led into it even by severity than not to study it at all.

But there is a golden mean between lenity and severity. Firmness, tempered with kindness, makes a government of love, which is never oppressive: and with such discipline, together with careful study on the part of the parent, so that he can illustrate and explain the Bible in language suited to the capacity of the child, the study of it may be made a delight to the children,—so that through life they will look back to the Sabbaths spent around the family board, before the open Bible, as the most pleasant recollection of early life.

V. By promoting the Study of Bible doctrine.

Children are able to receive and embrace Scripture truth long before they are ably fully to comprehend it. I am persuaded that children of ten years old are generally able to perceive and embrace in their childish faith all the fundamental doctrines of the Bible. And the advantage of teaching them is, that it guards them against embracing false theories, and forms a basis upon which to build up a system of faith. They also form the outline of that mould in which the practical life is to be cast. A child naturally believes its parent: it will receive these truths in youth without questioning. That which it cannot fully reconcile or comprehend, it never thinks of questioning. Their principles, therefore, become fixed and permanent; and it is better for a child to grow up with the mind firmly established in the principles of any denomination than to be left, with a vague undefined belief, to be "driven about with every wind of doctrine." Then, when riper years shall have come, he may shape his course intelligently from that safe anchorage.

It is well for children to become acquainted with the historical part of the Scriptures. It is important to hold up before their minds the virtuous examples of the Bible; but these are to be regarded as secondary,—as means to the accomplishment of the one primary end,—a knowledge of God and the great plan of salvation.

Sabbath School Teachers, your mission is to plant the Bible in the heart of society, and make its teachings permeate all the families of the land. The parents' mission is a specialty, but your mission is universal. You will receive the most hearty welcome and the greatest encouragement in the families that love and study the Bible; but it does not follow that you are most needed there. The careless families of the church need your labours more. The families in which there is no God, no Bible, no prayer, need you still more. To send the Bible with its softening, purifying influences into these families is a glorious mission. And to bring a Saviour and the hope of everlasting life to these perishing families is a work the glory of which it will require eternity to reveal.

You have a mission also to future generations. You are putting the Bible into the heads and hearts of the parents of the coming millions. Who knows but your little work may multiply and expand in the future, and produce a glorious harvest of fruit? But, my fellow-labourers, we cannot bring jewels out of an empty casket. Let us, by care-

ful, prayerful study of the Bible, lay up precious jewels, that out of a well stored mind and a full heart, we may bring forth things new and old, food for the hungry, garments for the naked, drink for the thirsty, sharp arrows for the impenitent, and balm for the wounded; that those to whom God has sent us may rise up and call us blessed.

THE BIBLE IDEA OF TEMPERANCE.

BY REV. D. M. M'CLELLAN.

It is the duty of every Christian to appeal to the word of God, in the consideration of every moral question; and, from a candid examination of divine teaching, establish his opinion and practice. As many may have grave misconceptions respecting the position of the Bible on the great temperance reform, we would wish, with such, to unbiassedly review the Scripture grounds of temperance.

We conceive the Bible idea of temperance to be, a *moderate use of all good things, but a total abstinence from all bad things*. A careful examination of the subject, we are persuaded, will substantiate this view.

The Greek term, rendered temperance in the authorized version, is *enkrateias*. Donnegan defines it to be, "self-command, self-control, temperance, mastery over the passions." Liddell and Scott define it, "moderation in sensual pleasures, self-control, abstinence from, or in, a thing." Robinson, and other New Testament lexicographers, give "self-control, continence, temperance." The term, then, conveys not only the idea of moderation, but also abstinence, and, consequently, sustains the biblical idea of temperance advanced.

The use of the term in Scripture supports this idea. Paul, writing to the Galatians, enumerates temperance as a grace, or one of the "fruits of the Spirit;" and Peter, in his Second General Epistle, presents it as a grace which the Christian is to attain. As the exercise of a Christian grace denotes a judicious use of that which is good, but a total abstinence from that which is evil, there can be no question about the meaning the apostles attached to the term. As Paul reasoned with Felix of temperance, the wicked ruler would not have trembled as he did, had not total abstinence from evil, and the fearful consequences of indulgence been the apostle's theme. Paul, again, in writing to the Corinthians, illustrates the principle of temperance that should characterize every follower of Christ,—as the contestants in the Olympic games were "temperate in all things," so must every one, striving for the Christian mastery, abstain from every thing that might prove detrimental to the growth of grace, and gaining the incorruptible crown of life.

The word temperance also conveys the same idea. The Temperance Bible Commentary, p. 318, says, "The English word 'temperance' is derived directly from the Latin *temperantia*, the root of which, as of *temp-us*, *temp-lum*, is found in the Greek *temo*, *temno*, *tempo*, 'to cut off.' Hence *temperantia*, (temperance,) as a virtue, is the cutting-off that which ought not to be retained,—self-restraint *from*, not *in*, the use of whatever is pernicious, useless, or dangerous." The origin of

the word here proves that temperance denotes the total abstinence from every thing that is productive of evil.

Temperance is defined by Webster, to be the "habitual moderation in regard to the indulgence of the natural appetites and passions; restrained or moderate indulgence." The prominent idea here is moderation. This term is derived from the Latin, *moderor*, which means "to measure, regulate, rule." This not only denotes "freedom from excess of any kind," but also that there is a measure or rule by which we must be guided. This rule must be one that will prove itself beneficial, because no person has a right to do that which is known to be injurious; consequently, temperance only tolerates indulgence in that which is harmless, but denotes abstinence from every thing that proves itself detrimental to health and morals. The indulgence, then, of temperance, does not admit of the use of any thing that is injurious to the physical or moral condition of life, nor the excessive use of that which is beneficial in itself, but only a moderate use of that which is good, and a total abstinence from that which is evil.

The abstract view of the term, *temperance*, opens the way for the consideration of the Temperance Reform, in its Scriptural connection. That we may do this, it is necessary for us to prove that alcoholic liquors are condemned in the word of God as an evil,—consequently we must examine the terms by which liquors are named in the Bible.

There are thirteen words in the Original Scriptures, which have been commingled, in our authorized version, with the term wine, sometimes accompanied with, and again without, a qualifying word. We will notice a few of those most frequently used.

The Hebrew term, *yayin*, (wine,) occurs one hundred and forty-one times in the Old Testament Scriptures. It is a generic term, denoting the wine of grapes in every stage, from the freshly expressed juice, to the most highly fermented wine. It is sometimes used to denote the juice of the grape, probably before trodden out; Isaiah xvi. 10, "The treaders shall tread out no wine (*yayin*) in their presses," or, at the farthest, as it flows freshly from the press. Gen. xlix. 11, "He washed his garments in wine, (*yayin*) his clothes in the blood of grapes," compared with Isaiah lxiii. 1-3, proves *yayin* to be the fresh, unfermented wine. In Psalm lxxv. 8, *yayin* means a fermented, drugged wine. Prov. xxiii. 31: "Look not upon wine (*yayin*) when it is red, when it giveth its colour in the cup, when it moveth itself aright," which can be nothing else than the fermented and intoxicating wine. The Greek equivalent term of *yayin* is *oinos*, consequently these terms denote wine either in a fermented or unfermented state, as either intoxicating or unintoxicating.

SHAKAR is also another generic term, denoting both the fermented and unfermented drinks, made from dates, and other fruits beside the grape. Dr. Lees says, "it has by usage grown into a generic term for 'drinks,' including fresh juices and inebriating liquors, other than those that come from the grape." It is used twenty-three times, and generally rendered "strong drink." As it was among the libations to be offered to the Lord, Num. xxviii. 7, it must be unfermented as it was thus offered. Other passages prove it evidently intoxicating, as in Isaiah v. 11, 22.

The Hebrew term *Tirosh* is used thirty-eight times, and generally

rendered "wine" or "new wine." It never denotes fermented wine, and by some of the most critical scholars is understood to be "the fruit of the vineyard" in its natural condition. See Judges ix. 13; Prov. iii. 10.

As the different terms receive often a common rendering, and a portion of these terms are also generic, the question arises, how are we to distinguish the fermented from the unfermented? or how may we know when a passage of Scripture has reference to intoxicating or unintoxicating liquors? This we may easily determine from the text, or context. Take for illustration, Prov. xxiii. 31: "Look not upon the wine when it is red." This wine, the preceding verses tell us, brings woe, sorrow, contentions, and wounds; and the following verses describe the consequences; the serpent's bite and adder's sting, adultery, profanity, the drunken stagger, insensibility, and the renewed gratification of the appetite,—none can doubt that this is the intoxicating wine. If we find it connected with that which is beneficial or good, we must understand it as referring to the unintoxicating wine, or drink, as in Deut. xviii. 4, "The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him." As a general rule, we may know that if God's approbation is expressed, or a blessing pronounced upon it, that it is an unintoxicating drink; but if judgment, or a curse accompanies it, it is intoxicating.*

Having thus directed attention to the difference in the meaning, and use, of terms employed, it is now necessary to show that the Scriptures condemn the use of intoxicating drinks, and speak of them as that which is, intrinsically, evil, and productive of evil.

The Scriptures speak of intoxicating liquor as an evil. Paul says, Eph. v. 18, "Be not drunk with wine, wherein is excess." The term rendered "excess" is but twice used besides in this passage, Titus i. 6, and 1 Peter iv. 4: in both places it is rendered "riot." This term, (asotia,) literally means *unsavableness*, and is defined to be, "the disposition and life of one who is asotos, abandoned, recklessly debauched, profligacy, dissoluteness, debauchery." The term declares this wine, that produces drunkenness, to be injurious, *per se*, both physically and morally,—a poison, producing riot, with its sad train of consequences.

These intoxicating drinks are by Scripture called poisons. The Hebrew term for "poison," in general, is *khamah*; it is eight times employed in the Bible, and six, out of the eight times, it is rendered poison in our version. We read, Deut. xxxii. 33, "Their wine is the poison of dragons, and the cruel venom of asps." If the wine, of which mention is here made, were not of a poisonous nature, the illustration would be false, and the judgment pronounced vain. Again; Prov. xxiii. 31, 32, "Look not thou upon the wine when it is red, when it gives its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder,"—its effects are as poisonous as the bite of the deadly serpent or the sting of the venomous adder.

* Prof. M. Stuart says, "My final conclusion is this, namely, that whenever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean, they can only mean such wine as contained no alcohol that could have a mischievous tendency; that whenever they denounce it, and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wine."

The term *khamah* is twice rendered bottles. Hosea vii. 5, "The princes have made him sick with bottles (*khamah*, 'poison') of wine." Habakkuk ii. 15: "Woe unto him that giveth his neighbour drink, that putteth thy bottle (*khamah*, 'poison') to him, and makest him drunken also." See the other passages where *khamah* is rendered poison; Deut. xxxii. 24, "The poison of the serpents of the dust." Psalm lviii. 4, "Their poison is like the poison of a serpent." Ps. cxl. 3, "Adders' poison is under their lips." Job vi. 4, "The poison drinketh up my spirit." The use of this term proves the character of the 'bottles' to be pernicious and deadly in their effects, and consequently as a poison, an evil, the use of which, as a beverage, the Bible does not tolerate.

The consequences that follow the use of these fermented drinks are declared to be such evils that every one should abstain from their use. That they produce drunkenness, both the Bible and daily experience prove, the evils of which are known to all. The Scripture teaches that its use produces self-security and irreligion. Hab. ii. 5: "Yea, also, he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied." Isa. xxviii. 7: "They also have erred through wine, and through strong drink are out of the way; the priest and prophet have erred through strong drink; they err in vision, they stumble in judgment." The inspired prophets thus declare it to be such a great evil that no one should endanger his salvation by its use.

As the emblem of punishment and eternal ruin, it must warn us of its inherent evil, when we remember the relation existing between the cause and effect, and the similarity between the figurative and real. The prophet Isaiah says, "O Jerusalem! which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and rung them out." The angel said in Revelation, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone; and the smoke of their torment ascendeth up for ever and ever."

From the view that the Bible gives us of the nature and consequences of intoxicating drinks, we cannot fail to see that they are a *bad thing*, consequently, something that we are morally bound not to use, but to oppose.

How boldly contrasted do we find the unfermented, unintoxicating wine, in the Bible. It was among the offerings to be presented at the altar of the Lord. It was classed among the blessings, the comforts, the necessities of life, in the beatitudes of the patriarch, and prophets. It was used as an emblem of spiritual blessings, and of Christ's atoning blood. Their contrast is that of life and death.

The use of intoxicating drinks, as a beverage, are positively forbidden in the word of God. We are required to do, and use, those things that shall promote the glory of God, and advance our spiritual welfare; but we are strictly forbidden to do, or use, any thing that may interfere with, or prevent us from, honouring God, and progressing in grace.

Prohibition is a prominent characteristic of the inspired record. No sooner were our first parents permitted to enjoy the happiness of the

Garden of Eden, than they were forbidden to use the fruit of a certain tree,—they must at once realize that they were under law. When Sinai's law was promulgated to awe-stricken Israel, prohibition pervaded every part of it; and throughout the whole of God's precepts to his people, do we find the prohibitory features of law standing in bold relief. It is not, consequently, strange to find that God has in his word positively prohibited the use of those drinks that intoxicate.

God absolutely prohibits the use of intoxicants as a beverage. Eph. v. 18: "Be not drunk with wine, wherein is excess." The original term *muthuskesthe* (drunk) does not necessarily mean *drunken* in the modern acceptance of the term, but may denote the too free use of the unintoxicating or diluted drinks, or being surcharged with wine. The Temperance Bible Commentary says on this passage, "Drinking immense quantities of wine was common among the Greeks, and the intoxicating liquors used were largely diluted, with the express intention of making the potations deep and prolonged." All must recognise in this verse a prohibition against intoxication, even if they reject the conclusion to which a critical examination of the word might bring them.

The word, however, bears the meaning of not surfeiting even on weak or harmless wine. Dr. Duffield, in his Bible Rule of Temperance, p. 61, says, "The word is derived from *methee*, which was a name among the Greeks for wine. It was a sweet wine, and sometimes called *gleukos*, the juice of the grape before it becomes acidulated by fermentation. It can be called sweet, properly, only before it began to ferment, or in the early stage of that process, when but a small portion of the sugar is converted into alcohol, and many are tempted by its sweetness to drink it freely." It is the same term employed respecting Joseph and his brethren, Gen. xliii. 34, or Hannah, David and Uriah, and there is no evidence that any of these were, apparently, on a drunken spree. The obvious teaching of the text is this: Derive your stimulus from the Spirit of God, and not from wine.

The apostle, in these words, not only positively prohibits the use of intoxicating liquors as beverages, but also the excessive use of those that are, in themselves, harmless. He speaks in strict accordance with the Saviour's command: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, (*methee*,) and cares of this life." When we consider that alcoholic drinks cannot be used without producing a degree of drunkenness, we are taught, in this prohibition, the Scriptural idea of temperance, that we can only moderately use that which is unintoxicating, but must absolutely abstain from that which may intoxicate.

Another prohibition is recorded, Prov. xxiii. 31: "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright." The terms employed, as well as the context, prove conclusively that the wine spoken of is alcoholic. The term rendered "colour," in the Hebrew means literally the "eye," bead or sparkling point, produced by the passing off of the carbonic acid gas, generated by fermentation. "Moveth itself aright," means to "move in straight lines," having reference to the process or motion of fermentation.

The command here is positive,—not only are we forbidden to taste the wine, or any fermented, intoxicating drink, but we are not even

to look on it with the desire to use it. The total abstinence principle is here as plainly enunciated as it is possible for it to be,—taste not the fermented drink,—look not on the poisoning cup, even with the desire to taste.

The command and exhortation are repeatedly given in the epistles of the apostles: “Be sober.” The term employed is *neepho*, derived from *nee*, (not,) and *pino* or *pio*, (drink,) literally meaning drink not. Liddell and Scott define it not only to be sober, but “especially, drink no wine.” Donnegan defines it “to abstain from wine.” The term employed thus proves that not only are we to be sober in the general acceptance of the term, but, that we may be so, we are not to touch or taste that which would intoxicate us. There is here then a positive prohibition against the use of alcoholic liquors.*

The apostle Peter says, “Be sober, (drink not,) be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,” or, literally, “drink down.”

Dr. Adam Clark, on these words, says, “It is not every one that he can swallow down. Those who are sober and vigilant are proof against him: these he may not swallow down. Those who are drunk with the cares of this world, and are unwatchful, these he may swallow down. There is a beauty in this verse, and striking opposition between the first and last words, which I think have not been noticed: be sober, *nepsate*, from *nee*, not, and *piein*, to drink,—do not swallow down,—and the word *katapie*, from *kata*, down, and *piein*, to drink. If you swallow strong drink down, the Devil will swallow you down. Hear this, ye drunkards, toppers, tipplers, or by whatever name ye are known in society, or among your fellow-sinners, strong drink is not only your way to the devil, but the devil’s way into you. Ye are such as the devil may particularly swallow down.”

The conclusion is inevitable, that the Bible absolutely prohibits the use of intoxicating liquors as a beverage, and as we have already proved that these are an evil in themselves, and consequences, therefore these prohibitions substantiate the Bible idea of temperance, that we may make a moderate use of that which is good, but must totally abstain from that which is evil.

The Bible commends total abstinence from all inebriating drinks. When God created our first parents, and made full provision for them in the garden, yet he did not provide them with alcoholic liquors,—he gave them that which “shall be for meat,” and not for poison. He gave manna, and brought water from the rock for Israel, as they journeyed through the wilderness, but gave them nothing alcoholic. Daniel and his companions, and the Rechabites were approbated by their abstinence from intoxicating drinks; and the Nazarites, and officiating priests, as emblems of purity, were forbidden to use the stimulating cup by which they would have been defiled.

Christian duties require abstinence. The Bible teaches us these duties, but the use of liquor prevents the performance of them: instead

* For an extended critical examination of this and similar terms, see “The Bible Temperance Commentary,” and Duffield’s “Bible Rule of Temperance, on 1 Timothy iii 2, 3; 1 Thess. v. 6, 8; 1 Peter i. 13, iv. 7, v. 8; also, “Patton’s Laws of Fermentation, and Wines of the Ancients.”

of doing good to all as we have opportunity, intemperance puts a stumbling block in the way of ourselves and others. "Knowing to do good, but doing it not, it is sin," to all those who yield to its power. The moderate drinker cannot intelligently, and with sincerity, pray "Lead us not into temptation, but deliver us from evil," because he is cherishing an evil that not only may prevent performing present duty, but lead to endless ruin.

The Bible unfolds the manifold evils of intemperance. It shows the sin that Lot committed, and the effect it must produce on those subject to it: "They also have erred through wine, and through strong drink are out of the way. The priest and prophet have erred through strong drink, they are swallowed up of wine, they are out of the way, they err in vision, they stumble in judgment." Not only does it cause transgression, but produces its legitimate consequences. Not only was the haughty Syrian king defeated, but also proud Babylon fell during a drunken feast. This, as a sin of both Israel and Judah, was one of the causes of their captivity:—because they would not heed God's law, respecting this as well as other things, were they given into their enemies' hands.*

A curse is pronounced upon those who use the drunkard's cup: "Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operations of his hands." "Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink." "Wo to the crown of pride, to the drunkards of Ephraim."

When we consider God's commendations, exposures of evil, judgments and curses, on this matter, and then think of its interference with duty, we cannot fail to see that the tendency as well as direct Bible instruction, requires total abstinence from it as an accursed thing. When, again, we remember the different terms employed in the original, and the indiscriminating rendering of these in our common version of the scriptures, as well as the generic use of some of these terms, and all these compared with the precepts and morals of the Bible, we cannot fail to recognize the true idea of temperance to be a total abstinence from all intoxicating beverages. When we recall to mind that God requires us to "do all to the glory of God," but knowing the bewildering, benumbing and destructive effects of alcoholic drinks,—their demoralizing effects upon both body and soul,—we recognize the application of the scriptural principle, "touch not, taste not, handle not," and accord to the Bible the honour of being the first, greatest, and best of all advocates for the principle of an entire abstinence from every thing that intoxicates.

We must now notice a few passages which may be brought in objection to the position advanced. As all scripture is a unit in truth, it cannot be possible for one part to conflict with another; consequently, a careful examination of such texts proves the discrepancy to be only apparent, but not real.

Is a. v. 11-14; xxviii. 1-4; Amos vi. 6, 7. The symbol teaches the real, Jer. xxv. 17-28.

With the air of triumph, Deut., xiv. 26, is objected: "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household."

- It must here be observed, that wine and strong drink are classed among those things that are beneficial, and according to the principles already laid down by which we might distinguish the intoxicating from the unintoxicating, they are the unfermented, and consequently, unintoxicating drinks. But farther, they are spoken of as food, but it is now established as clearly as any scientific fact can be, that alcohol is not food; consequently, these terms cannot mean ardent spirits.

The terms employed, *yayin* and *shakar*, are generic terms, as we have already shown, consequently their force must be decided by the context. This would prove them unintoxicating. As the people who lived too far from the tabernacle or temple to carry their provision with them were to sell their tithes, and with this money purchase whatever they needed for food there, and to eat it before the Lord; they must only procure that which would fit them for God's worship, and not that which would incapacitate them by making them drunk. But the time when they were to thus "eat before the Lord" was the three great feasts, at which all the males in Israel were yearly to be present. Among these was the passover, or feast of unleavened bread, during which no leaven was permitted by God's law to be used or found among them. But, as every intelligent reader knows, fermented liquors are but leavened juices, consequently at this feast it would be a direct violation of the law of God for an Israelite to taste any drink that could intoxicate. This consideration, in itself, would prove that this wine and strong drink were not inebriating.

But "strong drink" is tenaciously grasped by the advocates or apologists for ardent liquors, and on it they assert a right or privilege. The term "strong drink" in the Hebrew is *shakar*. Respecting the term, Rev. W. Patton, D.D., in "Laws of Fermentation and Wines of the Ancients," p. 60, says, "Shakar, (sometimes written sheehar, shekar,) signifies sweet drink expressed from fruits other than the grape, and in a fermented or unfermented state." He quotes Professor Stuart, who directs attention to the general misapprehension of this term, to its saccharine principle, and says, that "when unfermented, no quantity that a man could drink would intoxicate him in any perceptible degree." Cyclopædia defines it a "sweet drink." Dr. F. R. Lees, F. S. A., in "Text Book of Temperance," p. 122, says, "Shakar, erroneously translated strong drink, comes from an oriental root for sweet juice, and is the undoubted original of the European words, (Greek, Latin, Teutonic and Spanish,) for sugar. It is used to this day in Arabia for palm juice and palm wine, whether fresh or fermented."—The Bible Temperance Commentary defines it, "saccharine drink," and says it "is related to the word for sugar in all the Indo-Germanic and Semitic languages, and is still applied throughout the East, from India to Abyssinia, to the palm sap, the *zhaggery* made from it, to the date juice and syrup, as well as to sugar and to the fermented palm wine. It has by usage grown into a generic term for "drinks," including fresh juices and inebriating liquors, other than those coming

The term rendered "strong drink," thus denotes a sweet drink, and its connection with the term sugar indicates a nourishing property, which would be in strict accordance with the way in which it is used in the text. Before it could become alcoholic, the saccharine principle, or sugar, must be destroyed, but with its destruction it ceases to be nourishment; consequently, as alcohol is not a food and does not contribute to the support of the system, the "strong drink" of which Moses speaks was not fermented, but perfectly harmless as a drink.

It is pleaded that God gives license for the use of intoxicating drink, because he here permitted them to buy whatever their soul lusted after, or desired. It must again be remembered, that He was permitting them to buy that which is good for food, but gave no privilege for any thing that was deleterious to health. Our Saviour told his disciples, "Ask, and ye shall receive;" but that we may receive, every Christian knows that he must ask, not only in faith, but also in accordance with God's word. So did God only give the privilege to desire and procure that which would be useful for the purpose required, food, and not poison,—such aliment only as would enable them to properly appear in his presence to engage in his worship.

Shelter is next sought from Prov. xxxi. 6, 7: "Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more."

The character of the liquor, spoken of in this text, is evidently intoxicating: the results of its use evidence this. There is in it, however, no sanction for the use of such liquors. We cannot possibly understand the term 'give' to denote either recommendation or command, because it would conflict with and contradict other portions of Scripture. It would not be a permission to make a 'moderate' use of liquors, but a requirement to get drunk,—to get beastly drunk at certain times. God has said, "Be sober," "Look not thou upon the wine when it is red," "Be not drunk;" consequently, God cannot here sanction drunkenness. But, remembering the conditional expression of Proverbs, we find a solution for this text. When you say, "Set a beggar on horseback and he will ride to predition," or "Give him an inch and he will take an ell," you do not either recommend or command that such a thing be done, you only state a result based upon a certain condition, that if you do this, he will do that. The text then thus means, "If you give strong drink to him that is ready to perish, and wine to those that be of heavy heart, and let him drink, then will he forget his poverty, and remember his misery no more;" a consequence conditioned on a certain cause.

The context helps to solve the difficulty. In the two preceding verses, kings and princes, or any person having important duties to perform, are forbidden to use intoxicating drinks, because these interfere with mental clearness and judicial integrity. Read the passages in connection: "It is not for kings, O Lemuel! it is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts; let him drink and forget his poverty, and remember his misery no more." The plain teaching of these contrasted verses is

this: "If you wish to be in a condition to do your duty, never touch ardent spirits; but, if you wish to incapacitate yourself for business, get drunk: or, if you would act wisely, prudently, and justly, you must abstain from the intoxicating cup; but if you wish to act the fool, then drink as much as you please, but God will hold you accountable for it."

Again; an objection is presented from Luke v. 37, 39: "No man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles perish. But new wine must be put into new bottles, and both are preserved. No man, when he has drunk old wine, straightway desireth new, for he saith, The old is better." As the wine was preserved in its unfermented state by having been boiled, filtered, or fumigated, it was necessary that the new wine must be put into bottles that had no dried gluten adhering to them, which would act as a ferment, and be perfectly air-tight, so that the air would not cause fermentation. If fermentation once commenced, it would burst the strongest iron-bound vessel. But the longer this stood, the better it was; so that the good wine of which we read in the Bible was not the fermented, but, according to such writers as Pliny, Plutarch and Horace, it was the unintoxicating, the flavour of which increased with its age.

If any refer to the miracle at Cana, we would remind them of the character of good wine, as those who lived near the Saviour's time described it, and ask whether the action of Christ could conflict with his precepts, or whether making intoxicating liquors was in accordance with his mission or character? The only conclusion to which any one can intelligently come, after having examined sacred and profane writers respecting it, is this, that our Saviour gave the unfermented wine, which is as harmless as milk, to the guests at the marriage feast.

As a last resort, the words of Paul to Timothy are objected, (1 Tim. v. 23:) "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." This text only proves to us that Timothy was a teetotaler; for had he been a 'moderate' user of wine, the direction would not have been given. "Drink no longer water," shows that he had not been accustomed to drink any thing stronger than water; and now the apostle only directs him to use a little wine as a medicine, and not as a beverage. There certainly is here no warrant to allow any to drink intoxicating liquors. If opium or strychnine be prescribed, license is not there given to use it as a food. But it is not necessary to suppose, neither is it all probable, that Paul designed Timothy to use wines that were alcoholic, but the unfermented and perfectly harmless wines, that could be every where obtained, and were noted for their medicinal properties. Pliny informs us that wine 'without strength,' or unfermented wine, was used for invalids; and Athenæus, that the sweet Lesbian was 'very good for the stomach.' "The juice of ripe grapes inspissated, is used in great quantities, in diseases" in Syria, according to the *Materia Medica* of Dr. A. Todd Thomson. Dr. Lees says, "It may be observed, that in infirmities dependent either upon excessive wear and tear, or upon some defective supply of the salts of the blood, pure wine, (that is, the juice of the grape, unfermented,) is the very best restorer, since it is rich in digestible albumen, and in phosphoric acid and the alkaline carbonates.

Dr. Curchod, of the *wei-cur*, at Vevey, also says that it "restores digestion, and acts beneficially in bilious affections."

Having now examined this matter,—the scriptural meaning of the term temperance, the character of the liquors spoken of in the Bible, the prohibitions, and objections, we find that the Word of God establishes the correctness of the principle of the temperance reform, that we are to totally abstain from the use of alcoholic drinks as a beverage.

As the Scripture does not tolerate the use of intoxicants as a beverage, it consequently condemns the traffic as such. A curse is pronounced on those who engage in the sale of liquors: "Wo unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also." As the cup that mystic Babylon had filled for others, must be filled to her double, that she might have the "torment and sorrow" of it; so likewise those who "mingle strong drink," are judged by the bitter fruits of the cup that they have given.

The venders of ardent spirits are not the only ones condemned. Those who lease their property for the purpose of the liquor traffic; those who sign the petition for the license to sell these drinks; those who vote for the sale, or for men, who avowing themselves determined, if obtaining the power to grant license for their sale; those who are open advocates for the use of these liquors as a beverage; all these are participants in the iniquity. As we are to keep ourselves pure, and not become partaker of other man's sins, we consequently must not aid them in their sins, for if "he that biddeth him God speed is partaker of his evil deeds," then must all those who give their aid, whether in the use of a room, influence, or vote, be also partakers of the sin, and cannot hope to escape the consequences, either morally or spiritually. All have a moral responsibility in this question which cannot be evaded.

We would inquire, what can be the moral *status* of the man described by the Psalmist, so closely characterizing the liquor dealer, and his abettors?

"He closely sits in villages, he slays the innocent;
Against the poor that pass him by, his cruel eyes are bent.
He, lion-like, lurks in his den; he waits the poor to take:
And when he draws him in his net, his prey he doth him make.
Himself he humbleth very low, he croucheth down withal,
So that a multitude of poor may by his strong ones fall.
He thus hath said within his heart, The Lord hath quite forgot:
He hides his countenance, and he forever sees it not.

John Wesley said, "All who sell spirituous liquors in the common way to any that will buy, are poisoners-general. They murder his [God's] subjects by wholesale, neither does their eye pity nor spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood." All such are condemned by God's holy word.

WEEKLY COMMUNION.

BY JOHN BROWN, A. M., CASCADE, IOWA.

It is generally admitted by the most eminent ecclesiastical historians and divines, that the Lord's Supper was observed *weekly* by the primitive Christians. Justin Martyr and Tertullian record the weekly celebration of the eucharist, as having been the universal practice of the churches of the second century. Calvin the Reformer, Wesley the founder of Methodism, Scott the celebrated Episcopal Commentator, Brown of Haddington, a distinguished minister and professor of the Secession Church of Scotland, King, the Archbishop of Dublin, and Jonathan Edwards, the prince of American metaphysicians and divines, all pleaded, in their day, for the revival of the primitive practice.

Calvin, speaking of the infrequency of communion in his day, says, "It ought to have been far otherwise. *Every week*, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared, by which, in partaking of it, we might be spiritually fed." (Inst. lib. 6, chap. xviii. sec. 56.) Wesley, in his Letter of advice to America, (1774,) says, "I also advise the elders to administer the supper of the Lord every Lord's day." Scott, in his commentary on Acts xx. 7, remarks, "Breaking of bread, or commemorating the death of Christ in the eucharist, was one chief end of their assembling; this ordinance seems to have been constantly administered every Lord's day, and probably no professed Christians absented themselves from it, after they had been admitted into the church; unless they lay under some censure, or had some real hinderance." Archbishop King, in a "Discourse concerning the inventions of men in the worship of God," says, "It is manifest that if it be not our own faults, we may have an opportunity every Lord's day when we meet together; and, therefore, that church is guilty of laying aside this command, whose order and worship doth not require and provide for this practice. Christ's command seems to lead us directly to it; for, 'Do this in remembrance of me,' implies that Christ was to leave them; that they were to meet together after he was gone; and that he required them to *remember him at their meetings while he was absent*. The very design of our public meetings on the Lord's day, and not on the Jewish Sabbath, is, to remember and keep in our minds a sense of what Christ did and suffered for us till he come again; and this we are obliged to do, not in such a manner as our own inventions suggest, but by such means as Christ himself has prescribed to us; that is, by celebrating this holy ordinance." Brown, the Seceder, in his treatise on the subject, offers various arguments for, and states and refutes several objections against, weekly communion. In answer to an objection derived from the persecution which raged against the primitive church, which rendered frequent communion necessary in those days, because they had reason to fear that every Sabbath might be their last; whereas now we are in less danger, and therefore need not so frequent use of the ordinance.

John Brown of Haddington says,—“Ought we not still to live as if every Sabbath were to be our last? Have we now a lease of our life more than these had? Did not many Christians in those times live to as great an age as we do now? Indeed, is it not evident from the best historians, that the church was generally under no persecution

above one third of the time that weekly communion was practised? But, say they had been constantly exposed to the cruellest persecutions, the objection becomes still more absurd. If they attended this ordinance weekly at the peril of their lives, does it follow that now, when God gives us greater and better opportunity for it, we ought to omit it? Does God require the greatest work at his people's hands, when he gives the least opportunity? Or does he require the least work when he gives the greatest opportunity for it? What kind of a master must God be, if this were the case!" "In obedience to Christ's authority," says Willison of Dundee, in his "Sacramental Directory,"—"in obedience to Christ's authority, the apostles and primitive Christians did frequently partake of the Lord's Supper; yea, it was their ordinary practice every Lord's day, as is evident from Acts xx. 7, 'And upon the first day of the week, when the disciples came together to break bread, Paul preached to them.' The Christians there are brought in as meeting together for partaking of the sacrament, (which is often expressed by breaking of bread,) without any previous warning, because it was their custom so to do. And this practice was kept up in the church for several centuries after the apostles' death, as is testified by the historians and fathers of the church. And from their practice of constant breaking of bread every Lord's day, the day was anciently called *Dies Panis*. August. Epist. 118." President Edwards was a decided advocate for the celebration of the Lord's supper every Lord's day. In a letter to Mr Erskine, dated Nov. 15, 1750, he says, "I should think it would be best to plead nothing at all short of Christ's institutions, namely, the administration of the Lord's supper every Lord's day:—it must come to this at last; and why should Christ's ministers and people by resting in a partial reformation, lay a foundation for a new struggle, an uncomfortable labour and conflict, in some future generation, in order to a full restoration of the primitive practice?" *Memoirs of Jonathan Edwards*, p. 145.

But though the history of the primitive church may be lawfully used as collateral evidence, and though we highly respect the judgment of the great and good men whose opinions we have produced, yet the question must be decided by the word of God. Well, what saith the Scripture? The words of institution imply frequency, but do not settle the question how often the sacred ordinance ought to be obeyed. "For I have received of the Lord," says the apostle, "that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi. 23-26.

From these words, "*as often*," it has been inferred by some that we are left without law as to how often the ordinance is to be repeated. But Christ does not say, "This do as oft as ye judge it convenient;" but, "*this do in remembrance of me*." Nor does the apostle say, "Eat this bread, and drink this cup as often as it seems beneficial;" but "*as often as ye eat this bread, and drink this cup, ye do show the Lord's*"

death." "*As often*" is used not to license the frequency, but to mark the *design* of the ordinance, as a commemorative institution. And if it be a commemorative institution, it is reasonable to believe it ought to be observed at fixed times: for it seems to be essential to the very nature of a commemorative institution to be observed not *occasionally*, but at *stated times*. Thus, under the old dispensation, we have the annual observance of the commemorative institutions of the Passover, the Pentecost, and the Feast of Tabernacles. We have also the weekly observance of the seventh day in commemoration of God's resting from his works of creation; and, under the new dispensation, the weekly observance of the first day in commemoration of Christ's resurrection from the dead. On the same principle, if the Lord's supper be a commemorative institution, it must have a periodical observance.

How often the supper is to be observed we are not told in the words of institution. But this information is elsewhere supplied. As the show-bread which was a type of the body of Christ, was set in order by the Jewish priest every Sabbath day, (Lev. xxiv. 8;) so "the bread of blessing," which is a symbol of the same body, ought to be broken and distributed by the Christian Presbyter every first day of the week. The analogy between these two institutions is very beautiful; but we do not argue from mere analogy. The approved example of the apostolic churches is our guide. We read in Acts xx. 7, that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." From these words it would appear that the breaking of bread was the weekly practice of the church at Troas. The example of the church at Corinth, too, conducts us to the same conclusion. It appears to have been their practice, professedly, to "eat the Lord's supper," as often as they "came together;" though that holy ordinance was sadly abused by them (1 Cor. xi. 20;) and we are assured that "the first day of the week" was the day in which they steadily assembled for public worship, (1 Cor. xvi. 1, 2.) They, therefore, observed the Lord's supper as often as the first day of the week returned. It is admitted that the evidence afforded by these passages is only inferential, but the inference is so strong that it amounts to a moral certainty. It is as strong as the evidence of the Lord's day. It is not more evident that the Primitive Christians "came together on the first day of the week" at all, than it is evident that they "came together to break bread." Should it be argued that it is not said, "they came together to break bread every first day of the week," it is replied, neither is it said they came together every first day for any purpose. But if it be insisted that they came together every first day of the week, then it must be insisted that they broke bread every first day of the week, because the evidence is the same in both cases. Weekly communion, and the weekly observance of the Lord's day are, therefore, equally evident. The two institutions stand or fall together. The same argument which establishes the weekly observance of the first day, establishes the weekly observance of the Lord's supper; and the same argument which invalidates weekly communion, invalidates the weekly observance of the Lord's day.

Some distinguish between apostolic example, and apostolic command, observing, that the apostles might sanction weekly communion in some churches without making it imperative on all, and at all times.

But this distinction is inadmissible in the present instance, because we have no command for observing the first day of the week, any more than for observing the Lord's supper on that day. The reasoning, therefore, might be applied with as much effect against the obligation of meeting on that day to commemorate the death of Christ; for how can it be shown that the recorded order of the primitive churches binds us to meet for public worship on that day, but does NOT bind us to break bread? If the recorded order of the primitive churches be produced as the only authority, for observing the first day, it would seem very unreasonable to say that it is no authority at all for observing the Lord's supper as often as it returns. Acts xx. 7.

Does my reader inquire how it is then that most of the churches in modern times only observe the Lord's supper once a month, once a quarter, or, it may be less often? I answer because they have deviated from the apostolic model, and I would beseech them to return to the "old paths," and to walk in the "good way," from which they have "wandered in the cloudy and dark day." Let us study to be "followers of the churches of God which in Judea were in Christ Jesus," doing "all things according to the pattern," and keeping "the ordinances as they were delivered."—Heb. viii. 5; 1 Cor. ii. 2.

WHY DON'T YOU PRAY?

As a minister was travelling in the cars, in one of the Northern States, about nine o'clock in the evening, two very rough-looking men came into the car, and were swearing at a fearful rate. Grieved at their wickedness, he thought, "How can I stop their swearing, without making them angry?" He lifted up a silent prayer to God, saying, "Lord, help me!" Instantly the thought came, "Ask them to pray." After a volley of oaths, in which both the men joined, the minister turned his head toward them and said, "Why don't you pray?" They looked amazed. He again repeated the words, "Why don't you pray?"

One of the men laughed, and said, "That wouldn't suit." "O, yes, it would; we all would rather hear praying than swearing." At this several passengers gathered around to hear what was going on. The minister then related to these men the incident of a very profane swearer who had uttered the most horrid oaths in presence of others, when a gentleman said, "If you go into the graveyard at midnight, and utter all these oaths, alone with God, I will give you \$10 to-morrow." The man, laughing, said, "I'll do it. It will be an easy way of earning ten dollars." The evening passed—11 o'clock came, when most people had retired for the night. The swearer went toward the graveyard at midnight. All was still,—the white marble monuments could be seen by the light of the stars,—the man's courage all left him:—"Alone with God" alarmed him. He trembled, and asked, Shall I ask God to send my soul to hell? I dare not; I will not! He hastened home and prayed for mercy.

Said the swearer in the car, "I'd have done it." "Nay," said the minister, "you would not. Don't you know that swearing men are generally cowardly? Would you trust a man's word who was always

cursing God, or the man who fears and loves him?" Both men strangely admitted the truth of these things, and then apologizing, said, "I did not know I was swearing." "But God did; he heard. May you repent and look to him for mercy!"

One of them said, "I ran away from home from my father and mother, who lived at Bangor, in Maine, and went aboard a ship;—there I learned all kinds of wickedness." "Did your mother pray?" "Yes, indeed! my father and mother both belonged to a Methodist Church, and if ever there was a good woman, my mother was one." "Why not go home to your parents?" "My father's dead. He died while I was in the army." Here tears started to the poor fellow's eyes. "Go home to your poor old mother, and make her heart happy before she dies." "I'm too wicked,—I can't go home." "The blood of Christ cleanseth us from all sin;—seek mercy in Christ!"

Both men seemed deeply interested in this conversation. The minister urged them to repent of their sins, and pray for mercy,—urged them to read the New Testament, and every time they felt like swearing to pray for mercy. On leaving the cars both men shook hands very cordially with the minister, who wished them God's blessing, and again entreated them to repent of their sins and believe in Jesus.

The Bible says, "Cast thy bread upon the waters, and thou shalt find it after many days." Precious promise! Who can tell whether these men may not repent, and be found at last among the blood-washed in the kingdom of glory? "The gospel is the power of God unto salvation to every one that believeth."

THE SCOFFER REBUKED.

Years ago many people travelled on the Erie Canal in the packet boats, which were drawn by horses with long ropes. The boats moved very slowly and smoothly over the water. The passengers in the narrow cabin were as near each other as in a crowded room. All conversation, even in low tones, was heard very distinctly.

Among the quiet people in one of these cabins in 1844 were some Friends coming from yearly meeting, and a young Methodist preacher and his wife. Besides these a large number of other passengers were present. Of these, two profane men were very conspicuous, who despised religion. Their foul words were an annoyance to many, and they talked very loud. None seemed anxious to make their acquaintance.

These two men sat down in the centre of the cabin, and related slanderous stories to ridicule Christians, and make a mock of sacred things. No vice in social life, no crime in the calendar of the courts, could be named which they did not charge upon the Christian religion. One of them declared that profane swearing was a Christian vice!

He said, "No swearing is done among the heathen. They only learn to swear after missionaries have taught them how. But in Christian countries every body swears. So the more Christianity there is the more people swear." Thus wickedly they talked.

The young preacher at length quietly addressed one of the men, when the following dialogue ensued:

"Sir, you are a Christian, I believe?"

"Me? Me, sir! Oh, no. I beg your pardon. I am not. Not I, indeed. I am no such thing, I thank you."

"You surprise me. I must have misunderstood your remarks. And yet I listened very attentively."

"What do you mean, sir? I am sure I don't understand you, sir. Will you explain?"

"Oh, yes, I will explain with pleasure. You have entertained this company for an hour with an essay on the evil of the Christian religion. You have proved clearly that profanity and Christianity are inseparable. The practice of swearing proves, you say, the presence of Christian influence. And I inferred, by the same logic, that proficiency in profanity was an exhibition of Christian character. Now, sir, I say it without flattery, and I refer to the company for an endorsement of my opinion, that you have done more swearing on this boat for two days past than all of us put together, except your friend. I therefore assumed that you were the most Christian man in the crowd! If I have mistaken the facts, the fault is in your logic!"

"Do—you—mean to say—swearing is wrong?"

"The wrong of swearing is not under consideration. But the truth of your argument is. And what say you? Was your argument true? Then you are a Christian. If not, your statements are false."

"Well, swearing is a mean practice any how, and I beg your pardon for the offence."

Then stammering some incoherent words, he and his fellow withdrew from the cabin, followed by the undisguised merriment of the company.

After that there was no more profanity nor ribaldry heard on the boat. A more quiet pair of gentlemen was not to be found than the noisy fellows of the two days previous.

And thus was illustrated a very curious text in the Bible, which some of our readers may have seen. It is this: "Answer a fool according to his folly, lest he be wise in his own conceit."

SPEECH OF BISHOP STROSSMAYER ON INFALLIBILITY.

One of the most remarkable speeches of modern times was made by Bishop Strossmayer in the Œcumenical Council at Rome, when the question of the infallibility of the Pope was under consideration. Partial reports of the address reached this country some weeks ago, and were published in some of the papers. A much fuller and more satisfactory report now comes to us. It is a translation of the Italian version of the celebrated speech, and has been published in Florence under the title of "The Pope and the Gospel." It has all the appearance of a verbatim report. We copy it entire from the *Episcopal Register*; and we feel quite certain that our readers will experience a high degree of pleasure in its perusal, and that they will be glad to have it in a form for preservation, and future reference. Bishop Strossmayer said,—

Venerable Fathers and Brethren:—It is not without trembling, yet with a conscience free and tranquil before God, who lives and sees me, that I open my mouth in the midst of you in this august assembly.

From the time that I have been sitting here with you, I have followed with attention the speeches that have been made in the hall, hoping, with great desire, that a ray of light, descending from on high, might enlighten the eyes of my understanding, and permit me to vote the canons of this holy Œcumenical Council with perfect knowledge of the case.

Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testaments, and I asked these venerable monuments of truth to make me know if the Holy Pontiff, who presides there, is truly the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the church.

To resolve this grave question, I have been obliged to ignore the present state of things, and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontaniam nor Gallicanism, and in which the church had for doctors St. Paul, St. Peter, St. James, and St. John,—doctors to whom no one can deny the Divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed the *rule of faith and of morals*.

I have, then, opened these sacred pages. Well! shall I dare to say it? I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no question in the apostolic days of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist.

You, Monsignor Manning, will say that I blaspheme; you, Monsignor Pie, that I am mad. No, Monsignor, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great Crucifix, that I have found no trace of the Papacy as it exists at this moment.

Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this Council is not free, but that our votes have been from the beginning ordered (*in precedenza imposti*.) If such were the case, this august assembly, on which the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free.

I thank his Excellency Monsignor Dupanloup for the sign of approbation which he makes with his head: that gives me courage, and I go on.

Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find a single chapter, or one little verse, in which Jesus Christ gave St. Peter the mastery over the apostles, his fellow-workers.

If Simon, son of Jonas, had been what we believe his Holiness Pío IX. to be to-day, it is wonderful that he had not said to him, "When I shall have ascended to my Father, you shall all obey Simon Peter as you obey me. I establish him my vicar upon earth."

Not only is Christ silent on this point, but so little does he think of giving a head to the church, that when he promises thrones to his apostles, to judge the twelve tribes of Israel, (Matt. xix. 28,) he promises them twelve, one for each, without saying that among these thrones one shall be higher than the others,—which shall belong to Peter. Certainly if he had wished that it should be so, he would have said it. What do we conclude from his silence? Logic tells us that Christ did not wish to make St. Peter the head of the apostolic college.

When Christ sent the apostles to conquer the world, to all he gave equally the power to bind and to loose, and to all he gave the promise of the Holy Spirit. Permit me to repeat it: if he had wished to constitute Peter his vicar, he would have given him the chief command over his spiritual army.

Christ, so says Holy Scripture, forbade Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful, like the kings of the Gentiles, (St. Luke xxii. 25.) If St. Peter had been elected Pope, Jesus would not have spoken thus, because, according to our tradition, the Papacy holds in its hands two swords, symbols of spiritual and temporal power.

One thing has surprised me very much. Turning it over in my mind, I said to myself, if Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the gospel of the Son of God? (Acts viii. 14.)

What would you think, venerable brethren, if at this moment we permitted ourselves to send his Holiness Pius IX. and his Excellency Monsignor Plantier to go to the Patriarch of Constantinople to pledge him to put an end to the Eastern schism?

But here is another still more important fact. An Œcumenical Council is assembled at Jerusalem to decide on the question which divide the faithful. Who would have called this Council, if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter, or his Legates. Who would have formed or promulgated the canons? St. Peter. Well! nothing of all this occurred. The apostle assisted at the Council, as all the others did, and it was not he who summed up, but St. James; and when the decrees were promulgated, it was in the name of the apostles, the elders, and the brethren, (Acts xv.)

Is it thus that we do in our church? The more I examine, O venerable brethren, the more I am convinced that in the Holy Scriptures the Son of Jonas does not appear to be First. Now, while we teach that the church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians, (ii. 20,) that it is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

And the same apostle believes so little in the supremacy of St. Peter, that he openly blames those who say, "We are of Paul, we are of Apollos, (Corinthians i. 12,) as those who would say, we are of Peter. If, therefore, this last apostle had been the vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleague.

The same apostle Paul, counting up the offices of the church, mentions apostles, prophets, evangelists, doctors, and pastors.

Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the gentiles, would have forgotten the first of these offices, the *Papacy*, if the *Papacy* had been of Divine institution? This forgetfulness appears to me to be as impossible as if an historian of this Council were not to mention one word of his Holiness Pius IX. (Several voices, "Silence, heretic; silence!")

Calm yourselves, venerable brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong, and to shut out the mouth of the smallest member of this assembly. I continue:—

The apostle Paul makes no mention in any of his letters directed to the various churches of the primacy of Peter. If this primacy had existed, if, in one word, the church had had in its body a supreme head, infallible in teaching, would the great apostles of the gentiles have forgotten to mention it! What do I say? He would have written a long letter on this all-important subject. Then when, as he has actually done, the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the church of the apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the church has never been more beautiful, more pure, or more holy than in the days when there was no Pope. (Cries of "It is not true; it is not true.") Let not Monsignor di Laval say "No." Since if any of you, my venerable brethren, should dare to think that the church which has to-day a Pope for its head is more firm in the faith, more pure in its morals, than the *Apostolic Church*, let him say it openly in the face of the universe, since this enclosure is the centre from which our words fly from pole to pole. I go on.

Neither in the writings of St. Paul, St. John, or St. James have I found a trace or germ of the Papal power. St. Luke, the historian of the missionary labours of the apostles, is silent on this all-important point.

The silence of these holy men, whose writings make part of the canon of the divinely inspired Scriptures, has appeared to me burdensome and impossible if Peter had been Pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of Emperor.

I see there before me a member of the Assembly, who says, pointing at me with his finger, "There is a schismatic Bishop, who has got among us under false colours."

No, no, my venerable brethren; I have not entered this august assembly as a thief by the window, but by the door, like yourself: my title of Bishop gave me the right to it, as my Christian conscience forces me to speak and to say that which I believe to be true.

That which surprises me most, and which, moreover, is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be,—that is, the vicar of Jesus Christ on earth, he surely would have known it: if he had known it, how is it that not once did he act as Pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, and he did not do it; at the Council of Jerusalem, and he did not do it; at Antioch, and he did not do it; nor in the two letters directed to the church. Can

you imagine such a Pope, my venerable brethren, if St. Peter had been the Pope?

Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think, and a mind to reflect, are these two suppositions possible?

To return. I say, while the apostles lived, the church never thought that there could be a Pope; to maintain the contrary, all the sacred writings must have been thrown to the flames, or entirely ignored.

But I hear it said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught, and the altars at which he said the Mass, not in this eternal city?

St. Peter having been at Rome, my venerable brethren, rests only on tradition; but if he had been Bishop of Rome, how can you from that Episcopate prove his supremacy? Scaliger, one of the most learned of men, has not hesitated to say that St. Peter's Episcopate and residence at Rome ought to be classed with ridiculous legends. (Repeated cries, "Shut his mouth, shut his mouth; make him come down from the pulpit!")

Venerable brethren, I am ready to be silent; but is it not better in an assembly like ours, to prove all things, as the apostle commands, and to believe what is good? But, my venerable friends, we have a Dictator, before whom we must prostrate ourselves, and be silent, even his Holiness Pius IX., and bow our head. This Dictator is history.

This is not a legend, which can be made as the potter makes his clay, but is like a diamond, which cuts on the glass words which cannot be cancelled. Till now, I have only leant on her, and if I have found no trace of the Papacy in the apostolic days, the fault is hers, not mine. Do you wish to put me into the position of one accused of falsehood? You may do it if you can.

I hear from the right these words,—“Thou art Peter, and on this rock I will build my church. (Matt. xvi.)

I will answer this objection presently, my venerable brethren; but before doing so, I wish to present you with the rest of my historical researches.

Finding no trace of the Papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well! I say it frankly,—I have sought for a Pope in the first four centuries, and I have not yet found him.

None of you, I hope, will doubt the great authority of the holy Bishop of Hippo, the great and blessed St. Augustine. This pious doctor, the honour and glory of the Catholic Church, was secretary in the Council of Melive. In the decrees of this venerable assembly are to be found these significant words: “Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the communion.”

The Bishops of Africa acknowledged the Bishop of Rome so little, that they smote with excommunication those who would have recourse to an appeal.

These same Bishops, in the Sixth Council of Carthage, held under Aurelius, Bishop of that city, wrote to Celestinus, Bishop of Rome, to warn him not to receive appeals from the bishops, priests, or clerics

of Africa; and that he should send no more legates or commissaries; and that he should not introduce human pride into the church.

That the Patriarch of Rome had, from the earliest times, tried to draw to himself all the authority is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the Bishops of Africa,—St. Augustine first among them,—have dared to prohibit the appeals of their decrees to his supreme tribunal?

I confess without difficulty that the Patriarch of Rome held the first place. One of Justinian's laws says, "Let us order, after the definition of the Four Councils, that the holy Pope of ancient Rome shall be the first of the Bishops, and that the Most High Archbishop of Constantinople, which is the new Rome, shall be the second." "Bow down, then, to the supremacy of the Pope," you will say to me.

Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written in the face of it:

Of the order of the Patriarchal Sees.—Precedence is one thing,—the power of jurisdiction is another. For example, supposing that in Florence there was an assembly of all the Bishops of the kingdom, the precedence would be given to the Primate of Florence, as among the Easterns it would be accorded to the Patriarch of Constantinople, and in England to the Archbishop of Canterbury. But neither the first, nor the second, nor the third could deduce from the position assigned to them a jurisdiction over their colleagues.

The importance of the Bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy is not superior in dignity to the Archbishop of Avignon; but, in spite of that, Paris gives him a consideration which he would not have if, instead of having his palace on the banks of the Seine, he had it on that of the Rhone. That which is true in the religious order is the same in civil and political matters; the Prefect of Florence is not more a l'refect than he of Pisa; but civilly and politically, he has a greater importance.

I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the church. Unfortunately, he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law by which he established that the Patriarch of Constantinople should have the same authority as he of Rome.—*Led. cod. de sacr.*, etc.

The Fathers of the Council of Chalcedon put the Bishops of the new and the old Rome in the same order in all things, even ecclesiastical. (*Can. 28.*)

The Sixth Council of Carthage forbade all the Bishops to take the title of Prince of the Bishops, or Sovereign Bishop.

As for the title of universal Bishop, which the Popes took later, St. Gregory I., believing that his successors would never think of adorning themselves with it, wrote these remarkable words:—

"None of my predecessors have consented to take this profane name, for when a Patriarch gives himself the name of *Universal*, the title of Patriarch suffers discredit. Far be it, then, from Christians to desire to give themselves a title which brings discredit on their brethren."

The words of St. Gregory are directed to his colleague of Constan-

tinople, who pretended to the primacy of the church. Pope Pelagio II. calls John, Bishop of Constantinople, who aspired to the high priesthood, *impious and profane*.

"Do not care," he said, "for the title of *universal*, which John has usurped illegally,—let none of the patriarchs take this profane name: for what misfortunes may we not expect, if among the priests such elements arise? They would get what has been foretold of them,—‘He is the King of the sons of pride.’"—*Pelagio II.*, lett. 13.

These authorities, and I might add a hundred more of equal value, do they not prove, with a clearness equal to the splendor of the sun at midday, that the first bishops of Rome were not, till much later, recognised as *universal bishops and head of the church*? And, on the other hand, who does not know that from the year 325, in which the First Council of Nice was held, down to 580, the year of the Second Œcumenical Council of Constantinople, among more than 1109 Bishops who assisted at the First Six General Councils, there were not more than nineteen western bishops.

Who does not know that the councils were convoked by the emperors, without informing, and sometimes against the wish of the Bishop of Rome? That Hosius, Bishop of Cordova, presided at the First Council of Nice, and edited the Canons of it? The same Hosius presided afterwards at the Council of Sardica, excluding the legates of Julius, Bishop of Rome. I say no more, my venerable brethren, and I come now to speak of the great argument which you mentioned before,—to establish the *Primacy* of the Bishop of Rome.

By the rock (*Pietro*) on which the holy church is built, you understand Peter (*Pietro*.) If this were true, the dispute would be at an end; but our forefathers,—and they certainly knew something,—did not think of it as we do.

St. Cyril, in his fourth book on the Trinity, says,—“I believe that by the rock you must understand the unshaken faith of the apostles.” St. Hilary, Bishop of Poitiers, in his second book on the Trinity, says, “The *rock (Pietro)* is the blessed and only rock of the faith confessed by the mouth of St. Peter;” and in the sixth book of the Trinity, he says, “It is on the *rock* of this confession of faith that the church is built.” “God,” says St. Jerome in the sixth book of St. Matthew, “has founded his church on this rock, and it is from this *rock* that the apostle Peter has been named.” After him, St. Chrysostom says, in his fifty-third homily on St. Matthew, “On this rock I will build my church; that is, on the faith of this confession. Now, what was the confession of the apostle? Here it is:—“*Thou art the Christ*, the son of the living God.”

Ambrose, the holy Archbishop of Milan, on the second chapter of the Ephesians, St. Basil of Seleucia, and the Fathers of the Council of Chalcedon, teach exactly the same thing.

Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness;—listen, then, to what he writes in his second treatise on the First Epistle of John,—“What do the words mean, “*I will build my church on this rock*?” On this faith, on that which said, “*Thou art the Christ*, the Son of the living God.”

In his 124th treatise on John, we find this most significant phrase:

"On this rock which thou hast confessed I will build my church, since Christ was the rock."

The great Bishop believed so little that the church was built on St. Peter, that he said to his people, in his thirteenth sermon, "Thou art Peter, and on this rock, (*pietro*,) which thou has confessed, on this rock which thou hast known, saying, 'Thou art Christ, the Son of the living God,' 'I will build my church above myself, who am the Son of the living God: I will build it on me, and not me on thee.'"

That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time. Therefore, to resume, I establish,—

1. That Jesus has given his apostles the same power that he gave to St. Peter.

2. That the apostles never recognized in St. Peter the vicar of Jesus Christ and the infallible doctor of the church.

3. That St. Peter never thought of being Pope, and never acted as if he were Pope.

4. That the Councils of the first four centuries, while they recognized the high position which the Bishop of Rome occupied in the church, on account of Rome, only accorded to him a pre-eminence of honour,—never of power or jurisdiction.

5. That the holy fathers, in the famous passage, "Thou art Peter, and on this rock I will build my church," never understood that the church was built on Peter, (*super Petrum*,) but on the rock, (*super petram*,) that is, on the confession of the faith of the apostle.

I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the Bishops of Rome did not become sovereigns of the church, except by confiscating, one by one, all the rights of the Episcopate. (Voices: "Silence, impudent Protestant! silence!")

I am not an impudent Protestant! No, a thousand times, no! History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran; nor Arminian; neither schismatic Greek, nor Ultramontane. She is what she is,—that is, something stronger than all Confessions of Faith or the Canons of Œcumenical Councils.

Write against it, if you dare! but you cannot destroy it, not more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and, without a moment's hesitation, I will make an honourable apology; but be patient, and you will see that I have not said all that I would or could; and even were the funeral pile waiting for me in the Place of St. Peter's, I should not be silent, and I am obliged to go on.

Monsignor Dupanloup, in his celebrated "*Observations*" on this Council of the Vatican, has said, and with reason, that if we declare Pius IX. infallible, we must necessarily, and from natural logic, be obliged to hold, that all his predecessors were also infallible. Well, then! venerable brethren, here history raises its voice with authority to assure us that some Popes have erred. You may protest against it or deny it as you please, but I will prove it!

Pope Victor (129) first approved of Montanism, and then condemned

Marcellinus (296—303) was an idolater. He entered into the temple of Vesta, and offered incense to the goddess. You will say that it was an act of weakness; but, I answer, a Vicar of Jesus Christ dies, but does not become an apostate.

Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his See.

Honorius (625,) adhered to Monothelitism; Father Gratry has proved it to demonstration.

Gregory I., (578—90,) calls any one Antichrist who takes the name of universal Bishop, and contrariwise Boniface III. (607—8,) made the parricide Emperor Phocas confer that title upon him.

Pascal II. (1088—1099) and Eugenius III. (1145—1153,) authorized duelling; Julius II. (1509,) and Pius IV. (1560) forbade it. Eugenius IV. (1431—39) approved of the Council of Basle and the restitution of the chalice to the Church of Bohemia. Pius II. (1458) revoked the concession. Hadrian II. 867—872) declared civil marriages to be valid; Pius VII. (1800—23) condemned them. Sixtus V. (1585—1586) published an addition to the Bible, and by a Bull recommended it to be read. Pius VII. condemned the reading of it. Clement XIV. (1769—1774) abolished the order of the Jesuits, permitted by Paul III.; Pius VII. re established it.

But why look for such remote proofs? Has not our Holy Father, here present, in his Bull which gave the rules for this Council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his predecessors? And certainly, if Pius IX. has spoken *ex-cathedra*, it is not when from the depths of his sepulchre he imposes his will on the sovereigns of the church. I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the Popes in their teachings. If, then, you proclaim the infallibility of the actual Pope, you must either prove that which is impossible, that the Popes never contradicted each other, or else you must declare that the Holy Spirit has revealed to you that the infallibility of the papacy only dates from 1870. Are you bold enough to do that?

Perhaps the people may be indifferent and disposed to pass by theological questions which they do not understand, and of which they do not see the importance; but though they may be indifferent to principles, they are not so to facts.

Now, do not deceive yourselves. If you decree a dogma of papal infallibility, the Protestants, our adversaries, will mount in the breach, the more bold that they have history on their side, while we have only our own denial against them. What can we say to them when they show up all the Bishops of Rome from the days of Luke to his Holiness Pius IX.?

Ah! if they had all been Pius IX., we should triumph on the whole line,—but, alas! it is not so. (Cries of “Silence; enough, enough.”) Do not cry out, Monsignori! To fear history is to own yourself conquered; and, moreover, if you made the whole waters of the Tiber pass over it, you would not cancel a single page. Let me speak, and I will be as short as it is possible on this most important subject.

Pope Vigilius (588) purchased the papacy from Belisarius, Lieute-

nant of the Emperor Justinian. It is true that he broke his promise and never paid for it.

Is this a canonical mode of binding on the tiara? The Second Council of Chalcedon had formerly condemned it. In one of its canons you read that "the Bishop who obtains his Episcopate by money shall lose it and be degraded."

Pope Eugenius III. (IV. in orig.) (1145) imitated Vigilius. St. Bernard, the bright star of his age, reproves the Pope, saying to him, "Can you show me in this great city of Rome any one who would have received you as Pope if they had not received gold or silver for it?"

My venerable brethren, will a Pope who establishes a bank at the gates of the Temple be inspired by the Holy Spirit? Will he have any right to teach the church infallibly?

You know the history of Formosus too well for me to add to it. Stephen XI. ordered his body to be exhumed, dressed in his Pontifical robes; he required the fingers which he had used for giving the benediction to be cut off, and then had him thrown into the Tiber, declaring him to be a perjurer and illegitimate. He was then imprisoned by the people, poisoned and strangled. But look how matters were readjusted!

Romanus, successor to Stephen, and after him John X., rehabilitated the memory of Formosus.

But you will tell me these are fables, not history. Fables! go, Monsignori, to the Vatican Library, and read Platina, the historian of the Papacy, and the Annals of Baronius, (A. D. 897.)

These are facts which, for the honour of the Holy See, we should wish to ignore; but when it is to define a dogma which may provoke schism in our midst, for the love which we bear to our venerable mother church, Catholic, Apostolic and Roman, ought it to impose silence on us? I go on.

The learned Cardinal Baronius, speaking of the Papal Court, says,—(give attention, my venerable brethren, to these words.)—What did the Roman Church appear in these days,—how infamous, only all-powerful courtesans governing in Rome? It was they who gave, exchanged and took bishoprics; and, horrible to relate, they got their lovers, the false Popes, put on the throne of St. Peter."—(Baronius, A. D. 912.)

You will answer,—these were false Popes, not true ones; let it be so; but in that case, if for fifty years the see of Rome was occupied by anti-Popes, how will you pick up again the thread of the Pontifical succession?

Has the church been able, at least for a century and a half, to go on without a head, and find itself acephalous? Look now! The greatest number of these anti-Popes appear in the genealogical tree of the Papacy, and assuredly it must have been these that Baronius described; because Genebrado, the great flatterer of the Popes, had dared to say in his chronicles, (A. D. 901,)—"This century is unfortunate, as for nearly 150 years the Popes have fallen from all the virtues of their predecessors, and have become *apostates* rather than *apostles*."

I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman Bishops. Speaking of John XI. (931,) natural son of Pope Sergius and of Morozia, he wrote these

words in his annals,—“The Holy Church, that is, the Roman, has been vilely trampled on by such a monster.” John XII. (956,) elected Pope at the age of eighteen, through the influence of courtesans, was not one whit better than his predecessor.

I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI., father and lover of Lucretia; I turn away from John XXII., (1316,) who denied the immortality of the soul, and was deposed by the holy Œcumenical Council of Constance.

Some will maintain that this Council was only a private one; let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V., (1417,) as illegal. What, then, will become of the Papal succession? Can you find the thread of it?

I do not speak of the schisms which have dishonoured the church. In these unfortunate days the see of Rome was occupied by two, and sometimes even by three competitors. Which of them was the true Pope?

Resuming once more, again I say, if you decree the infallibility of the present Bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing, with a clearness equal only to that of the sun, that the Popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal Popes have been vicars of Jesus Christ? Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in his face. [Cries, “Down from the pulpit, quick; shut the mouth of the heretic!”]

My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of the Papal Infallibility. You may proclaim it unanimously; yet one vote will be wanting, and that is mine!

The true faithful, Monsignori, have their eyes on us, expecting from us a remedy for the innumerable evils which dishonour the church; will you deceive them in their hopes? What will not our responsibility before God be, if we let this solemn occasion pass which God has given us to heal the true faith?

Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness, and false traditions.

Let us avail ourselves of our reason and of our intelligence to take the apostles and prophets as our only infallible masters with reference to the question, “What must I do to be saved?” When we have decided that, we shall have laid the foundation of our dogmatic system.

Firm and immovable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures, full of confidence, we will go before the world, and, like the apostle Paul, in presence of the freethinkers, we will “know none other than Jesus Christ and him crucified.” We will conquer through the preaching of “the folly of the cross,” as Paul conquered the learned men of Greece and Rome, and the Roman

church will have its glorious '89. [Clamorous cries,—“Get down!” “Out with the Protestant, the Calvinist, the traitor of the Church!”]

Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool: I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries,—“Anathema, anathema, to the apostate!”)

Anathema! Monsignori, anathema!—you know well that you are not protesting against me, but against the holy apostles, under whose protection I should wish this Council to place the Church. Ah! if covered with their winding-sheets, they came out of their tombs, would they speak a language different from mine?

What would you say to them, when by their writings they would tell you that the Papacy has deviated from the gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare to say to them,—We prefer the teaching of our Popes, our Bellarmine, our Ignatius Loyola, to yours? No, no; a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your mind that you may not understand. Ah! if He who reigns above wishes to punish us, make His hand fall heavily on us, as He did to Pharaoh, he has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a god, as we have made a goddess of the blessed Virgin.

Stop, stop, venerable brethren on the odious and ridiculous incline on which you have placed yourselves; save the church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me!

These last words were received with the signs of disapprobation like those of the pit of a theatre, (*com i piu plateali segni di disapprovazione*.) All the Fathers rose,—many left the hall. A good many Italians, Americans and Germans, and a little sprinkling of French and English, surrounded the courageous speaker, and, with a brotherly grasp of the hand, showed that they agreed in his way of thinking.

This discourse, which in the sixteenth century would have procured for the courageous Bishop the glory of dying at the stake, in this present century provoked the contempt of Pius IX., and of all those who desire to abuse the ignorance of the peoples. Poor blinded ones, they will fall themselves into the pit which they made for others.—(Psalm vii. 16.)

Editorial.

THE THIRTEENTH GENERAL ASSEMBLY.

The Minutes of this Assembly were published in full in our last issue. Our readers are therefore familiar with the proceedings. The meeting was a pleasant one, and we are much mistaken if its influence be not good upon the whole church. The opening sermon by the Rev. J. R. Johnston was of a high character as a literary performance; and it pre-

sented many present truths and duties in a very impressive and practical manner.

The Moderator, the Rev. R. A. M'Ayeal, discharged his duties in a very satisfactory manner. The spirit of the Assembly was good throughout. Little disposition was manifested to talk or debate. All the members evidently desired to work, and to reach the best conclusions upon every subject in the shortest possible time. Some subjects, as, for instance, Papal Baptism and the Theological Seminaries, became peculiarly involved and entangled; but by time and prayer they were unravelled, and, perhaps, with almost universal satisfaction. It could hardly be doubted that the guidance of the Spirit was enjoyed by the Assembly.

Upon the whole, we question whether there has been a meeting of the Assembly since its origin that was more happy in its character, or more wholesome in its influence. We are of the opinion that the whole church is in a better condition than she has been for years; and that ministers, elders and members are better satisfied with her than they have been at almost any former time. She is in a good working condition, and by the blessing of God upon her, she will make a record in this and in other lands, that will honour him and glorify her living Head in heaven.

ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This Assembly met in Chicago, Ills., on the 18th of May. The opening sermon was preached by the Moderator, the Rev. J. Trumbull Backus, D. D., and the Rev. Dr. Humphrey, of Philadelphia, was chosen Moderator for the ensuing year.

The Assembly was large and influential. Four hundred and fifty-two votes were cast for Moderator. Many of the most talented ministers and elders in the whole church were in attendance.

Much business of importance was transacted, and although discussions arose at times to an almost dangerous heat, yet the harmony of the Assembly was maintained. No question arose that specially manifested any distinction between the two schools so lately united.

The Memorial Fund was the object of special interest. For this it had been resolved at the time of the union to raise the sum of five millions of dollars. Perhaps but few inside or outside of the church anticipated with much confidence that it would be done. The report of the committee appointed to superintend the matter was therefore looked for with much interest. The enthusiasm and gratitude were almost unbounded when the chairman of the committee presented the report, and announced that not only five millions had been raised, but almost eight millions! The thanksgiving of the Assembly to God, when this

announcement was made, was hearty, as, indeed, it might well be. The church has erected a memorial that has done her honour, and will glorify God.

The committee on union with our own church presented their report. Our readers are familiar with it, as it has been published, substantially, in our papers. The report evidently met with little favour in the Assembly as a basis of union. The committee had gone much farther than the church would go. The Assembly therefore did as little as it could; that is, it resolved, without expressing its opinion upon the basis of union as presented, to continue the committee with instructions to seek a basis upon which both parties may perfectly and harmoniously unite.

The following action on the subject of Psalmody was taken:—The sixth and seventh resolutions were inserted at the instance of Dr. John Hall, of New York. He advocated their insertion in order to “meet, as near as possible, the views of brethren in another branch of the church with whom they are in intercourse, looking to nearer relations, and who have conscientious scruples regarding the use of the Psalms alone in praise.” Dr. Hall and the Assembly ought to know that this action is very far from meeting the views of those referred to, that is, United Presbyterians. The principle which they hold in relation to Psalmody is not touched, nor hardly affected in any degree by this action. It will, however, be gratifying to all who adhere to an inspired Psalmody in the worship of God, to know that the Psalms of the Bible are all to be introduced to the hymn-book in the Presbyterian Church, and that there is to be indicated a distinction in the book between that which is inspired, and that which is the “product of the pious but uninspired muse.” This very distinction, if made manifest, may, by the teaching of the Spirit, lead to serious considerations, and possibly to good results. These are the resolutions:—

1. The appointment of a special committee of seven persons, who shall have this matter in charge.

2. That this committee be composed of persons residing sufficiently near to each other for frequent conferences.

3. That this committee invite suggestions from all parts of the church as to the general character and structure of the book, committing the same to some person whom they shall select, and who shall prepare the book in the light of these general views, subject to the final approval of the committee before being reported to the General Assembly.

4. That upon the adoption of said book by the Assembly, the Board of Publication be directed to publish the same, and authorized to make such terms with the churches as shall be an inducement to them to retire the books now in use, and to adopt immediately the Psalmody approved by the Assembly.

5. That the Board of Publication be also authorized to compile from this approved Book of Praise, and to publish such smaller collections of Psalms and Hymns as shall be adapted to social worship and the necessities of our mission field.

Your Committee recommend the following additional resolutions:—

6. That in view of the fact that several highly respectable bodies of Presbyterians in this country with whom we have been in conference with a view to or-

ganize union, are conscientious in the belief that the use of the Psalms found in the Scriptures is most to edification, and that they should be used in a fair and faithful translation, it be recommended that the Psalms be introduced in the proposed publication to facilitate communion in praise with those branches of the Presbyterian family.

7. That a distinction be preserved, in the proposed book of Psalmody, between the hymnology taken from the Scriptures, and that which is the product of the pious but uninspired muse; either by having the Psalms, as was formerly the usage of our church, printed in a separate part of the volume, or by having them marked as Psalms.

As we intimated in a former issue, a memorial went up to the Assembly from one of the Philadelphia presbyteries, in relation to the standing of members in the church, who were engaged in the manufacture and sale of intoxicating liquors. We expressed the hope that the action of the Assembly would be on the right side on this important practical question. We are much gratified at being able to print the following as the Assembly's deliverance.

This General Assembly, believing the manufacture, sale, and use of alcoholic stimulants as a beverage, to be contrary to the spirit of God's word, and wholly inconsistent with the claims of Christian duty, reiterates the testimony of former Assemblies on this subject. It also affirms its conviction of the reprehensible complicity in the guilt of the aforesaid traffic, of those who knowingly rent their premises for such purpose, or indorse licenses, or legalize it. And further to give emphasis to this action, the Board of Publication is directed to print an abstract of such former testimonies as cover the points referred to in the overtures, and send a copy to each pastor, etc., in the church, with the direction of the Assembly to read the same publicly from his pulpit. Finally, the general circulation of a temperance paper is recommended, and the Board of Publication is requested to add such other treatise as may be adapted, to its present list.

It will be much regretted by many, that the *Princeton Review* has editorially assumed a position strongly in opposition to this action of the Assembly. This will no doubt do much to nullify its otherwise good effect.

A committee was appointed by the Assembly to report, next year, a plan for reducing the representation. This is evidently a necessity. The assembly is much too large to be accommodated easily at any place of meeting, and it is difficult to get along with business with such an unwieldy body. It would be better, if reduced at least one-half.

The question in relation to a "rotary eldership," was introduced to the Assembly, and it was resolved that it is inexpedient to permit the election of deacons or elders for a limited time. It will be observed, that this was substantially the action taken by our own Assembly;—we put the objection to the proposed change, however, upon a somewhat higher ground than that of expediency.

Much time was given to the consideration of the subject of developing and directing the benevolence of the church, and what was judged the most efficient plan was adopted. A committee of fifteen will have the matter in charge.

The Assembly was in session eleven full days. The next meeting will be held in the city of Detroit, on the third Thursday of May, 1872.

REFORMED PRESBYTERIAN SYNODS.

I. THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH met in the city of Pittsburgh on the 24th of May. The opening sermon was preached by the Rev. J. C. R. Milligan, of New York. The Rev. H. H. George, of Cincinnati, was elected Moderator for the ensuing year. There was a very full meeting of Synod, and considerable important business, chiefly of a denominational character, was transacted.

The event in which the great interest centred, was the act of social covenanting joined in by the entire Synod, with the exception of two or three members. As this is the first time that this act has been performed by this church in this country, and as it may be a matter of interest to preserve the main features of it, we subjoin the form of covenant in which the Synod united.

FORM OF COVENANT.

We, ministers, elders, deacons and members of the Reformed Presbyterian Church in North America, with our hands lifted up, do, jointly and severally, swear by the Almighty God,

1. That coming into the presence of the Lord God with a deep conviction of the awful majesty and glory, of His omniscience, His purity, His justice and His grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness, as the ground of pardon and acceptance with God, we receive, for ourselves and for our children, the Lord Jesus Christ, as he is offered in the gospel, to be our Saviour,—the Holy Spirit to be our enlightener, sanctifier, and our guide—and God, the Father, to be our everlasting portion; we approve and accept of the covenant of grace as all our salvation and desire; and take the moral law, as dispensed by the Mediator, Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibitions.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship meeting, and the sanctuary, and will seek in them to worship God in spirit and in truth. We solemnly promise to depart from all iniquity, and to live soberly, righteously and godly in this present world, commending and encouraging, by our example, temperance, charity and godliness.

2. That, after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized as to doctrine in the Westminster Confession and Catechisms, and reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster form of church government and directory for worship, we publicly profess and own this as the true religion, and the system of order and worship appointed by Christ for his own house, and, by the grace of God, we will sincerely and constantly endeavour to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known to us to be contrary to the Word of God, our recognized and approved manuals of faith and order, and the great principles of the Protestant reformation. Particularly, we abjure and condemn infidelity, under all its various aspects; theism or the denial of the Divine existence; pantheism, with its denial of the Divine personality; naturalism with its denial of the Divine providential government; spiritualism with its denial of the Bible redemption; indifferentism with its denial of man's responsibility; formalism with its denial of godliness. We abjure and condemn Popery, with its arrogant assumption of supremacy and infallibility; its corrupt and heretical teachings; its dogma of immaculate conception; its hostility to civil and religious liberty,—to the progress of society in civilization and intelligence, and especially its denial

in common with infidelity, of the right and duty of the State to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.

Believing Presbyterianism to be the only divinely instituted form of government in the Christian church, we disown and reject all other forms of ecclesiastical polity as without authority of Scripture, and as damaging to purity, peace and piety in the household of faith.

We reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both church and State; and pledge ourselves to pray and labour, according to our power, that whatever is contrary to godliness may be removed, and the church beautified with universal conformity to the law and will of her Divine Head and Lord.

3. Persuaded that God is the source of all legitimate power, that he has instituted civil government for his own glory and the good of man; that he has appointed his Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written word. We hold ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment by our allegiance and loyalty to the Lord, our king, lawgiver and judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labour for the peace and welfare of our country and for its reformation by a constitutional recognition of God, as the source of all power, of Jesus Christ as the Ruler of nations, of the Holy Scriptures as the Supreme rule, and of the true Christian religion, and we will continue to refuse to incorporate by any act with the political body, until this blessed reformation has been secured.

4. That, believing the church to be one, and that all the saints have communion with God and with one another in the same covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that division shall cease and the people of God become one Catholic church all over the earth, we will pray and labour for the visible unity of the church of God in our own land and throughout the world, on the basis of truth and spiritual order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this great end. As a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labour to remove stumbling blocks and to gather into one the scattered and divided friends of righteousness.

5. Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of his command to go into all the world and preach the Gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and resting with faith in the promise of his perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labour, that the church may be provided with an earnest self-denying and able ministry.

Profoundly conscious of past remissness and neglect, we will henceforth by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in him, and that all nations may call him blessed.

6. Committing ourselves with all our interests to the keeping of Him in whom we have believed, in faithfulness to our own vows, and to the covenants of our fathers and to our children whom we desire to lead in the right ways of the Lord, and in love to all mankind, especially the household of faith, in obedience to the commandment of the everlasting God to contend earnestly for the faith once delivered to the saints, we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances appointed by Christ in

his kingdom, and will tenderly and charitably, but plainly and decidedly oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions. Taking as our example the faithful as in all ages, and most of all, the blessed Master Himself, and with our eye fixed upon the great cloud of witnesses who have sealed with their blood the testimony which they held, we will strive to hold fast the profession of our faith without wavering, in hope of the crown of life, which fadeth not away.

Finally we enter upon this solemn act of covenanting before the Omniscient God, with unfeigned purpose of paying our vows. All sinister and selfish ends we solemnly disavow, and protest that we have no aim but the glory of God, and the present and everlasting welfare of immortal souls. And our prayer to God is and shall be, to strengthen us by his Holy Spirit to keep this our promise, vow and oath, and to bless our humble attempt to glorify his name and honour, his truth and cause with such success as will bring salvation to our souls, the wide spread and triumph of truth and holiness, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom with the Father and the Spirit, one God, be glory in the church, throughout all ages, world without end. Amen.

A day of solemn fasting was observed by the Synod preparatory to formally subscribing the covenant. Suitable sermons were preached, and explanatory and preparatory addresses were made. The Rev. Dr. Sproull, who had been appointed to administer the oath, read the bond, while the members stood and held up their right hands. At the end of each section all responded "Amen;" and at the conclusion of the whole, the members said with one voice, "All that the Lord hath spoken we will do." The covenant was then unrolled, and signed by the Moderator and clerks; afterwards by the ministers and elders in order. It was signed by one hundred and seventy-four in all; some elders and theological students, who were not members of the church, adding their names according to a previous invitation of Synod. The scene was witnessed by a large concourse of people, and is described as being very solemn and impressive. A suitable address followed, and on the Sabbath a Synodical communion was held as a part of the ceremony connected with the act of covenanting. This will be a memorable event in the history of this church, and will no doubt have a good effect upon all her ministers and members.

The church shows a good record for the past year. Her membership has been largely increased, and her statistics show that the average contributions per member, amount to more than twenty dollars. The church is in a prosperous condition, and is doing a good work in our country. We wish her to be blessed more and more.

II. THE GENERAL SYNOD OF THE PRESBYTERIAN CHURCH met in this city on the 17th of May. It was opened with a sermon by the Moderator, Rev. J. N. McLeod, D. D.; of New York. The Rev. A. Thompson was elected Moderator for the ensuing year. About thirty-five commissioners were reported. But little business of public importance was transacted. The Theological Seminary was reported as

being in a flourishing condition, and proper action was taken for its efficient working.

Perhaps the most important action of the Synod, was the resolution to raise ten thousand dollars for home mission work.

The synod had a pleasant and harmonious meeting, and the members separated, feeling that the church is in good working condition.

CHURCHES ABROAD.

I. THE ASSEMBLY OF THE FREE CHURCH OF SCOTLAND, met on the 16th of May. The Rev. Robert Elder, D. D., of Rothesay, was chosen Moderator.

The absorbing question was that of union with the United and Reformed Presbyterian Churches. A large majority of the whole church are evidently in favour of union on the terms proposed; but there is such a respectable and influential minority opposed to it, that it cannot be forced. The matter rests for the present with the recommendation that friendly intercourse be kept up between the bodies in the hope that greater unanimity may be attained in the future.

II. THE UNITED PRESBYTERIAN SYNOD met in their hall at Edinburgh on the 15th of May. The Rev. John Edmond, D. D., of London, who was in this country last year, was elected Moderator. The question of union with the Free and Reformed Presbyterian Churches was found to have been favoured by the votes of all but two or three of the Presbyteries. As, however, the Free Church is not prepared for the consummation, the union must be delayed.

In the SYNOD OF THE REFORMED PRESBYTERIAN CHURCH the vote for union was almost unanimous. It will doubtless be effected; but some time must elapse. The main difficulty is in relation to connection of church and state, or to the position and respective duties of these. It is a knotty question, around which controversy has waged for many years. It is better that the controversy should be now than after the union has been consummated.

THAT INFALLIBLE POPE.

We would almost be led to think that Pius IX. must wish that the dogma of infallibility had not been declared. Previously to that time he had comparative peace, and seemed to have the prospect of ending his reign and his days in some quietude. The decree was scarcely promulgated when his troubles began. The French bayonets were needed at home, and they quickly turned their points away from him whom

they had so well protected. Presently Rome was needed for the Italian Capital, and its own people voted almost unanimously that it should be such. King Victor Emmanuel entered, and the temporal power of the Pope departed.

This coveted and long enjoyed honour being gone, the question was, might it not in some way be regained? The Italian parliament, and the king were looked to, but there was no hope from that quarter. France comes bleeding, torn, and humiliated, out of her rash war with Germany. She had been the faithful protector of Rome in former days. Might she not be appealed to? Of all the people that sent congratulations on the Pope's jubilee, the 25th anniversary of his reign, none were more hearty than the French. Will they not help in this time of need? It certainly seems very doubtful; for after the appeal has been made, this wail comes from the disconsolate father at Rome. On June 27th a consistory was held. Bishops were preconized; nominations made during the past month were announced, and then to the assembled sacred college the Pope said,—

"We are, my very dear brothers, in the hands of Divine Providence. We have nothing to expect from human aid, for man has abandoned us. Why should we dissemble? It is better I should tell you that kings and governments forgetting their promises, leave us to our fate. They have addressed us in fine phrases; they sent us the warmest congratulations on the day of our jubilee, but they are far from taking any step in support of their messages. We can hope for no help from any quarter. King Victor Emmanuel will be here in a few days, and will be attended by the ministers of the Catholic States.

"We have done all that was in our power, but our efforts have failed. All is lost. You will tell me, perhaps, that we have still hope in France, but France can do nothing. She is going through a frightful crisis, which may be succeeded by others yet more dreadful. I repeat it, all is lost! and only a miracle can save us. Turn, then, to the Almighty and seek this interposition from Him."

Since the utterance of this apparently dying wail, a petition has been sent up from the bishops of France to the Assembly in reference to the temporal power of the Pope. President Thiers is reported as saying that he would do all he could to secure his independence, and Gambetta sustained the position of the President in a speech. The petition was finally referred to the minister of foreign affairs, which, the telegraph tells us, is "equivalent to laying it on the table."

And now on the day we are writing there comes the following from Rome, dated July 24th:—

The pope may leave Rome any day. There is great excitement and bustle in the Vatican. Messengers and attendants hurry to and fro, and the cardinals of the papal household are almost constantly in council with the holy father.

Admittance is denied to ordinary visitors, and the persons of the pope's immediate retinue observe great secrecy. Among the officers of the papal guard there are, however, strange whispers about the intended departure of the pope.

Gloom pervades the whole papal household, as if some dread event were imminent. All present indications point to an intention on the part of the pope to leave the Vatican.

The step is generally attributed to the counsels of Cardinal Antonelli and Peter Beckx, the general of Jesuits.

The holy father, it is said, feels even now so reluctant about leaving Rome that he may abandon the idea of going at the last moment.

Who is to be the next pope?—The old age of the pope and his growing feebleness are matters of grave concern to the prelates of Rome.

The college of cardinals have represented to the pontiff the propriety of electing a successor, to be ready for the apprehended emergency, and to avoid the confusion which might ensue upon the demise of the holy father.

Measures have already been taken for the choice of the next pope. Several cardinals are adverse to the policy of the irreconcilables and propose to choose a moderate member of the collegiate,—one who is not unfriendly to Victor Emmanuel,—in order to bring about a compromise between the Italian Kingdom and the papacy.

Cardinal Cornillo de Pieti is mentioned as the candidate of the majority of the collegiate.

The Pope holds on to his Temporalities.—The holy father is going to publish a syllabus regarding the Italian occupation of Rome. He will declare that all temporal power over the Roman states rightfully belongs to him, and that it is void when held against him.

At the same date with the above we have the following by telegraph from Paris:—

The Pope.—Great preparations are being made at the chateau at Corte, in Corsica, for the reception of the pope, whose arrival is daily expected, he having determined to leave Rome.

The owner of the chateau is M. Valery, who has placed it at the disposal of the pope. Cardinal Antonelli had already, several months ago, arrived at an understanding with M. Valery with regard to the departure of the pope from Rome to Corsica.

The French clergy have set all their influence in motion in order that France should guaranty the temporal sovereignty of the pope in Corsica.

The action of the national assembly regarding the proposition in favour of restoring the holy father to his temporalities is equivalent to "laying the motion on the table."

This makes it possible that Corsica, that historic island in the Mediterranean, is to be the future seat of the "infallible;" and that France is to give him protection there. Well, from Rome to Corte will certainly be a *via dolorosa* for the poor old man. We will not speak of it, however, until we are more certain that he is thus to travel.

Let matters result as they will, the Pope is certainly in trouble. Those that have been faithful friends are deserting him. Dr. Doellinger's protest against infallibility appears to be adopted by prominent Roman Catholics in all parts of Germany. Mass meetings are held, and the king of Bavaria is asked to prohibit the preaching of the dogma. The Austrian government has decreed the abolition of the concordant with Rome. The Professors of the Roman University have accepted Dr. Doellinger's views, and declare that Italian Catholics do not agree with the Roman Curia. Three Bohn professors have gone over to the Protestants. The work of the Ecumenical Council appears to be working disintegration.

Bishop Strossmayer, one of the ablest members of the council, and one of the strongest opponents of the Pope's pretensions, delivered a speech while the discussions were going on. The Bishop is represented as saying that he had "sought for a Pope in the first four centuries,

and had not found him." He makes use in his address of the following words:—"Oh! if He who reigns above wishes to punish us, and make His hand fall heavily upon us, as he did on Pharaoh, he has no need to permit Garribaldi's soldiers to drive us away from the eternal city. He has only to let them make Pope Pius IX. a god, as we have made a goddess of the Blessed Virgin."*

These things are doing abroad. In this country the Roman Catholics seem to be generally loyal to the Pope. The late riot in New York must, however, we think, work evil to his followers here. The American people can now see that the old spirit of Popery still lives. It will not endure freedom wherever it has power to say it shall not exist. That riot was apparently opposed by those in authority; yet in reality it was provoked by them. Archbishop M'Closkey's address on the previous Sabbath was a Jesuitical advice to abstain from violence,—an invitation or order to attack that Protestant procession. The real criminals were behind the scene.

In the midst of all these wondrous movements and changes, we comfort ourselves with the assurance that the Lord reigns, and that all his enemies shall perish,—the Lord Jesus comes, and shall consume them with the spirit of his mouth, and shall destroy them with the brightness of his coming.

Since the above was written, an undated letter from M. Thiers to the Pope is published, in which the difficulties in the way of the Pope's going to France are stated, and a clear intimation is given that he had better stay where he is.

Still later, the following news comes in a despatch dated July 26:

The pope has issued another protest against the occupation of Rome by the king of Italy, and a new syllabus, which is an explanatory commentary on the doctrine of the holy see.

The syllabus, assuming the infallibility of the pope, contains a declaration to the effect that temporal powers are only created by Providence to serve the church; that the church has the right to establish and to revoke them; and that every authority which opposes the decrees of the church ceases to be legitimate *ipso facto*.

Upon the promulgation of this syllabus, the professors of the Roman academy or university, sent an address to the pope remonstrating against doctrines which are antagonistic to the laws of the church and to the spirit of modern times.

The address pointed out the dangers conjured up by the unwarranted assumption of unlimited power on the part of the papacy over the temporalities of the world.

The spirit of the present century did not permit of a return to the time of Gregory VII.,—Innocent III.,—and Boniface VIII.,—when popes rendered sovereigns and peoples subject to their control. In conclusion, the address respectfully begged of the holy father to give a reassuring interpretation of the spirit of the syllabus.

The pope, in reply to the address of the Roman academy, disclaims any intention on the part of the papacy to lay claim to inherit power to dispossess sovereigns or to assume direction over the worldly affairs of nations. "In ancient times," says his holiness, "the Christian nations revered the pope as arbiter be-

* See the whole of this speech elsewhere in this number.

tween sovereign and people in cases of disagreement, and great services have been rendered by the papacy in preventing wars and healing divisions among the nations of the world."

We do not know how much of these despatches to rely upon. The Pope's answer to the Roman academy, as above presented, does not seem to be much in accordance with the sentiments of his Syllabus. He seems to have difficulty in remembering that he is infallible. His troubles certainly multiply.

COMMUNISTS OF FRANCE.

The principles of the Communists, who lately made such a desperate struggle for the governing power in France, are thus defined in a late issue of the *Nation*.

"Their real creed, which was temporarily kept in concealment to avoid creating too great a panic in the city, and on which the Communal Government in Paris was to be based, in case they had triumphed, included the total denial of the existence of God and of a future life; the prevention of any religious observances, and the treatment of priests and ministers as impostors; the abolition of marriage, and the substitution of temporary connections, based on the inclination of either of the parties; the rearing and education of children by the Commune as in a vast foundling hospital; the outlawry of all persons not living by the labour of their hands, or in other words, the creation of an aristocracy of *ouvriers*; the expulsion of the literary or educated class from all places of trust or dignity; the substitution of 'natural justice' in the courts of law for all artificial systems of jurisprudence; the appropriation of all property to public use, and the provision of labour and support for those who were not able, out of the public purse."

Surely, all Christians and lovers of civil and religious liberty will rejoice that the schemes of these men have been defeated, and that France is not to be under their rule. These wicked men have their sympathizers in our own country; and it is not improbable that many of them may yet make this land the place of their abode, and the centre of their operations. May we ever be delivered from their presence, and preserved from contamination by their vile principles!

WESTMINSTER COLLEGE.

We have received the catalogue of this institution for 1870 and 1871. 230 students were in attendance during the past year. The College seems to be in a flourishing condition, and to be doing a good work. It has a worthy list of alumni,—a very large proportion of whom are in the ministry of the gospel in our own and other churches. The course of study is full; and young men may rest assured that they will receive a thorough training in this Institution. The College is without a president, and a Professor in place of Dr. Vincent, resigned, is not yet secured. It is hoped that these places will soon be filled with proper persons, and that the College will then go on its way steadily, prospering, and faithfully continuing to do its important work. The next session will open on the 7th of September.

THEOLOGICAL SEMINARY AT MONMOUTH.

We have received the thirty-second annual circular of this Institution. The last General Assembly directed that the sessions in all our Seminaries should begin at the first of October, and continue for six months,—the course of study being four years. As, however, some of the students had made arrangements to return to this Seminary at the usual time, the Directors have thought it expedient to open the session on the 7th of September. The Revs. Alex. Young, D.D., John Scott, D.D., and A. M. Black, D.D., are the Professors. It is announced that Dr. Young has given up his connection with the 2d Church, Monmouth, and that he will henceforth devote the whole of his time to the Seminary. Rooms can be furnished to the students free of charge. The course of study is thorough, and students may be certain that they will receive in this Institution a good training for the work of the ministry. Twenty names of students are on the circular for 1870-1871.

INTERESTING ANNIVERSARY.

The United Presbyterian congregation of Albany celebrated on Sabbath the 9th of July, the 25th anniversary of the present pastoral relation. The Rev. S. F. Morrow, pastor, preached a discourse upon the text Acts xxvi. 22, "Having therefore obtained help of God, I continue unto this day." He reviewed the history of the congregation from its organization about the beginning of the present century, and set forth its condition, growth and work during his pastoral connection with it.

We published not long since an interesting historical sketch of this congregation, substantially the same with the one presented at this time by brother Morrow. We are glad to know that the congregation is in a flourishing condition. It has done a good work in Albany in the time that is past, and we trust it will have a long and prosperous future.

DEATH OF DR. GRACEY.

This event occurred at his residence, in Pittsburgh, Pa.; on Monday, the 10th of July. He had been declining for some time; but no one, probably, anticipated that his end was so near. His death is felt by many in our own and other churches, to be a severe affliction. The Dr. had a large circle of attached friends; and many have felt themselves to be under weighty personal obligations to him. He was a sincere friend of the church with which he was identified; and at the same time was highly appreciated by others not in our communion. As evidence of the estimation in which he was held by those who were

not in ecclesiastical fellowship with him, the following sketch of his life, character and labours is taken from the *Presbyterian Banner*. The Editors say,—

Rev. Robert Gracey, D. D., died at his residence in this city on Monday, the 10th inst. Dr. Gracey was an able and eloquent minister of the United Presbyterian Church, and as he had preached in this community for a long period, he was widely known and greatly beloved by the members of that denomination. He was a man of kindly heart and genial manners, and whether in the pulpit, the lecture room or the social circle, he had the faculty of winning the regard and esteem of those among whom he laboured. His discourses were characterized by force of diction, earnestness of manner, and zealous devotion to the cause of Christ. Dr. Gracey was born in Cumberland County, Pa., October 17th, 1810, and was consequently in his sixty-first year. Early in life he became a member of the congregation of Newville, of which Dr. Sharp was pastor. He was educated at Canonsburg, and graduated at Jefferson College about the year 1833. Having resolved to enter the ministry, he studied theology in Allegheny Seminary, under the instruction of the late Rev. John T. Pressly, D. D., completed the course in 1835, and was licensed the same year by the Presbytery of Monongahela. He was soon after called to take the pastoral care of the congregations of Chambersburg and Concord, and was ordained by the Presbytery of Big Spring, August 4, 1836. He also laboured at Gettysburg for a time, as pastor, in connection with the charge at Gettysburg. He spent altogether about fourteen years in these fields. Receiving a call to the Fourth United Presbyterian Church of Pittsburgh, he became pastor of that congregation, in which relation he continued for fifteen years. In the year 1867, he was released from his pastoral charge, to undertake an agency for the endowment of Allegheny Seminary. Since that time he has laboured in this work—a work which seemed to wear his physical system more than all his former labours; and a work, too, which seems to have precipitated his last illness and death. There was no man in the community who seemed to have a higher sense of moral rectitude, and a keener contempt for every thing that was wrong. He lived a consistent and useful life, and his memory will long be cherished by those who knew him, and especially by those who waited upon his ministry. His wife survives him, and, though in feeble health, she was most unwearied in her attentions to him during his last illness, being scarcely ever absent from his bedside, and seeming to anticipate his wants. A widowed sister, Mrs. Priscilla Cuddy, and her two daughters, have made the doctor's house their home for many years,—and a pleasant home it has been to them. The remains were forwarded to Newville, for interment in Big Spring Churchyard, amid the scene of his early life and labours.

PSALMODY.

An Examination of Authority for making Uninspired Songs, and using them in the formal worship of God. By J. B. Johnston, pastor of United Presb. Church, St. Clairsville, Ohio. John Stewart, St. Clairsville, O., 1871, 12mo. pp. 172.

This volume is appropriately inscribed to the memory of Rev. J. T. Pressly, D. D., the long and earnest friend of an inspired Psalmody in the formal worship of God. Turning over to its table of contents, we are at once impressed with the fairness and wisdom of the plan pursued in conducting the argument embraced in these pages. The question at issue between the friends of Scripture Psalmody, and those of hymns made by men is fairly stated. The argument is stripped of irrelevant issues, and the burden of proof is laid where it properly belongs, that is, upon the hymn-makers, the innovators in this part of the worship of God. Chapters in the conclusion of the volume are devoted to the vindication of the Scotch version of the Book of Psalms, in comparison with the Septuagint; and to the historical part of the argument. An appeal to the friends of union properly closes the discussion. The whole book is a valuable addition to the literature of the important question of which the volume treats. We hope it will have a wide

MORE VOLUMES OF LANGE'S COMMENTARY.*

I. JEREMIAH AND LAMENTATIONS. This is volume xiii. of the Old Testament. The original commentary in German, on both of these books was written by Dr. C. W. Edward Norglesbach, pastor in Bayreuth, Bavaria. That on Jeremiah is translated by Samuel Ralph Asbury, rector of Trinity Church, Moorestown, New Jersey. The work on the Lamentations is translated by Rev. W. H. Hornblower, D.D., pastor of the 1st Presbyterian Church, Paterson, New Jersey. The whole is critical, doctrinal and homiletical, after the style of the former volumes of this great work. The translating and editing have evidently been done with much care and labour. Large additions are made by the editors; and they have introduced many of the best thoughts of other expositors, especially in English. The work is thus increased in size much beyond that of the original; and it has more than proportionate value. Many will esteem the additions made to the American edition as the more excellent part of the work. Altogether this will be regarded as a very valuable commentary upon these interesting and instructive books of the Old Testament. It is with much satisfaction that we place this volume beside its predecessors on the shelf of our library. We are confident that it will afford us valuable aid, as the others have done, in our constant study of the Scriptures. We would be glad to know that every pastor and Sabbath School teacher had the same privilege and enjoyment.

II. THE GOSPEL ACCORDING TO JOHN. This volume is the work of Dr. Lange, in the German. It is translated,—or rather the translation was completed by Dr. Schaff. In relation to this part of the work, Dr. Schaff gives the public the following information in the preface:—

“The preparation of this Commentary on John was attended with unexpected difficulties and delays, which demand some explanation. The work was first intrusted to the late Rev. Edward D. Yeomans, D.D. From his rare ability and experience as a translator, and his admiring appreciation of Lange, he was admirably qualified for the difficult task; but before he had half finished the first draft of a translation, he was called to his rest in the prime of life and usefulness (at Orange, N. J., August 26, 1868,) and left his manuscript as a sacred legacy. It was a sad pleasure to me to prepare the neat manuscript of my departed friend for the press. I treated it with scrupulous regard to his memory, which I shall ever sacredly cherish. After considerable delay, I happily secured the assistance of an unusually gifted lady, Miss Evelina Moore (a grand-daughter of Bishop Moore of Virginia,) who with womanly instinct and intuition, penetrated to the very heart of John, and his commentator, and finished the translation from chapter ix. to xxi., to my entire satisfaction. In the Homiletical Department, from the tenth chapter to the close, I am also greatly indebted to the valuable aid of the Rev. Dr. Craven, of Newark, who, with conscientious fidelity, selected the best thought, and suggestions from the *Catena Patrum*, from Henry, Burkitt, Clarke, Ryle, Barnes, Owen, Stier, Krummacher, and other practical commentators, not already noticed by Lange. His additions are marked with his own hand.

* A COMMENTARY ON THE HOLY SCRIPTURES. Critical, doctrinal and homiletical, with special reference to ministers and students. By John Peter Lange, D.D. In connection with a number of eminent European divines. Translated from the German, revised, enlarged and edited by Philip Schaff, D.D., assisted by eminent scholars of various evangelical denominations. Vol. xiii. of the Old Testament containing Jeremiah and the Lamentations. Also vol. iii. of the New Testament containing the Gospel according to John. Charles Scribner & Co, 844 Broadway, New York. For sale by Smith, English & Co, 710 Arch Street, Philadelphia. 8vo. pp. 642 and 654. Price \$5. per volume.

This will give the reader all the information that he needs, relative to this volume. To know its worth he must have it in his possession, and consult carefully its pages. It not only contains the valuable commentary of Dr. Lange, but it has also the best thoughts of other expositors, German and English. If only one commentary can be afforded, the student of Scripture will certainly receive more aid from this one, than from any that has yet been published. Without agreeing with the author and editors in all points, we can yet cordially commend this work to our readers. We are certain that American students of the Scripture will welcome it, and use it to good advantage. Another volume,—that on the Revelation—will complete the New Testament part of this Bible work. We trust that the worthy publishers, Scribner & Co., of New York, will be compensated for its publication. The outlay must be large, indeed, and they richly deserve the thanks of American Christian scholars for the great benefit they have conferred upon them, and the service they have thus done to the cause of truth. We may add that the above, and all the previous volumes of this work, are for sale in this city by Smith, English & Co., 710 Arch Street. The volumes are sold at \$5. each.

OUR NEW PSALM BOOK.

THE PSALMS IN THE SCOTTISH VERSION, and the NEW VERSION adopted by the United Presbyterian Church of North America. U. P. Board of Publication, Pittsburgh, Pa., 32mo., pp. 542. Price 40 cts.

For a considerable number of years, the work of revising the old version of the Psalms and of making new versions, has been progressing in our church. The Assembly of 1870 appointed a committee, and assigned them the final revision of old and new versions, and instructed them to publish the result of their labours as the authorized Psalmody of the church. The volume before us is the committee's work. It was reported to the late Assembly and received its approval. Of course the Assembly had but little opportunity for an examination of the labours of the committee. We judge that the general feeling of the church will be, that they have made too many changes in the old version. One version, the 2d of the 124th Psalm, beginning, "Now Israel may say," etc., was dropt by the committee. This action received the sanction of the Assembly. We observe, however, that three of the new versions which were stricken out by the Assembly of 1870, have been inserted in this edition. This must have been an oversight. As the same committee is continued in order that they may correct any typographical or verbal errors in this issue they will, of course, see that these rejected Psalms do not appear in the next edition. One thing more:—the committee should change the title which is on the label on the back of these books. That title is "Revised Psalms." This is not accurate, and may do harm in the way of prejudicing persons against the work. The title on the back should be simply Psalms, or the Psalms of David, or perhaps better still, The Book of Psalms,—the translation of their Hebrew title. This may seem to be a small matter; but we think it is worthy of attention. The title page, as it will be seen transcribed at the head of these remarks is correct. The label on the back should correspond therewith. When the committee have thus com-

pleted their work, we think the United Presbyterian Church will have a Psalmody that will not only satisfy her own congregations and families, but must also attract the attention of those who have departed from a Scripture Psalmody as the matter of praise.

AN IMPORTANT WORK IN PRESS.

It is announced, that Messrs. Charles Scribner & Co., of New York, have in press the first volume of Dr. Charles Hodge's Lectures on Theology; and that it will shortly be given to the public. This work has been anxiously expected for some years. It will, no doubt, rank among the foremost theological works of this or any country or age; and its sale will largely compensate the talented and worthy author, and also the publishers.

Ecclesiastical Record.

CALLS.—Rev. W. A. Findley, from Chetopa, Pres. of Garnet; accepted. Rev. Mr. Johnston, from New Zion, Pres. of Indiana; accepted. Mr. W. H. M'Master, from Bethel, West Newton, and Sewickley cong's., Pres. of Westmoreland; Bethel accepted. Mr. J. B. Boreland, from Richmond and Knoxville, Pres. of Steubenville; accepted. Mr. J. R. Wallace, from Salem, Pres. of Argyle, and also from Jamestown, Lake Pres.,—call from Jamestown accepted. Mr. Robert Rodgers, from Florida, Pres. of Albany; accepted. Rev. Marion Morrison, from Amity, Pres. of Nebraska; accepted. Mr. R. B. Stewart, from Rock Bluff, Pres. of Nebraska. Rev. Joseph M'Kee, from Delaware, Harmony and con., Pres. of Nebraska; declined. Mr. S. S. White, from the 10th church, Pres. of Philadelphia. Rev. Samuel H. Graham, from 7th Ave. cong., 1st Pres. of New York; accepted. Mr. J. S. Brandon, from East Union cong., Pres. of Allegheny; accepted. Rev. D. R. Imbrie, Jr., from Fleming Station and Mt. Nebo, Pres. of Allegheny. Mr. John A. Nelson, from Mt. Pleasant and Madison, Pres. of Westmoreland,—the former accepted for half time. Rev. Henry Wallace, from Morning Sun, Pres. of Keokuk; accepted. Mr. S. S. White, from Caledonia, Pres. of Wheeling. Rev. W. S. Owens, from Indiana, Pres. of Conemaugh. Mr. F. M. Spencer, from Leavenworth, Pres. of Kansas; accepted. Rev. D. D. Christy, from Mountsville, Pres. of Butler; accepted.

STUDENTS RECEIVED.—Mr. S. G. Fitzgerald, has been admitted to the study of Theology by the Pres. of Big Spring. Mr. A. W. Pollock, by the Pres. of Chartiers. Mr. A. M. Nichol, by the Pres. of Rock Island.

LICENSED.—Mr. S. J. Stewart, by the Pres. of Chicago. Mr. John Teas, by the 2d Pres. of New York. Mr. J. L. Grove, by the Pres. of Big Spring. Messrs. Alex. M'Lachlan, John L. Scott, and C. L. M'Cracken, by the Pres. of Delaware. Messrs. Thomas W. Monteith and Robert T. Wylie, by the Pres. of Michigan. Messrs. W. G. Nevin, and J. P. Davis, by the Lake Pres. Messrs. W. J. M'Allister,

and S. J. Stewart, by the Pres. of Chicago. Mr. Adam M'Bride, by the Pres. of Xenia. Mr. John Hood, by the Pres. of Frankfort. Mr. Wm. S. Harper, by the Pres. of Muskingum. Mr. Isaac Wright, by the Pres. of Steubenville. Messrs. J. C. M. Johnstone, Thomas Wallace, and C. B. Hatch, by the Pres. of Monongahela. Mr. E. M'Michael, by the Pres. of Butler.

ORDAINED AND INSTALLED.—Revs. G. T. Tomkins and W. T. Campbell were ordained by the Pres. of Rock Island, on the 13th of June. Rev. W. T. Campbell was installed pastor of Little York cong. by the Pres. of Rock Island, on the 13th of June. Rev. D. A. Duff, was installed pastor of Stewart's Station cong., on the 20th of June, by the Pres. of Westmoreland. Rev. N. H. Brown was installed pastor of Ainsworth cong. by the Pres. of Keokuk, on the 20th of June. Rev. G. C. Brown was ordained and installed pastor of Georgetown and New Vernon congs., by the Lake Presytery, June 13th. Rev. W. R. Erskine was installed pastor of Berea cong. by the Pres. of Garnet, on the 11th of April. Rev. Samuel Jamison was installed pastor of Guinston and Hopewell cong's. on the 26th of April, by the Pres. of Big Spring. Rev. W. C. Williamson was installed pastor of the 1st church, Washington, Iowa, by the Pres. of Keokuk, on the 19th of April. Rev. Thomas H. Pollock was ordained and installed pastor of the 1st church, Jersey City, by the 2d Pres. of New York, on the 17th of May. Rev. J. R. Bell was installed pastor of Elvaston and Fountain Green cong's. by the Pres. of Monmouth, on the 23d of May. Rev. R. J. M'Cready was ordained and installed pastor of Pawnee City cong., on the 27th of April, by the Pres. of Nebraska. Rev. R. Rodgers was ordained and installed pastor of Florida cong., by the Pres. of Albany, on the 31st of May. Rev. Wm. Johnston was installed pastor of New Zion church, by the Pres. of Indiana, on the 6th of June. Rev. Josias Stevenson was installed pastor of North Buffalo cong., by the Pres. of Chartiers, on the 13th of June. Rev. Andrew Henry, was ordained and installed pastor of E. Eleventh St. cong., by the First Pres. of New York, on the 18th of June. Rev. G. C. Brown was ordained and installed pastor of Georgetown and New Vernon cong's. by the Lake Pres., on the 18th of June. Rev. Joseph R. Wallace was ordained and installed pastor of Jamestown cong., by the Lake Pres., on the 14th of June. Rev. Marion Morrison was installed pastor of Amity cong., by the Pres. of Nebraska, on the 27th of May. Rev. D. A. Duff, was installed pastor of the cong. at Stewart's Station, by the Pres. of Westmoreland, on the 20th of June.

RELEASED.—Rev. J. M. Cockins, from the 4th church, Pittsburgh, by the Pres. of Monongahela. Rev. J. B. Waddle, from Evansburg and Shenango, by the Lake Pres. Rev. N. E. Wade, from the 2d church, Washington, Iowa, by the Pres. of Keokuk. Rev. Alexander Smith, from Port Hope, by the Pres. of Stamford. Rev. W. A. MacKenzie, from Sewickley, Pres. of Allegheny. Rev. J. C. Evans, from Four Mile cong., Pres. of Allegheny. Rev. Wm. Grimes, from High Ridge cong., by the Pres. of Wheeling. Rev. S. M'Arthur, from Brush Valley cong., by the Pres. of Conemaugh. Rev. J. M. Henderson, from Winfield, by the Pres. of Keokuk. Rev. W. M. Richie,

from Crawfordsville, by the Pres. of Keokuk. Rev. W. P. Breadin, from the Fairview part of his charge, by the Pres. of Butler. Rev. Andrew M'Cartney, from Indianola, by the Pres. of Des Moines.

CHANGE OF PRESBYTERIAL RELATION.—Rev. W. A. Findley, from Allegheny to Garnet. Rev. Mr. Johnston, from Des Moines to Indiana. Rev. C. Webster, from St. Lawrence to Big Spring. Rev. Marion Morrison, from Monmouth to Nebraska. Rev. James M'Kee, from Keokuk to Nebraska. Rev. Henry Wallace, from Rock Island to Keokuk. Rev. R. M. Patterson, from Detroit to Butler.

NEW ORGANIZATIONS.—A cong., consisting of 20 members has been organized at Kalida, by the Pres. of Garnet. A cong., called Newhope, consisting of seventeen members, has been organized by the Pres. of Tennessee. It is located at Flintville, Lincoln Co., Tennessee. A cong. was organized at Nakhaleh, upper Egypt, by the Pres. of Egypt, on the 23d of April. A cong., consisting of 19 members, has been organized by the Pres. of Minnesota, at —.

DEATH.—The Rev. Robert Gracey, D.D., died at his residence in Pittsburgh, Pa. on the 10th of July.

DEGREES CONFERRED.—The Rev. D. A. Wallace, D.D., has received from the University of Ills., the honorary degree of Doctor of Laws. The Rev. Joseph H. Pressly, of Erie, Pa., and the Rev. S. S. Ralston, of Le Claire, Iowa, had the degree of Doctor of Divinity, conferred upon them by the Trustees of Monmouth College at the late commencement. The Rev. R. H. Pollock, has received the same degree from Ohio Central college.

MISCELLANEOUS.—The following paper on temperance was adopted at a late meeting of the Pres. of Argyle:—

Whereas, Drunkenness is a very degrading vice, and is ruinous to the temporal and eternal interests of man, and to the peace and prosperity of the Church of Christ and of the community, and,

Whereas, it is wicked to promote intemperance by the sale of intoxicating drinks; and,

Whereas, Both they who license the sale and they who sign petitions for it, partake of the wickedness of the vender of these drinks; therefore,

Resolved, That this Presbytery does affectionately and solemnly call upon the churches under its care to discountenance such things in any of their numbers.

The action of the Pres. of Caledonia, dissolving the connection of Geneva cong. with that Pres. has been rescinded, and the cong. is again under the care of Presbytery.

The cong. of Ross Grove, in the Pres. of Chicago, has been disorganized.

The following paper, relative to the death of Dr. Kendall, was adopted at the meeting of Oregon Pres., held on April 12th:—

Whereas, Almighty God, in his mysterious but wise and good providence, has seen fit to call from time to eternity Rev. Thomas Simpson Kendall, D.D., a man of the finest, strongest and most brilliant intellect; a fearless and faithful defender and advocate of the truth; and whereas, Dr. Kendall was the senior minister of the U. P. Church on the Pacific coast; therefore,

Resolved, 1. That as a Presbytery we bow in humble submission to the will of Him who doeth all things well.

Resolved, 2. That as ministers of the gospel, and those desirous of its spread and success, we feel by this solemn dispensation of Providence, emphatically called to the exercise of greater faithfulness in the cause of our Divine Master.

Resolved, 3. That we extend our Christian sympathies to the family bereft of a father, and the congregation of a pastor; but that whilst with them we mourn our loss, we thank God for the reason we have to believe that what is their and our loss is his everlasting gain.

Resolved, 4. That these resolutions be recorded in our minutes, and that a copy be forwarded to our papers for publication, and sent to his family.

The Rev. G. C. Vincent, D. D., has resigned his position as Prof. of Greek in Westminster College, and the Rev. W. S. Owens, of Philadelphia, has been chosen his successor.

The name of the Valley Church, in the Pres. of Monongahela, has been changed to *Verona*.

MISSIONARY ITEMS.—The Rev. J. C. Nevin proposes to leave this country in September, for the mission in China.

Mr. James W. Gordon and family, and Miss Elizabeth E. Gordon, arrived in this country, from the mission in India, on the 3d of June.

Mrs. Hogg and children have been compelled on account of sickness to leave the mission in Egypt, for a sojourn in Scotland.

The Rev. Andrew Watson, of the Egyptian mission, has been afflicted again with an attack of ophthalmia. He and his family and Miss Campbell, are spending a season in Mt. Lebanon.

The summer session of the Theological Seminary at Ramleh, Egypt, is progressing encouragingly. Drs. Lansing and Hogg are the Professors.

Mr. R. T. Wylie accepts the appointment of missionary to Syria, and Miss Annie Y. Thompson has signified her intention of going to Egypt. Mr. Ralph Wilkins declines, on account of his wife's health, the appointment to China. Mr. T. W. Monteith declines the appointment to Egypt. The others appointed by the General Assembly have not yet reached a positive decision.

Five persons were admitted to the church at Sinoris, and thirty-two at Ossiôt, Egypt, at communions lately held in these places.

Mr. Tadrus Yusef, has received a call from Nakhaleh cong., upper Egypt. If he accepts the call, he will be the first native pastor settled over a cong. in Egypt.

BARCLAY.—Jan. 1871, at her home, near Lee's Summit, Missouri, of consumption, Harriet, wife of Rev. Joseph Barclay, in the thirty-ninth year of her age.

Mrs. Barclay laid no claim to literary attainments, but she had that which was better, a saving knowledge of divine truth. Her early moral and religious training was made effectual by the Great Teacher who alone can teach to profit, and her life proved that she had learned "to be discreet, chaste, a keeper at home," and to maintain a "chaste conversation." Her study was not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;" but rather "the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price." While in these respects a worthy example to others, she looked upon herself as very imperfect, and as she mourned over her imperfections, she endeavoured to "go on unto perfection." As in the every day affairs of life she disliked and shunned anything like display, so her piety was marked. It was without ostentation, pure, private, calm, as one of God's "hidden ones." "In all my afflictions, the comforts,—promises—of God," she said, "delight my soul." The precious blood of Christ was her comfort. God, who knew her frame, how frail it was, in the tenderness of his compassion, preserved her from pain of body and anxious care of mind, and gradually, gently and silently she left her family and house on earth to enter the family and house of God, not made with hands, eternal in the heavens. She leaves a husband and three small children to mourn her loss. They have not to mourn even as others who have no hope.

J. B.

NEW PUBLICATIONS.

WONDERS OF EUROPEAN ART. By Louis Biardot. Illustrated with eleven wood engravings. Charles Scribner & Co, New York. For sale by Smith English & Co., 710 Arch St., Phila., 12mo., pp. 335. Price 1.50.

This volume is a second series. The first was published some time ago, and noticed by us under the title "Wonders of Italian Art." The work before us embraces notices of Spanish, German, Flemish, Dutch and French schools. The author has examined and described critically many of the most celebrated paintings by the illustrious artists of these countries. The work cannot fail to be interesting to every lover of art; and appropriately takes its place in the "Library of Wonders."

BELLE LOVEL. By T. R. Y. Author of "Emily Douglas, or a Year with the Camerons." Anson D. F. Randolph & Co., N. Y. For sale by Smith, English & Co., 710 Arch St., Phila., 12mo., pp. 342. Price 1.00.

This is a pleasant volume, and well exhibits the power of religion to guide comfort and cheer amidst the trials of life. Its influence upon the young will be good; and it is very attractive in style and appearance.

GOD'S RESCUES; or the Lost Sheep, the Lost Coin, and the Lost Son. Three discourses on Luke xv. By William R. Williams. Anson D. F. Randolph & Co., N. Y. For Sale by Smith, English & Co., 710 Arch St., Phila., 12mo., pp. 95. Tinted paper. Price 75 cts.

The author's acquaintance with eastern manners and customs, and with human society at large, has given him great advantage in expounding and illustrating these parables. His thoughts are fresh, his style is good, and his aim is eminently practical. The discourses will be read with pleasure and profit.

A VERY SIMPLE STORY. Being a chronicle of the thoughts and feelings of a child. By Florence Montgomery. Author of "Misunderstood." Anson D. F. Randolph & Co., N. Y. For sale by Smith, English & Co., 710 Arch Street., Phila., 12mo. square, pp. 88. Paper cover. Tinted paper. Price 50 cts.

This is a lovely story, and will be eagerly read by the little folks, for whom it is specially prepared. We can see their eyes sparkle as they follow little Maye through these pages.

GOOD HEALTH. Alexander Moore, publisher, No. 2 Hamilton Place, Boston, \$2.00 a year, 20 cts a month.

This valuable periodical has entered upon its third year. It has established itself, and is recognized as a standard in its line. Arrangements have been made by which a critical editorial department will be conducted. This will give more weight and value to the journal. We are glad to know that this periodical is meeting with, in some good measure, the patronage that its excellent merit deserves. It should go into every household in the land.

THEODORE. A story about baptism. By a true baptist. Pres. Board of Publication, 1334 Chestnut St., Phila., 12mo., pp. 374. Price 1.25.

This volume is a dialogue, or rather a familiar conversation on the subject of baptism. In an easy and very natural manner the various points relating to this subject are introduced and discussed. The style of the volume will interest and instruct especially youthful readers, who might not be attracted by a direct argument. Toward the close of the volume the question of open communion is introduced, and of course an easy victory is gained by the advocate of the doctrine. Baptists or others who do not think it consistent to admit occasionally to sealing ordinances, those who would not be admitted permanently on examination and profession of their faith, will not likely be convinced that they are wrong by the argument in this volume. The book, however, is a very readable one.

REPUBLICS; or Popular Government an appointment of God. By the Rev. John Crowell, D.D. Pres. Board of Publication. No. 1334 Chestnut St., Phila., 12mo., pp., 233. Price 1.00.

In this volume combating the "divine right of kings," the author proposes to show that republican governments are a gift from God. To accomplish his object, he adduces the republic of the Hebrew State; the republic of the Christian Church, and the republics in Church and State resulting from the diffusion of Christianity in modern times. The result is a very interesting and instructive volume.

THE

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OLD SERIES, }
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{ NEW SERIES,
VOL. X.—NO. 4. }

TEMPERANCE AMONG THE ANCIENTS.

BY REV. D. M. McCLELLAN.

It may be natural for us to suppose, that the temperance reform is a movement of modern date, but as Solomon has told us that there is no new thing under the sun, we find that this also has an ancient origin. As we go back into the ages of antiquity, we find nearly the same struggle, then as now, against the intoxicating cup; each generation must learn the bitter lesson for itself, instead of being benefited by the teachings of past experience.

We find the idea of temperance expressed by the ancient philosophers. Socrates said, "Temperance is the foundation of every virtue." Xenophon said of him, "he deemed that he who knew what was honourable and good, and how to practise it, and who knew what was dishonourable, and how to avoid it, was both prudent and temperate." Aristotle said, "The temperate man is called so from not *feeling* pain at the absence of, or the *abstaining* from *pleasure*. He feels a moderate and proper desire for all those pleasant things which conduce to health." Xenophon said, "He is temperate, who on no occasion prefers what is merely pleasant, to what is better." Socrates told Euthydemus, that temperance would enable men to endure hunger, thirst, want of sleep, and control the desire of sensual gratification.

Apply these principles to the temperance reform. Without abstinence from intoxicating drinks, there is no guarantee of virtue; but a free indulgence in these produces immorality. The practice of good, and avoidance of evil, are necessary, that we may abstain from those things which may give a sensual pleasure only to be productive of evil. Without this self-control, there can be no exercise of the principle of temperance, and this principle would lead the ancients as well as moderns to abstinence from the intoxicating draught.

That we may understand the drinking usages among the ancients, and consequently the practice of temperance, we must necessarily examine the character of their drinks. It will not do for us to suppose that they had the same kind of liquors then that we have now, nor that those which bore the same name, were the same in strength.

A knowledge of the laws of fermentation teaches us, that, in a warm climate, there must be some mode by which these liquors may be preserved. The vinous fermentation takes place at a temperature from fifty degrees to seventy-five degrees. If the temperature is from seventy-five degrees to ninety-five degrees, the acetic fermentation follows, and above this complete putrefaction. Consequently, without any way of preserving, and preventing fermentation having its complete work, the wine would be converted into vinegar, and the vinegar become rottenness. As distillation was not discovered until the ninth century, and not practised generally until much later, there must necessarily have been other modes of preserving liquors.

It is not possible to keep the juice of fruits from fermenting, without the use of some preventive, unless it be kept at a temperature below forty-five degrees. Neither can fermented wine be preserved, unless it be drugged, or has an addition of, from 10 to 20 per cent. of alcohol; consequently, all the wines of commerce are *fortified* by the requisite per cent. of alcohol.

As some process was necessary to preserve their wines, the ancients very generally prevented fermentation, and thus retained the nourishing properties of "the blood of the grape," so that it was not intoxicating, but as harmless as milk. There were different processes employed to prevent fermentation, so that they could freely use the wine without the least fear of intoxication.

That they might prevent fermentation, they *boiled* the fresh juice of the grape, or fruit. Baron Liebig, the greatest chemist of this age, tells us, that "the property of organic substance to pass into a state of decay is annihilated in all cases by heating to the boiling point." This is a principle well understood by every housewife, as is evident from the boiling processes to which they subject their fruits. The juice of the grape will boil at two hundred and twelve degrees, but alcohol is evaporated at one hundred and seventy degrees; so that, if there were any alcohol in the juice, it would be expelled at forty-two degrees before it came to the boiling point.

Not only do missionaries and travellers tell us that the fresh wines are now, in the eastern countries, boiled, to prevent fermentation, but also standard authors affirm that they were thus anciently preserved. Adams, in his *Roman Antiquities*, published A. D., 1791, on the authority of Pliny and Virgil, says, "In order to make wine keep, they used to boil (deconquere) the must down to one half, when it was called defrutum, to one third, *sapa*." Archbishop Potter, born A. D. 1674, in his *Grecian Antiquities*, says, "The Lacedæmonians used to boil their wines upon the fire till the fifth part was consumed; then, after four years were expired, began to drink them." For authority, he cited the celebrated philosopher Democritus, who died 361 B. C., and a Greek physician named Palladius. We have the authority of Dr. Nott, late president of Union College, N. Y., that Columella, and other writers contemporary with the apostles, say that "in Italy and Greece it was common to boil their wines." Virgil, in his *Georgics*, lib. 1, 295, says,—

"Aut dulcis musti Vulcano decoquit humorem.

Et foliis undam tepidi despumat aheni."

Wines, thus boiled, did not become fermented. Caspar Neuman,

professor of chemistry over a hundred years ago at Berlin, said, "It is observable, that when sweet juices are boiled down to a thick consistency, they not only do not ferment in that state, but are not easily fermented when diluted with as much water as they lost in the evaporation, or even with the very individual water that exhaled from them."

Another mode of preventing fermentation was by the use of the *filter*. The filter was not a mere strainer, but one so closely constructed as to separate all the gluten from the juice, so that none remained to produce fermentation. Plutarch, Pliny, and others speak of the process.

Another process was that of *subsidence*. As wine will not ferment below forty-five degrees, the gluten or yeast being heavier than the juice, soon sinks to the bottom, and fermentation becomes impossible. Pliny gives the process: "They plunge the casks, immediately after they are filled from the vats, into water, until winter has passed away, and the wine has acquired the habit of being cold." Columella gives similar recipes.

Another way was by fumigation. Adams tells us that "the Romans fumigated their wines with the fumes of sulphur," and authors are quoted by him for proof.—"Patton's Laws of Fermentation and Wines of the Ancients," p. 24-41.

Having noticed the different ways by which wines were preserved from fermenting, we will be the better able to understand the qualifying terms employed. Many of these are obscure, by being misunderstood, causing the unfermented and unintoxicating to be mistaken for the intoxicating drinks.

We read of new wine, and sweet wine. All will, doubtless, be ready to admit that these were not intoxicating. The author of *Anti-Bacchus* cites Horace, who says, "There is no wine sweeter to drink than Lesbian; that it was like nectar, and more resembles ambrosia than wine; that it was perfectly harmless, and would not produce intoxication." Different authors speak of sweet wine as that which had been preserved from fermentation, and Aristotle says that it would not intoxicate.

When we read of *good* wine, we generally suppose that fermented wine is meant, but the ancients understood by it the unfermented. They called this wine good, because it had not lost, by fermentation, its nourishment. Columella says that the Greeks called this unintoxicating wine "*Amethyston*," from Alpha, negative, and methusis, intoxication; that is, a wine which would not intoxicate. He adds, that it was a good wine, harmless, and called "*inus*," because it would not affect the nerves, but at the same time it was not defective in flavour." Albert Barnes, in his note on good wine, John ii. 10, says, "Pliny expressly says that a "good wine" was one that was destitute of spirit. Lib. iv. c. 13. It should not be assumed that the "good wine" was stronger than the other. It is rather to be presumed that it was the milder. That would be the best wine, certainly. The wine referred to here was doubtless such as was commonly drunk in Palestine. That was the pure juice of the grape. It was not brandied wine; nor drugged wine; nor wine compounded of various substances, such as we drink in this land; but the simple juice of the grape." Dr. Jacobus says, "The present wines of Jerusalem and Lebanon, as we tasted

them, were commonly boiled and sweet, without intoxicating qualities, such as we here get in liquors called wines. The boiling prevents fermentation. Those were esteemed the best wines which were least strong." The good wine, consequently, was such as would not intoxicate.

The term "old wine" deceives us, as we attach to it the idea of being long fermented, but the ancients had a very different idea. By old wine they meant that which could not intoxicate. Plutarch, in his Symposium, says, "Wine is rendered old or feeble in strength when it is frequently filtered. The strength or spirit being thus excluded, the wine neither inflames the brain, nor affects the mind and the passions, and is much more pleasant to drink." Pliny said, "Wines were rendered old and castrated, or deprived of all their vigour, by filtering." The ancient authors, expressing the ideas of their times, unequivocally tell us, that the old wines were not intoxicating.

Some one may object, that "the old wine is better." This is true, but it is not because it is strong to intoxicate. One of the ways of preserving wines unfermented was by boiling, and the longer they would stand, the thicker they would become. Aristotle said, "The wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water,"—they had evaporated by time. Pliny speaks of the celebrated Opimian wine, which had, in his day, stood two hundred years, and had become as thick as honey; and Homer (*Odyssey*, book ix.) tells us that Ulysses took into his boat "a goat skin of sweet, black wine, a divine drink, which Marion, the priest of Apollo, had given him; it was sweet as honey:—it was imperishable, or would keep for ever: it was diluted with twenty parts of water, and that from it a sweet and divine odour exhaled." The flavour of the wine is improved by age, and is thus explained by Dr. Lees: "Mr. Wright's passover wine is found to improve in flavour by keeping, though no chemical change, and certainly no fermentation, occurs. An explanation may be found in the fact that the original aroma of the grape, fine and subtle particles, being, by the act of crushing, mingled with the saccharine and albuminous matters, become less perceptible to the palate; but, by being kept, they mechanically separate again, and so impart a fuller and richer flavour by first touching the nerves of taste."

These citations show us, that we cannot judge the liquors anciently used, by the terms now employed, as both good wine, and old wine were the unintoxicating, instead of, as at present, the intoxicating. The odes of Horace show that the unintoxicating wine was freely, if not generally, used. In liber i., ode *Ad Tyndaridem*, line 21, he says, "Here shall you quaff, under a shade, cups of unintoxicating wine" (*innocentis pecula Lesbii*.) Again, lib. iii., ode *Ad Mæcenatem*: "This day, sacred in the revolving year, shall remove the cork fastened with pitch from that jar which was set to fumigate in the consulship of Tullus. Take, my Mæcenas, a hundred glasses, on account of the safety of your friend, and continue the wakeful lamps even to daylight: all clamour and passion be far away." If this wine had been intoxicating, it would not have been innocent, neither could a hundred glasses have been taken without noise and rage.*

* We have given the translation of Prof. C. Smart, made more than a hundred

While such care was shown to preserve their wines, and other liquors, unfermented, yet they also had the fermented drinks, as is evident from the lives of Noah and Lot, and later history. As these could not be fortified by distillation, that they might be kept from becoming completely putrefied, they must necessarily be kept at a temperature below seventy-five degrees, or mixed with drugs that might preserve them. We frequently read of "mixed wine," which we may very generally suppose to be this drugged wine. We read in the Lamentations of Jeremiah iii. 15, "He hath made me drunken with wormwood." In the Odyssey, Homer tells us of Helen casting a drug into the wine prepared for Telemachus, said to be "grief-assuaging, anger-allaying, and causing oblivion of all ills;" and, again, that Circe made use of "direful drugs."

There were, as may well be supposed, the same relative differences in the habits of people then as now; there were the teetotalers, who abhorred the polluting cup as much as any at the present day; and also those whose appetites had become depraved by the irritating poison; so that they were not satisfied without their daily potations.

There were the cold water drinkers. Such was Timothy, as is evident from Paul's direction to him, to drink no longer water only, but to use wine as a medicine. The Temperance Bible Commentary on this text says, "'To drink water,' and 'to be a water drinker,' had a special signification among the Greeks, as among ourselves, that of not using inebriating drinks." Demosthenes, the Grecian orator, was a cold water drinker. Sophocles describes *Oedipus*, telling the *Eumenides*, that he had come to them abstemious and wineless. Plato said, "It is easy to understand that a city ought not to be mixed like a cup in which the maddening wine effervesces when poured forth; but like one that, being subject to the abstemious other deity (water, as Longinus says,) produces a good and moderate drink, after a beautiful commingling." Philo, the Alexandrian Jew, describes the wise man "setting himself, in the firmness of his mind, against wine, and every cause of folly;" and claims that the regenerate man does not use wine and strong drink, but abstains continually, even during his whole life.

There were, on the other hand, drunkards, who not only used the stronger and drugged drinks, but many drank to excess those wines which had little, if any, intoxicating strength. They would dilute the intoxicating wine, so that they might drink both long and in great quantities. They also employed the filter, so that the strength being broken, or taken away, they could drink the longer without becoming drunken. They had resort to the strange device of using an emetic, that they might continue their potations. Lucian says, "I come, as those who drink *gleukos*, swelling out their stomachs, require an emetic." We are told, on the authority of Wetstein, that the Roman ladies were so fond of fresh wine that they would drink all they could, and then throw it off by emetics, and repeat the draught. This may assist us to understand Paul's prohibition, "Be not drunk with wine, [surcharged even with the unintoxicating wines,] wherein is excess."

Prohibition had its advocates, and was enforced by some, among

the ancients. We will not repeat the injunctions of Scripture, as we have done that in another number, but confine ourselves to the other ancient nations.*

We find an advocate for prohibition in Plato. In his "Laws," b. ii. 674, he causes his Athenian guest to say, "In preference to the custom of the Cretans and Lacedæmonians, I would prefer the Carthaginian law; namely, that no one, when in camp, is to taste of that drink (wine,) but is to exist upon water during all that period; and that, in the city, neither a male nor female slave should ever taste it; and that no magistrates, during their year of office, nor pilots (of the state? *kubernetas*,) nor judges engaged in business, should taste it at all; nor any one who goes to any council to deliberate on any matter of moment; neither any one in the day-time at all, unless on account of bodily exercise or disease. Many other cases a person might mention in which wine ought not to be drunk by those who possess understanding and a correct rule of action."

Among the founders of religious sects, some were emphatic in prohibiting the use of intoxicating liquors. Buddha, the founder of Buddhism, in India, at least in the sixth century before the Christian era, promulgated his five commandments, the last of which was prohibiting inebriating drinks. It reads thus: "Obey the law, and *walk steadily* in the path of purity, and [to do this] drink not liquors that intoxicate and disturb the reason."

Of later date, but not less important, is the injunction, or prohibition, of Mohamed, in the Koran, v. 7: "O true believers, surely wine and lots are an abomination, a snare of Satan, therefore avoid them. Satan seeketh to sow dissension and hatred by means of wine and lots; will ye not, therefore, abstain from them?"

The effect of these prohibitions has been seen upon those who gave themselves up to the guidance of these leaders. The world may well learn a lesson from their history; and the church of Christ be stimulated to enforce the prohibitions of the Bible more faithfully.

It is a fact, perhaps not generally known, at least to the masses, that the old Roman law of the twelve tables prohibited the use of intoxicating wine to women. Pliny also says, "It was not lawful for women at Rome to drink that,"—intoxicating wine,—and tells us that this law was sometimes enforced by the husband who acted both as judge and executioner. He adds that, "kinsfolk kissed the women, when they met them, to find whether their breath smelt of *Temetum*," or intoxicating wine.

All, familiar with the Bible record, will readily remember that the mother of Samson was forbidden to drink wine or strong drink. On this the Temperance Bible Commentary remarks, "That indulgence in the use of strong drink by expectant mothers would be injurious to their offspring, was known to the learned and wise among the ancients. Plato, Aristotle, Plutarch, etc., have noticed the hereditary transmission of intemperate propensities, and the legislation that imposed abstinence upon women, had unquestionably in view the greater vigour of offspring,—the "*mens sana in corpore sano*,"—(healthy mind in

* See August No. Evangelical Repository, article, "The Bible Idea of Temperance."

a healthy body,)—one of the choicest inheritances of the human race.”*

Drunkenness was not, by the Greeks, considered as a plea for the mitigation of punishment for crime. Macnish, in his “Anatomy of Drunkenness,” chap. xiii., says, “In ancient Greece, it was decreed by Pittacus, that ‘he who committed a crime when intoxicated, should receive a double punishment,’ namely, one for the crime itself, and the other for the inebriety which prompted him to commit it. The Athenians not only punished offences done in drunkenness with increased severity, but, by an enactment of Solon, inebriation in a magistrate was made capital.” The Roman law admitted intoxication as an excuse for crime in men, yet punished, at one time, the vice itself with death, if found in women.

As we have noticed the judicial treatment of drunkenness among the ancient Greeks, it will not be irrelevant to state the Mosaic law, recorded Deut. xxi. 18–21: “If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him unto the elders of the city, and unto the gate of his place; and they shall say unto the elders of the city, ‘This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’ And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear.” Paul also taught the Corinthians that the vice of drunkenness should receive no countenance from the church; for if one of their number gave himself up to this sin, they were not to keep his company,—“with such a one no not to eat.” He declares the inexorable law of God, that drunkards shall not inherit the kingdom of God.

The prohibitions against the use of inebriating drinks, and judicial treatment consequent to drunkenness, are in perfect accordance with the character by which intoxicating liquors were regarded by many of the ancients. Many of them looked upon it as, and called it, poison. It was the custom of the Greeks, when they saw a drunken man, instead of saying, “The man is drunk,” to say, “The man is poisoned.” Our word intoxication is derived from the Greek word *toxicon*, signifying poison. In India, the word *ramgan*, meaning a drunkard, also means a madman, recognising the enraging or poisonous properties of the baneful drink. That the ancient Persians regarded it as a poison is evident from the words that Xenophon represents his youthful hero, Cyrus, as uttering. The incident will be remembered by all Greek students who have read Xenophon’s *Cyropædia*. Cyrus undertook to hand the wine cup to his grandfather, Astyages, more dexterously than the cup-bearer, when the king jocosely asked why he didn’t taste

* Plato, twenty centuries ago, recognised a fact in physiology when he forbade the use of wine to the newly married. It perverts the brain of the unborn child; it strikes a blow at reason and virtue in the very womb. It is the real cause of so many ill-balanced minds, neither insane nor sensible, and in its higher use it is the teeming fount of the sad idiocy which disgraces and depresses our boasted civilization.” Lees’ Text Book of Temperance, p. 97. See also Matthew Henry’s Commentary on Judges xiii. 4.

the wine, as it was customary for the cup-bearer to do. The youth replied, "Because he feared that poison had been mingled in the cup for at the entertainment he had given his friends on his birthday, he plainly saw that poison was poured in the cup." The astonished Astyages inquired how he knew that. He replied, that they had become deceived in both mind and body,—he said, "Those things that you do not let us boys do, you do yourselves. You all cry out together, and can learn nothing from each other; you sing ridiculously; and although you don't hear him that sings, yet you swear that he sings admirably. Each one, talking of his strength, when he would rise to dance, not only fails to do so according to rule, but cannot even stand erect! You forget yourselves,—you, that you are king, and the rest that you are their ruler. I learned, indeed, then, what is your license of speech, that none of you are silent." It matters but little to us whether Cyrus ever uttered these words or not; we see in them what such a distinguished writer and philosopher as Xenophon, and the class of men that he in this passage represents, thought of the nature and consequences of the intoxicating cup.

It may not be uninteresting to glance at a few of the ancient nations, and observe their temperate habits. We will find that with many of these, as with individuals, so long as they were weak and poor they were temperate; but, when power and wealth came, they gave themselves up to luxury, and with this, to a greater or less degree, to intemperance. Yet were there found among them many faithful opponents of the vice, who, both by word and act, sought to stem this tide of evil.

We turn first to India. We have already noticed the prohibition given by Buddha to his followers, from five hundred to over a thousand years before the time of Christ, forbidding them to become intoxicated. As a consequence, we find the prevalence of temperance principles and habits. Dr. Lees refers to Strabo, who wrote before the Christian era, and had cited an ancient history of India, written by Megasthenes, and informs us that, from time immemorial, the highest, the most religious, and cultured castes had abstained from the use of intoxicating drinks, and continued to so do at the time he wrote,—that "the Brachmans, the Germanas, and the Hylobions,"—the priests and physicians,—were abstainers. One of the thirty-two charities of the Hindoos, is to have water ready for the weary traveller to drink. So thoroughly has the temperance principle taken hold on them, that they regard drunkenness as a species of insanity, and stigmatize it accordingly.

Egypt had its temperance advocates, abstainers, and prohibitions. It has been supposed by some that the vine was not anciently cultivated there, but the paintings on the tombs of Thebes represent it as one of the products of the land, and the Israelites (Num. xx. 5,) looked back with longing eyes to the vines of Egypt. Their wines were described to be unintoxicating, as well as intoxicating. They also made use of an ale or beer.

There were, at least, certain classes forbidden to drink intoxicating liquors. In the remoter days, the kings of Egypt drank no wine, or intoxicating drinks; and it is supposed that to this Solomon had reference (Prov. xxxi. 4, 5,) when he said, "it is not for kings to drink

wine, nor for princes strong drink." It was not until the reign of Psammetichus (640 B. C.,) that the king began to drink it. There was an ancient decree "that the kings should take as much wine as would refresh, but not inebriate."

The priests, of whom the king was chief, were also forbidden its use. Of these Porphyry and Plutarch, ancient historians, have spoken, telling us that "some of these, [the higher priests,] did not drink wine at all, and the others, (the inferior,) drank very little of it, on account of its being injurious to the nerves, oppressive to the head, an impediment to invention, and an incentive to lust; and also that the priests of the inferior deities "were strictly prohibited its use during their most solemn purifications." There is an interesting extract from the Hieratic Papyri, (given from the Cambridge, Eng., Essays, 1858,) in which an ancient Egyptian priest sought to reclaim his pupil. He wrote, "It has been told me that thou hast forsaken books, and devoted thyself to sensuality; that thou goest from tavern to tavern, smelling of beer at eventide. If beer gets into a man, it overcomes thy mind; thou art like an oar started from its place; like a house without food, with shaky walls. Thou knowest that wine is an abomination; thou hast taken an oath (or pledge) concerning strong drink, that thou wouldst not put such into thee. Hast thou forgotten thine oath?" In another letter he writes, "I, thy superior, forbid thee to go to the tavern."

During the earliest ages, in Egypt, the juice was pressed from the grape as it was drunk. This is evident from the dream of Pharaoh's butler, as he related it to Joseph, Gen. xl. 9-11,—*"I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."* Josephus thus narrates the dream: *"In his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already and ripe for gathering, and that he squeezed them into a cup, which the king held in his hand; and when he had strained the wine, he gave it to the king to drink, and that he received it from him with a pleasant countenance."* Dr. Adam Clarke, commenting on this, says, *"From this we find that wine, anciently, was the mere expressed juice of the grape without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the yayin (wine) of the Hebrews, the oinos (wine) of the Greeks, and the mustum [new fresh wine] of the ancient Latins."*

The Persians were anciently a temperate people. Not only did they eat the plainest food, but, according to the testimony of Heroditus, *"strangers to the taste of wine, they drank water only."* Prof. Rawlinson says, *"The sole drink in which they indulged was water."* Upon temperance principles, it is asserted, did Cyrus achieve his conquests. But with success and power came luxury and self-indulgence. Wine supplanted water as a beverage, and the sobriety which had been the source of their strength, yielded its place to drunkenness; and their glory waned and sank to rise no more.

The Arabians, although at one time greatly addicted to the use of the inebriating drinks, yet anciently opposed their use. When they saw the great evils that followed intemperance, the more devout of the pagan Arabians, according to the record of Warnerius, abstained en-

tirely from the use of wine. The Nabathæans, living in central Arabia, forbade the use of intoxicating wine. Diodorus Siculus (B. C., 60,) says of them, "It is a law among them not to sow corn, nor to plant, nor to use wine, nor to build a house." There is in this law a marked similarity to the law and practice of the Rechabites, promulgated by Jonadab, the friend of king Jehu, and son of Rechab, (B. C. 880,) as recorded by Jeremiah xxxv. 1-19: "We will drink no wine; for Jonadab, the son of Rechab, our father, commanded us, saying, *Ye shall drink no wine, neither ye, nor your sons for ever,*" etc. From Arabia went forth the mandate of Mohamed, leading the millions of Tartars, Turks, Persians, Hindoos, Arabs, Moors, and Egyptians to forsake the drunkard's cup.*

The Greeks and Romans were not dead to the temperance cause. This may appear evident from the many quotations we have made from their standard authors, both respecting the nature and use of their liquors. The Spartans, one of the noblest of the Grecian tribes, held drunkenness in such abhorrence, that they would, at stated times, intoxicate their slaves, that their children might see how degrading it was, and be led to look upon it with contempt. The ancient Nervii, of Belgic Gaul, refused to drink wine, because they believed it produced cowardice and effeminacy. Dr. Nott tells us, "In Italy, the habit, (mixing wine with water,) was so universal, that there was an establishment at Rome for public use. It was called THERMOPOLIUM, and, from the accounts left of it, was on a large scale. The remains of several have been discovered among the ruins of Pompeii. Cold, warm, and tepid water was procurable at these establishments, as well as wine, and the inhabitants resorted there for the purpose of drinking, and also sent their servants for hot water." Hot water was frequently necessary to dissolve the boiled and old wine, which had become thick, in consequence of both the boiling and age. That they also drank the wine as it was expressed from the grape, is evident from the pedestal exhumed at Pompeii, by the side of which, Bacchus, the god of wine, is standing, squeezing, with both his hands, the juice of a large cluster of grapes into a cup. This, it will be remembered, is in strict accordance with the dream of Pharaoh's butler, helping to establish the fact that the ancients, largely, if not generally, used the unfermented drinks.

There were various classes or orders of men that anciently advocated temperance, as well as lived temperately. Of these we may mention the Essenes. Josephus, in his Jewish Antiquities, says of them, "These men live the same kind of life as do those whom the Greeks call Pythagoreans." He again says, "They have an aversion to sensuous pleasures in the same manner as to that which is truly evil. *Temperance*, and the keeping their passions in subjection, they esteemed a virtue of the first order." Describing their orderly lives, he says, "All this is the result of a constant course of sobriety [*neepsis*, from *neepho*, abstinent, or as Liddell and Scott say, 'especially to drink no wine,'] in their eating and drinking, only to the end of sufficing nature. They are long livers, so that many of them arrive to

* See Lees' Text Book of Temperance, p. 139-148; and the Temperance Bible Commentary; an invaluable work, to which I am highly indebted.

the age of a hundred years; which is to be ascribed to their simple and plain diet, and the temperance and good order observed in all things."

The Therapeutæ of Egypt are described by Philo: "Their drink is only water from the stream. . . . At their feasts they drink no wine, but only pure water. . . . They abstain from wine, as reckoning it to be a sort of poison that leads men to madness." These have by some been supposed to be the Essenes of Egypt, but as their name denotes "healers," and Philo speaks of them as distinctive from the Essenes, they were entirely a different order of men.

Among the heretical orders of the apostolic church, were the *Enkratates*, who were the temperates or abstinent, — they belonged to the Gnostics' order of acetics. Of these, Epiphanius, bishop of Salamis, said, "They did not use wine at all, saying, it was of the Devil; and that drinking and using it was sinful." We are told that they were so bitterly opposed to its use, that in the celebration of the Lord's supper, they substituted water in its place. Theodoret said of Titan, their leader, "he abhors the use of wine." The Leverians, whose founder was an Encratete, also opposed the use of wine, as the cause of drunkenness. The Manichees, another order, opposed its use, and "called it the gall of the Prince of Darkness." The apostolic canons admit an ascetic abstinence, but reprobated those who abstained from any sense of the impurity of matter.

Among the early fathers, Clement of Alexandria, (A. D. 180,) said, "I admire those who desire no other beverage than water, avoiding wine as they do fire. Hence arise irregular desires and licentious conduct. The circulation is hastened. The body inflames the soul." More anciently Eubulus, (B. C. 375,) said, "Water makes those who drink nothing else very ingenious; but wine obscures and clouds the mind." Solomon, (B. C. 1000,) said, "Wine is a mocker; strong drink is raging: whosoever is deceived thereby is not wise." Must not such sentiments have aroused those to whom they were spoken?

From this historic review, it becomes evident, to the most incredulous and unwilling to believe, that there have existed from the remotest antiquity, those who totally abstained from the use of the intoxicating cup, and used their influence to keep others from its fatal snare. These were actuated by different motives, — some were prompted by the physical effects of drunkenness; others by its influence on society; others by religious principles; and very many by all of these combined. There was, however, a bitter spirit of controversy prevalent, which led the triumphant party to repudiate, and link with real or supposed errors the temperance principles of the past, and, in consequence of this lack of logical discrimination, produced great moral corruption in the church of Christ. Although the dark ages, followed by the skepticism of later years, prevented the knowledge of these truths, or these principles exerting their legitimate force, yet these facts remain, and serve as a powerful engine in the progress of the temperance reform.

We find that the same cause produced the same effects formerly as at present. How many now become drunkards in consequence of using alcoholic liquors as a medicine! So were nations and communities ensnared. By this device, was its use as a beverage introduced into

Persia. According to Anquetil, the use of wine became common in consequence of a cure performed, on a lady at court, by its use. Many of the ancient monastic institutions of Great Britain were founded upon the abstinence principles, as is proved by their charters, but from these they gradually departed, by the hospitable and *medicinal* use of wine, until 'good cheer' and drunkenness became the rule. Cannot the experience of the past, as well as the present, teach us the danger of its use as a medicine?

History tells the sad consequences of drunkenness, not only on individuals, but also on nations, many of which were ruined in consequence of it. Diodorus Siculus describes the capture of Nineveh, by Arbaces the Mede, and Belesis the Babylonian, and tells us that after the besiegers had been defeated in the field, the Assyrians gave themselves up to a drunken feast, when they were attacked by their enemies, and defeated with great loss. Babylon fell when rulers, soldiers, and citizens had given themselves to intoxication. Daniel tells us of the feast, and free use of wine. Xenophon, in his *Cyropædia*, tells us that all Babylon was given up to revelry in celebrating one of the great festivals of Bel, when Cyrus captured the city. Herodotus informs us, that in consequence of the drunkenness of the soldiers, the gates opening towards the river had been left unguarded: through these the army entered, and captured the city. The prophets tell us that drunkenness was one of the causes of Israel's and Judah's captivity. Macnish has aptly said, "They, (intoxicating liquors,) seem to act like the simoom of the desert, and scatter destruction and misery around their path. The ruin of Rome was owing to luxury, of which indulgence in wine was the principal ingredient. Hannibal's army fell less by the arms of Scipio, than by the wines of Capua; and the inebriated hero of Macedon, after slaying his friend Clytus, and burning the palace of Persepolis, expired at last in a fit of intoxication, in his thirty-third year." We would urge the inquiry,—is any nation safe that sanctions and encourages the use of intoxicating liquors? Results in all ages of the world prove the same danger, and consequent ruin.

We may ask, what has been the influence of civilized nations, ancient and modern, on the uncivilized? The Bible Temperance Commentary, p. 338, says, "The history of European intercourse with uncivilized tribes, like the North American Indians and New Zealanders, and with peculiarly civilized nations, such as Hindoos and Chinese, is replete with rank and noisome offences against the apostolic rule of practice,—a rule as obligatory on nations as on individuals." With the blessings of civilization came wealth, power, luxury, and their accompanying vices; and these vices, in both ancient and modern times, exerted their baneful influences both at home and abroad, and in the end bring a blighting curse. Deut. viii. 11–20. Thus did many ancient nations contract the vice of drunkenness in enjoying their luxuries, and were doomed.

The facts adduced prove that the temperance agitation has not been wholly a recent one, but from the remotest ages there have been opponents to the inebriating cup, and prohibition forbidding its use. They also show that the character of ancient liquors cannot be judged by the standard of the modern spirits. A knowledge of these facts ena-

bles us to understand, and correctly interpret the enunciations of the Bible, by which we may put to silence the advocates of the liquor cause.

THE LAST PASCHAL AND FIRST SUPPER OF THE LORD.

BY THE REV. JAMES LEWIS, D.D., OF ROME.

Luke xxii. 14-20.

This passage records the last paschal supper partaken by Christ with his disciples, and his institution in its place of what we now familiarly call the Sacrament of the Lord's Supper. Jerusalem at the moment is busy with the celebration of her great annual festival, and our Lord, who honours all his Father's laws, is celebrating with his disciples the same appointed feast.

But another event is in preparation which is to mingle with other blood than the blood of the paschal lamb, the sacrifices and festivities of that season. Already the betrayer of the Son of man has had his secret interview with the priests and rulers, and has struck a bargain for his master's blood. The murder is planned which will yet cry for vengeance, and on account of which, the ways of Zion, now crowded with the multitude that keep holyday, shall mourn. Blood is about to be mingled with their paschal sacrifices, and, though the priests and rulers know it not, the blood of a better sacrifice, even of the Lamb of God, slain from the foundation of the world.

In anticipation of the sacrifice of himself, which he is about to offer, and in the calm foresight of the death which his enemies are at the moment plotting how to compass, he institutes with his disciples its memorial. He sees all that is before him:—"I lay down my life and I take it up again: no man taketh it from me." Jewish priests and rulers with the traitor disciple have planned how to take it away, as if he were ignorant of their designs; yet at that moment, in the circle of his chosen disciples, he is foretelling all that is to happen, and assuring them that he gives his body to be broken and his blood to be shed for them.

So strangely blended, in this and the other actions of our Lord's life, are the opposites of his natures, the extreme of human helplessness, with the divine foreknowledge, that foresees and foretells all, and institutes before an event happens, a memorial that shall keep it in remembrance as the undying event of the world's history.

We propose now to call your attention to the first simple institution and evident design of this memorial of the Lord's death. Changes so marvellous have passed upon it from the inventions of men, from the new interpretation put upon the design of the ordinance itself, namely, that it is an ever renewed actual sacrifice of Christ, and from the mystic and elaborate ceremonies which have been attached to it, that we do well to look back to the upper chamber where Christ first instituted it with his disciples, and standing at the fountain head learn from himself the true character of his ordinance.

First, as preparatory to its institution, he partakes in common with his disciples of the old passover supper, which at that season was being

universally observed. "And when the hour was come, he sat down," literally reclined on his couch,—“and the twelve apostles with him.” v. 14.

It is worthy of observation, that in the posture assumed by our Lord on this occasion, we mark a difference from that commanded at the first institution of the passover, which was as standing one, as we read Ex. xii. 11: "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste: it is the Lord's passover." Time and the altered circumstances and habits of the Jewish people had so innovated upon the original mode of observing the feast, that the journey-like attitude of standing with shoes on feet and staff in hand, and eating in haste, though these were all highly symbolical details, had been exchanged for the more deliberate social-like posture of guests at an entertainment, and this change, which time and practice had introduced, our Lord follows: and therein teaches us, that while careful "to fulfil all righteousness," he does not strain at points not affecting the substance and essential character of a divine ordinance which the varying conditions of men living in different ages may have introduced in its observance. It was the ordinance of the passover still, whether in adaptation to altered habits of society or considerations of comfort and convenience, or suitability: men stood, or sat or reclined when partaking: as it is still the Lord's supper which is observed by us, though there be shades of diversity in the manner of its observance in different protestant churches. In some churches of the continent, the communicants stand in front of the table and receive from the hand of the minister the bread and the wine, while in other protestant churches, as in the church of England, the communicants receive the bread and wine kneeling, while in our presbyterian churches, we receive them sitting in our ordinary pews, or more frequently, and as more closely in harmony as we regard it with the original manner, by sitting together at table.

Is the Lord's supper more truly observed in one of these ways than another? We believe not. Strictly speaking, not one of them is in exact accordance with the original model. Christ and his apostles reclined on couches as they partook. The observance of the Lord's supper depends not upon such incidental circumstances, and to make such circumstances questions of controversy in the church as they have been made indicates a worship of the letter, or that the spirit of the institutions of Christ is becoming lost in the spirit of formalism, and the observances of the gospel, the bonds of Christian faith and love, sinking into questions of unprofitable disputations of words and posture.

Designed for all ages and nations, the institutions of the gospel are flexible in the modes, times, places of their celebration, inflexible and unchangeable only in their spirit and truth, in that which is essential to their character. In some countries the wheaten bread used in Palestine, and with which, doubtless, the supper is celebrated, is unknown. Surely with any other kind of bread might the supper be truly observed. In some countries the wine, the juice of the grape, is unknown. Surely with any other kind of wine or liquor in common use in a country could the supper be truly celebrated. It were to confound

a divine ordinance with its accidental accompaniments of time and place to maintain these in rigid stereotyped form unchangeable through all ages and lands, and as necessary to its right observance. It were to mistake the form for the truth and life. It were to deny the true catholicity of the gospel,—the adaptation of its ordinances to all times and lands. This was the blunder committed by the Romish church to the prejudice of her boasted claim to catholicity, when, in the supremacy of her power, she suspended the celebration of the communion in South America, where palm wine alone was known, till supplies of the wine of the grape were brought from Europe. It would have been in truer harmony with the reasonable service of the gospel, and certainly, more consistent with Rome's claims to Catholicity, to have accepted of the adaptation of the ordinance to a national necessity not inconsistent with its spirit, rather than to have suspended its observance. Our Lord, anticipating this freedom of the spirit, "sits down" with his apostles to eat the old Testament feast, though the original command was to eat it with shoes on the feet, the loins girded, and a staff in the hand.

Thus seated with the twelve, Christ introduces this, their last meeting, with an expression of his longing for the hour which has now come, which, in its intensity, must have startled his disciples, and which to us, who now know more fully the Redeemer's life, reveals the pressure of the thought of thoughts which ever weighed on his heart. And he said unto them,—“With desire I have desired to eat the passover with you before I suffer.” In ordinary circumstances, the hour to which Christ had now come when he must pass through the dark and suffering passage of his life, was one to be dreaded. Death was before him, and death with the pain, mockery, contempt, and public shame of a crucifixion. Yet with desire he says, “I have desired to eat this passover with you before I suffer.” There must be something beyond the outward suffering and shame of that cross to which he approaches, something wrapped up in its sufferings, and which is to spring out of them, that makes it the object of the Saviour's intense longing. Like one of us, he shrunk from mere suffering. Pain to him was pain, wounded feelings, from malignant accusations and contumely were sharper than to us, from the perfect sensibilities of his soul. Yet he longs for the hour when the flood is to be passed through, when man is to do his utmost as his persecutor, Satan as his tempter, and when he is to drink of the cup of the wrath of God as the substitute for sinners. Can we explain this except by the Scripture's own account,—that “for the joy that was set before him, he endured the cross and despised the shame?” Though his path lay through deep waters, and he knows their depth, he sees through his sufferings a way opened for his redeemed to pass over, and in the prospect of the fruit of the travail of his soul, he “desires with desire” to eat that pass-over.

It may be, that there is also something of human longing expressed in this utterance,—corresponding to what a man might feel when some great act of suffering was before him. Not the longing of impatience, but of strong desire,—the desire of a soul girded for a great coming conflict, such as is indicated elsewhere by our Lord when he says, “I have a baptism to be baptized with, and how am I straitened till it be accom-

plished!" O that the hour were come, that the conflict were entered upon and passed through! I am straitened till it be passed.

The nature of these sufferings to which he has approached and the blessings with which they are fraught to his disciples are the great lessons of the New Testament ordinance of the supper. For in the act of celebrating the passover with them, he also abrogates it:—"I will not drink of the fruit of the vine," (in the paschal supper,) "until the kingdom of God shall come;" that is, I shall drink it no more, it shall no more be a divine ordinance. The shadow has passed away. But no sooner is the shadow dismissed than the thoughts of the disciples are turned to the reality,—to the true paschal Lamb in that ordinance of his own dying love which he proceeds to institute.

In the nineteenth and twentieth verses we have the short account given by this Evangelist of the institution of the Lord's supper,—that feast which shall never wax old, but remain the pledge of Christian faith, and the feast of Christian love and unity till Christ come again.

And never was an ordinance more simple in its elements, or in its form, or more expressive of its own peculiar object, than that which Christ here institutes. As we read these few simple words of the institution, we think it impossible to mistake its nature and that from the very simplicity of the account it never could be misconstrued and never misapprehended. Yet this feast of love, so transparent in its object, and few and clear in its words of institution, has been the battle field of the sharpest and most prolonged and subtle disputations of the church, and been perverted into the most incomprehensible system of mystic idolatry and amazing assumption of priestly miracle-working power! The faith and love of the gospel have been alike lost sight of in the sacramentarian theories and contentions that have sprung out of an ordinance which in the exquisite simplicity of its original appointment seemed framed to render misunderstanding impossible and misconstruction hopeless, and which was designed in its institution to be to all ages a lesson in the faith, and a bond of love.

Let us mark the manner and words of institution.

No change occurs in the place, in the persons assembled, in their posture, in the elements used, in any external circumstance attending the partaking of the paschal supper. Christ and the twelve are together in the same upper chamber; they are reclining on their couches, the table is before them, the materials of the passover feast that remain uneaten are upon it. Nothing is altered; no forms, no ceremonies, no act of any description precedes the introduction of this new feast;—nothing even to mark that Christ is about to introduce something new.

After or during the Paschal Supper he takes the bread, of which they had already been partakers, into his hand, and after thanks or blessing,—blessing the bread as set apart for a religious service, or blessing God; from whom all our mercies flow, and imploring his presence now and henceforth to be with his people when met for like purpose, as they were then assembled, he brake it and gave it to them, saying, "This is my body which is given for you," elsewhere "broken for you:"—"this do in remembrance of me."

Such is the first part in the institution of our Lord's supper, and any thing more perfectly intelligible, more free from mystery, from all pos-

sibility of misunderstanding, cannot even be conceived. There is, indeed, a great mystery in this transaction in the sense that there is a height and depth and breadth and length in the love of Christ in his self-sacrifice that never can be comprehended. It "passeth knowledge." Never can our line go down to the depth of the infinite love in the bosom of the Saviour at that moment.

This is the true mystery of this sacrament, that *he* should give himself for *us*;—that he, the Holy One, should love us the polluted;—that he, whose place was the bosom of God and the throne of the universe, should for us take a body to be broken, and through that broken body bring himself into spiritual communion with us, ransom us and bring us, the lost sheep, again into his heavenly fold. This is the mystery which the ages to come shall ever contemplate, but never all unfold, and vividly is that mystery brought before us in the ordinance of the supper,—the mystery of love, of Christ's love for the lost, for us. But all besides in this ordinance is most simple. A portion of unleavened cake is taken into the Saviour's hand, thanks are offered to God, the cake is broken and given to the disciples without sign or symbol or gesture, given that they may distribute, and each eat of it.

But does not Christ say of this cake or bread which is broken, "This is my body?" True, he does say so; for, it is with the express purpose of instructing them in what is about to be done with that body, and keeping them in mind hereafter of what was done with it, that he institutes this feast, namely, that it was laid down as an offering for their sins. But who, in simplicity of mind reading this saying of Christ, uttered by Christ himself as he stands with the bread in his hand personally before his disciples, would dream that he meant to say there were two Christs present?—the bread, one Christ, which he held in his hand, and himself another! Who could have conceived that Christ by his saying "This is my body," when himself was standing there, meant more or meant any thing save that this bread *represents* or *signifies* my body? But, alas! when the true mystery of the Lord's supper,—the infinite love of Christ to lost souls,—began to be forgotten, new mysteries had to be sought out. When a Saviour's love was no longer felt in the bread eaten, a Saviour's body as fancied to be found in it, and these simple intelligible words, "This is my body," were misconstrued to signify that the bread was the very body of Christ whole and indivisible, notwithstanding that Christ stood personally before his disciples as he uttered the words with the bread in his hand!

But let us look, for a moment, more narrowly into the form of expression used by our Lord, from which such marvellous conclusions have been drawn, and to the misinterpretation of which even Luther's strong mind, from the force of early reverence and prejudice, so tenaciously clung. What so common throughout the Scriptures, or in our own familiar form of speech, as the employment of the sententious method of expression that is here used by our Lord, when, instead of saying at greater length and with greater formality, "This bread represents or signifies my body," he briefly and simply says, "This is my body?" The omission of the more formal mode of expression is frequent, yet no one ever misunderstands it. As, when Christ says, "I am the vine, ye are the branches; my Father is the husbandman."

Or, again, "I am the door; by me, if any man enter in, he shall be saved." The same brief form of expression is continually recurring in the Old Testament. As in the account of Pharoah's vision, Genesis xli. 26:—"The seven kine are seven years;" that is, represent seven years. As in Daniel's vision, ix. 24: "The ten horns are," that is, they represent or signify ten kingdoms. And how often in our ordinary conversation do we use a similar brief method of speech without meaning or subjecting ourselves to the danger of being thought to mean any thing mysterious? You are sitting with a friend in a room that is hung round with portraits, pointing to one you ask, "Who is that?" without the formality of asking whose picture is that, or who does that portrait represent? And in the same natural manner the question is answered by your friend replying, That is so and so, and naming the person whose picture it is. Who would ever imagine when told that the portrait was Wellington or Washington or Napoleon or Knox or Chalmers,—that it was any one of these men in veritable flesh and blood because the formality of expression was not used in reply?—that it represented Wellington, Washington or John Knox! Never could men have so misconstrued the words of our Lord till they were prepared to be deceived by hearts estranged from the true glory of this ordinance, and in search, amid human inventions, for a substitute for divine faith. In the very next verse we have an example of the common figurative mode of speech that has been so perverted to serve the purpose of the grievous superstition of transubstantiation, and throw a scriptural fence around it. "*This cup*," says our Lord, "is the new testament in my blood," which literally would make the cup the new testament,—an extravagance of which even the Romish church is not guilty.

But enough,—the meaning of the words of our Lord is sufficiently obvious to all who will truly inquire after it. His words may be simply paraphrased,—"*This bread which I break and give to you to eat, represents my body about to be broken,—to be crucified for you, that you, believing on me, and receiving in truth this sacrifice which I offer unto God on your account, may have remission of sins and life eternal. Do this in remembrance of me, and of the blessings with which my death is fraught.*"

In the same natural and simple manner our Lord proceeds to institute the second part of this Christian feast, as we read in verse 20. As he had taken the bread which had been used at the passover feast, and employed it as the figure of his body, so he takes the cup which had already circulated among them, and constitutes the wine poured into it an emblem of his shed blood, adding the further words in explanation, that he was pouring out his blood in fulfilment of the covenant through which the "new and living way" was to be "opened to the holiest of all." "*This cup*," he adds, "is the new testament or covenant in my blood." From the beginning, the way of access to God for fallen man had been through the shedding of blood, though not directly and immediately through the shedding of Christ's blood. The rule had always been in force, "without the shedding of blood there is no remission of sins." We have reason to believe that, in paradise, and before the expulsion of fallen man, sacrifices were instituted. At all events, we find them in the first family. Abel brought the first-

lings of his flock, an offering unto God. And throughout the patriarchal, onward to the Mosaic age, we trace the law of sacrifice which in all its fulness was incorporated into the Jewish economy, every thing in it being cleansed by blood. But the blood of these sacrifices of the old covenant was but that of bulls and goats. The true sacrifice, the Lamb slain from the foundation of the world, had yet to appear with his own blood. That sacrifice is now about to be offered, and the new and better covenant ratified by the once offering of Christ of himself as he explains in these last words of the institution of the supper,"—all other sacrifices being but representatives of it, "shed for many for the remission of sins." To which he adds, as recorded by the other evangelists, the invitation or rather emphatic command,—“Drink ye all of it.”

Yet it is the cup by which the blood is signified, the blood which makes atonement, that Rome withholds from the people, reserving the cup to the priests alone; the cup of which Christ has expressly said, yea, commanded,—“Drink ye all of it!”

Can the church which thus mutilates the institution of Christ have a true sacrament of the Lord's supper celebrated within her communion? Rome boasts of the perfection of her ordinances. She endeavours to alarm unthinking protestants by the assertion that there are no true sacraments administered but at her altars. But has the sacrament of the supper ever been truly administered to her people, or can it be truly administered to them so long as they are denied the cup,—the cup which represents participation according to our Lord's words in his blood, and which he commands all to drink. Can there be a true celebration of the Lord's supper where there is neither bread visibly broken in memory of Christ's body, nor a cup circulated and drunk by all in memory of his shed blood.

From the account thus briefly delivered to us of the Lord's supper, it is evident that it has less of the character of a feast than the pass-over. In the passover, all present,—the master of the house, and the guests,—eat and drink alike. There was a true social fellowship in eating and drinking. In this new gospel feast, the eating and drinking are all on one side. There is no proper reciprocation between him who is at the head of the table and those who are sitting around. He imparts, they eat and drink. He supplies the bread and wine, they partake. He does not himself eat and drink, and they have nothing to reciprocate by which the feast can be kept up. He is the one who gives the nourishment to all. Like the mother that gives her breast to her child, the feast is the child's, but the child can give nothing back to the mother whose life's nourishment it draws. And yet, as the mother has joy enough, in beholding the infant at her breast, so Christ, in our partaking of him and drawing from him our spiritual life. It is joy enough to his heart that we take his body and his blood, as in thus partaking he sees in us of the travail of his soul, and is satisfied.

Those who know not our Lord and Saviour have spoken of him as “a hard master, reaping where he has not sown,” and oftentimes our own hearts take up the same false charge. Can we partake of this supper and repeat that charge? Who is it who here sows in blood and tears, in suffering and death? and for whom does he sow? The sowing is all Christ's. By whom are the blessings reaped? This or-

dinance replies,—“This is my body, broken for you;” “This is my blood, shed *for you*.” Is Christ a hard master? Do not say, do not think this again of the master of this feast, where the supplies are all partaken of by us, and the cost his, where he sows death and we reap everlasting life.

Evermore let us eat, with thankful, loving, lowly hearts, of this bread, and drink of this cup.

PRESBYTERIAN AND UNITED PRESBYTERIAN CHURCHES.

Under this title, a writer, signing himself “R. H.,” discusses in a late issue of the *Presbyterian Banner*, the question of union between our own and the Presbyterian Church. The writer is so much more moderate in his views than writers in general on that side of the house, that we feel like giving our readers the benefit of all he has to say. We can assure our Presbyterian brethren that when a majority of them come to be of the same mind with “R. H.,” negotiations for union will mean something, and the prospect for union will brighten gratifyingly. They could come to his positions without yielding any matter of conscience; and since union is so desirable, we think they ought to do it. But here is what “R. H.” has to say on the subject:—

“That they may be one.”—Jno. xvii. 11.

That these two branches of the church should be united in one organic union, is a position which nearly all who love the Lord Jesus Christ will admit. Some branches of the Christian church, perhaps, had better keep apart. There are among their members honest differences with regard to important doctrines, concerning church government, and in relation to the manner of administering baptism; and so long as these conscientious convictions continue, those entertaining them had better not enter into organic union. A peaceful and kindly separation like that of Abraham and Lot, is better than a continual discord in external union. Though a wall of separation even in such a case is an evil, it is a less evil than constant strife.

But where creed and government are identical, or nearly so, or when such differences as do exist should be made a matter of Christian forbearance, why should there not be an external and visible union? Would not such a consummation promote the power and efficiency of such churches for good, and make them much more successful in carrying out the purposes of their exalted Master? Now, can the Presbyterian and the United Presbyterian Churches justify themselves before God, for the loss of this power which would be gained by union, by keeping apart, in order to present the different shades of opinion which exist among them? I think not. Before noticing these differences, let us glance at some of the advantages which would be gained by organic union.

Could not the united churches be much more efficient in preaching the gospel at home, in proclaiming the truths of the Westminster Confession in every district, in every village, and in every city in our extended country? In many places there are two small churches strug-

gling for existence, each crushed with a load of debt, each unable to support regular preaching, and each destitute of the regular means of grace. Whereas, if these churches were united, they would enjoy the ordinances regularly, and would be able to support an efficient pastor among them. In other places, there are a few families of both denominations,—so few, that separately they can accomplish nothing,—who, if united, could organize a church and enjoy regularly sanctuary privileges. Would not the churches, if they were united, do more for the freedmen,—more for founding and sustaining colleges and seminaries of learning; more for publishing and disseminating a sound evangelical literature; and more for preaching the gospel in heathen lands; more to cause these moral wildernesses to blossom and bring forth fruit to the praise of God's glorious grace?

Now, cannot these differences which stand in the way of union, and impede and cripple the glorious work of the church, be removed by the mutual concessions of both parties, without compromising precious truth? What are the points in controversy between us? According to the Report of the Union Committee, they are three,—Psalmody, Secret Societies, and communion.

1. With regard to the first, our brethren contend for a Scripture Psalmody, not for the exclusive use of the Book of Psalms in the matter of praise, as is sometimes asserted. Their Testimony states that "in singing God's praise, these songs," (referring to the Book of Psalms,) "should be employed to the exclusion of the devotional compositions of uninspired men." A strict construction of this article would exclude from the matter of praise, the compositions of uninspired men, but not other songs of Scripture. This article (18) requires a Scripture Psalmody,—nothing more nor less. Now, could not the Presbyterian Church yield to our brethren on this point, without surrendering principle? We could not conscientiously confine ourselves to the Psalms, because we believe all Scripture "is profitable" for praise as well as for preaching and prayer: but certainly we could find in the Scriptures a hymnology sufficient for all our wants. Let us have a good metrical version of the Psalms, as literal as the laws of correct versification will permit, and an accurate versification of other parts of the Old or New Testament, suitable for praise, and we will have a book which all reasonable members of both communions can use, in perfect accordance with their principles.

2. In relation to the second point of difference, Secret Societies, we might ask our brethren for a little concession,—to modify their article somewhat on this subject. We, as a church, do not endorse such societies. Many in our communion are as hostile to them as our brethren. While, then, we would not make connection with them a bar to Christian communion, could we not adopt an advisory resolution, recommending our people to stand aloof from all such associations? Such action, it appears, would be a duty on the part of our church, and would satisfy the consciences of our brethren.

3. Concerning the third point of difference, namely, Communion, there ought to be no difficulty. Let every church session dispose of this matter according to their conscientious convictions. If a session see proper to adopt close communion, let their right remain unchallenged. If another session believe that the Lord's table is for his

people, let them enjoy their Christian liberty. Surely our brethren would not insist, if a pious Methodist or Baptist, even Rev. C. H. Spurgeon, were visiting Presbyterian friends during a communion season, that we should separate those friends at the Lord's table, by refusing to admit that brother or sister to this feast of love.

It thus appears that the difficulties between these branches of the church, in the way of organic union, can be overcome, if approached by both parties in the proper spirit. Let us, then, undertake this object in the spirit of our great Master. Let both parties pray for its success, and strengthen the hands of our Committees; and "every valley shall be filled, and every mountain and hill shall be brought low;" and the Presbyterian church in the United States will soon stand one glorious whole, without either rent or schism. R. H.

LETTER FROM DR. HURST.

DONKEY AND CAMEL RIDING.

Thebes, Egypt, March 1, 1871.

My ride of yesterday forenoon was on a camel,—my first and, if wishes are any thing, my only ride for many a long day on an animal of that species. It happened to be one of monstrous height, and rigged off with saddle suited to his tribe. He knelt down to have me get on, otherwise a step-ladder would have been necessary, and at his first lurch toward getting up, it seemed as if he would send me ten feet ahead of him, and immediately after, when he was making his second, I did not know but I was going to be cast as far into the back ground; but by holding on closely to the saddle, and having the friendly aid of a hand on each side, I found myself elevated for once beyond my ambition or fondest dreams. Bridle I had none, also no stirrups. The only thing I had to hold my mammoth by was a single rope of palm-bark around his nose, and my only rest was by the front of my hard saddle. Besides I had to keep my umbrella constantly in position over me—for the sun is tropical here, and has been all the time I have been in Egypt,—and care also for my little travelling-bag, for botanical, mineralogical, or whatever purpose an excursion into the country might serve. I was very much afraid my camel would walk over some man or beast at once, so perfectly independent and straight-ahead was his conduct. He seemed to look down with imperial contempt on the donkeys that wobbled below, and I believe he would have walked over any or all of them if they had not wisely tripped out of his path. A stroke from the cowhide of the driver brought him to a trot, and what a trot it was! He brought his great spongy feet up and down in quick succession, and left the donkeys away behind in a very short time. It seemed to me as if I were a-straddle the roof of a two-story house which was under full gallop, and my fear equally divided between my being carried ahead or brought to a halt. My camel-boy held the halter at the start, and ran along with his beast, applying the raw hide without stint. As I became a little used to the gait, he gave me the rope, and after this the whip, and it seemed that with both hands full, I could hardly keep on. But my camel was sure-footed, and as stumbling was the principal thing I had to fear, we accomplished our journey without parting company

by the way. When he stopped, by two great lurches, like the foundering of a mighty ship, he brought me within stepping distance of the mother earth again.

THE NILE JOURNEY AS A RESTORATIVE.

If one has the time, the very best way of seeing the ruins along the Nile, and enjoying the delightful atmosphere when it is winter elsewhere, is to make the trip by dahabeeh. A party of about ten, or less, can hire one of these boats for three months, and ascend to the second cataract, and be at an expense for every thing of from four to five dollars a day. The dahabeeh has capital room for sleeping, and the dragoman contracts to furnish every thing necessary. Prime, in his *Boat Life in Egypt and Nubia*, has described the life very pleasantly, and even more fully than J. L. Stevens in his "Egypt, Arabia Petræa, and the Holy Land." One must previously supply himself with ample reading, and be content to live without news, even from his own fire-side, as I have to do here on the steamer most of the time. As game of all kinds is in the greatest abundance, the journey itself will supply the solid part of the food, if this be exempted in the contract with the dragoman. I cannot imagine how any one suffering from bronchial or pulmonary disease could choose a better means of escaping the rigorous winter at home than by spending three months on one of the Nile dahabeehs. The journey is best undertaken about December first, and as the wind is from the north nearly all the time during the Egyptian winter,—if this torrid weather can be called winter,—there is scarcely an hour when the sails cannot be used. In coming down again, the force of the stream is sufficient to carry the boat. But the boat is well manned with a complement of rowers, in case of adverse circumstances.

The nights are pleasant, and until nine o'clock in the morning, a light over-coat is sometimes not uncomfortable. Every body wears a light hat, with a white cloth covering it, and hanging down the back of the neck. Then comes the umbrella. Both these precautions must always be used, even when one does not feel the necessity of them. You see no clouds. The sun is constantly in full glare, and at mid-day the desert-sand is very hot to your feet. The air is strangely dry. My towel dries in a minute or two, and if you leave your Cologne bottle uncorked, you will soon be surprised to find it as dry inside as out. Of any thing like moisture in the air, or on any object, there is not the slightest trace; else these grand frescoes and hieroglyphics on temples and in royal tombs had never been able to greet you to-day as vividly the lotus and orange in the Viceroy's garden. Every breath of this air seems as though Heaven-sent for lungs on which northern winters have left their icy touch. How often do I wish, as I breathe it on deck and shore by day, and with open door and window by night, that every one of those I know and love, who need just it to re-establish their health, had it to the full! If this letter,—written in part by spells amid the jerkings of our nervous engine, which certainly was contracted rather for dyspeptics than for those who sometimes use the pen,—could take with it a good supply, it should do so. Poor Egypt has but few blessings, after all, compared with her more happy sisters. Her ruins, grand as they are, and her balmy atmosphere and cloudless sky and Father Nile, are but poor compensation for an oppressed peasantry and the thousand ills of a false faith.

Methodist.

SLEEPING IN CHURCH.

BY ALEXANDER YOUNG.

The sight of parishioners asleep in their pews is by no means encouraging to a preacher, nor is it very edifying to the rest of the congregation. It is an exhibition which is not improved by the number of the participants. An occasional sleeper may serve to point a homily on the weariness of the flesh and encourage wakeful hearers in their well-doing. But when the practice becomes general, the pews suggest a lesson to the pulpit which can hardly be ignored by the most complacent of preachers. He may wonder at the result, but he cannot shut his eyes to it like his drowsy flock. He may attribute it to their stupidity rather than his own deficiency in animation or zeal, and mourn the perverseness of natures that turn stimulants into opiates. He may deplore their self-satisfied sanctity or sluggish indifference, and long for excited sinners instead of stagnant saints. Better a storm of remorseful fervor than the dead calm of devotional apathy. Or he may conclude that this state of things is to some extent of his own creation, that, his head or heart has become narcotized, that his sermons are soporific that his delivery is drowsy, and thus having ascertained the cause, he will be better able to apply a remedy.

In the olden time sleeping in church was so common that measures were adopted to prevent it. Some of our English ancestors went so far as to make testamentary provisions for the purpose of keeping the congregation awake after they themselves should be sleeping their last sleep. Thus John Rudge, of Tryseell, in Staffordshire, in his will dated April 17, 1725, bequeathed twenty shillings a year for the employment of a poor man to go about the parish church during sermon-time to keep the people awake, and keep dogs out of church. The way in which the testator's wishes were carried out were striking and effective. The "poor man," intrusted with this duty, went round the church with a long stick in his hand and stirred up the sleepers somewhat as the keeper of a menagerie—that "great moral exhibition," to use the felicitous language of the play bills—stirs up the sleeping beauties of the show. The treatment was skilfully adapted to the requirements of each case, and was regulated by the relative position and importance of the various offenders. A well-to-do land owner, overcome by excessive heat, or eating, or a dull sermon, or suffering from all these troubles together, would receive a firm but gentle tap, but the rude pumpkin required more vigorous admonition. In some churches considerate discrimination was shown in the treatment of sluggards of the gentler sex. The staff used by the beadle to stir the sleepers had at one end a fox's brush to gently tickle the faces of the females, while the other end was provided with a knot for the purpose of smartly rapping the heads of their male compeers.

A writer in "Notes and Queries" describes the process which he witnessed in the church at Dunchurch many years ago. He said a respectable-looking man with the air of a church-warden stepped stealthily up and down the nave and aisles of the church, and tapped several sleepers with his wand so effectually as to break the oblivious spell and recall them to the realities of life. Then he mounted with weary steps

into the galleries where a loutish-looking young fellow, evidently a farmer, sat with his mouth open and his eyes closed, on one of the front seats. The official marked him for his own, and after fitting the fork on the end of his wand to the nape of the offender's neck, gave him a violent push. The serenity with which the victim submitted to this treatment showed that he was used to it, and the rest of the congregation also took the usage in good part. Nobody regarded it as an infringement of the liberties of church-goers, or dreamed of applying for a summons on account of the assault.

Some serious-minded persons, unwilling to postpone till their own eyes were closed in death the opening of those of other people, devoted in their life-time some of their worldly possessions for this object.

In "Edwards' Remarkable Charities," mention is made of a direction in the deed of Richard Dovey, of Farmcote, that a room in one of the cottages therein granted should be reserved for the use of a poor man of the parish of Claverly, to whom eight shillings a year should be paid for awaking sleepers and whipping out dogs from the church during divine service. This provision was faithfully carried out for many years.

It is curious to consider the various methods adopted by ministers to prevent the church from becoming a dormitory. Some have reasoned with the sluggards, while others have threatened to call their names, and have actually done so. Some have tried whispering, and others loud speaking; some have cried Fire, and others have stopped short in their ministrations. Dr. Young, the author of "Night Thoughts," is said to have sat down and wept at the sight of a sleeping sinner. Bishop Abbot, under similar circumstances, contented himself with reading from a Greek Testament. Dean Swift delivered a sermon on the subject, taking for his text the fate of the young man Eutychus, Acts xx. 9, who, having slumbered under the long preaching of Paul, fell down from the third loft and was taken up dead. He remarked that the accident which happened to the young man whom the apostle restored to life, had not been sufficient to discourage his successors, because men, knowing that modern preachers may exceed Paul in the act of putting men to sleep, are also aware that they "do extremely fall short of him in the working of miracles," and are therefore cautious to choose safer places for taking their repose; preferring to trust their destruction to a miracle than their safety. The Dean's sermon was so forcible and witty that it must have kept the drowsiest of the congregation awake during its delivery. A well-known literary man lately told the writer that when a boy he heard his father, a country clergyman in Maine, thus reprove the sleeping farmers of his flock: "You don't nod over your hoes, and you shan't nod over my sermon!" This remark, uttered in an unusually loud voice, roused for the time the recreant rustics, even if it did not harrow their feelings.

Although sleeping in church is not so general nowadays as to require the vigorous measures formerly employed to prevent it, yet it is by no means uncommon. The effect of a dull sermon in lulling the senses of some people—opium, as Swift reminds us, being not so stupefying, may in extreme cases be the result of physiological necessity, the force of which would be admitted by the strongest advocates of Free Will. But these cases are few and far between, and there are probably not

many persons who after vainly trying other remedies, could put themselves to sleep by merely recalling a dull sermon, as Southey, in "The Doctor," says he did by thinking of Dr. Tropedo's Divinity Lecture, which were more efficacious than the whole tribe of narcotics. Curiously enough, Southey's experience has been referred to as authority by several medical writers on the subject.

The practice of sleeping in church is certainly not to be justified by the plea of ministerial dulness. The object of attending places of worship is not amusement, but moral and religious instruction, and if a person be animated by a devout spirit, the solemnity of the subject will compensate any short-comings in the manner of presenting it from the pulpit. And a decent regard for the sacredness of the occasion, or for the feelings of others, should prevent slumber, if it does not inspire devotion. As a well-behaved person would not go to sleep at a dull party, there is no reason why he should doze under a dull sermon. Moreover, attendance at church will be of small benefit if it is not imbued with the religious spirit. A man can't get to heaven in a sleeping car, even if the conductor be a clergyman.

But there is something to be said on the other side. Stupor in the pews does not justify lifelessness in the pulpit. No minister has a right to be dull. He cannot expect to excite interest in others if he does not exhibit it himself. If the inspiration of his great themes be not sufficient to give life to his discourse, he should cultivate those graces of composition and delivery which will go far to supply the deficiency. The act of popularizing religious truth and of impressing the varieties of the Gospel on the hearts and consciences of men, is more important to the preacher than the profoundest theologic lore. Valuable as the latter is, it is inefficient in pulpit ministrations without the former. If clergyman did not, as Sydney Smith says, "call in the aid of paralysis to piety," laymen who go to worship would not remain to sleep.

The Christian Union.

JEWISH MISSION APPEAL.

We have received from the "American Christian Society for promoting Christianity among the Jews in New York and elsewhere," the following appeal, which we are requested to give a place in our columns. It will doubtless be read with interest and profit; and we trust that it may be the means of awakening, in the hearts of many of our readers, more of the spirit of prayer in behalf of this Jewish mission; and that it may call forth contributions for sustaining the work. The appeal is as follows:—

It requires not much trouble to point out our Christian duty towards Israel: That we are DEBTORS to ISRAEL, is God's own testimony, Romans xv., 27. To pay our debts must be our first duty. We should be "just before we are generous." Our obligations to the Jews can never be told, yet to fulfil that duty must be regarded rather as a pleasure. When the Gentile Christians in Macedonia and Achaia made a collection for the suffering Jews in their days, the principle on which they proceeded was this: they said,—"We are their debtors, and to make a collection for our benefactors is but to pay our debts." At the same time, the inspired apostle, the great teacher of the Gentiles, adds, "It pleased them," and again, "It pleased them verily." Rom. xv. 26, 27. He was anxious to in-

form us that it was a pleasure to them, they delighted in the work, and such is the power of that Divine love which is the characteristic of our holy religion, to convert duties into pleasures. What a great blessing would it afford to each one of us, if we should be enabled by the Spirit of God to recognize our debts, and to consider the arrears, and to make up the short-coming, as it might be, that many during life never yet remembered Israel in the same way and spirit as the Macedonian and Achaian Christians in the time of Paul.

It does not need much argument to show that all the spiritual blessings we enjoy are derived from Israel as the channel through which for more than two thousand years the greatest blessings came to the world. From Moses we have our political and moral laws, from David our sweet songs of praise, and from the prophets our true records of ancient history and the brightest view of days yet to come, in the glory of Jesus as the King of Israel shall be made manifest. But, above all, we see Jesus, the Israelite of Bethlehem, our ever blessed Saviour, labouring as a teacher for three years among Israel, and Paul, the great apostle to the Gentiles, labouring as a missionary for more than twenty years in Asia and Europe to bring the gospel of peace to Jews and Gentiles. Surely, we, as ingrafted branches in the good olive tree, ought to feel towards this generation of Israel as David felt toward all the seed of Saul. "Is there any left of the house of Saul that I may show kindness for Jonathan's sake?" We have not to ask that question, looking around us. We see tens of thousands among us of the house of Israel, to whom we may show kindness for Jesus' sake, and our labour will not be in vain. It is the Master's word, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

It is not only our duty to recognize and repay our debts toward Israel. We are solemnly bound to be witnesses of Jesus. Witnesses of Him, the great Immanuel, "God with us," and to seek his honour and glory.

The Jews in general, not only deny the true character of Christ, but stigmatize him and his followers as the most deluded and ignorant people on earth. They unfurl the banner of open rebellion against the Prince of peace, the Lord our righteousness. Shall we not feel that the honour of Christ is our honour and his name is dear to our hearts above all that we call precious on earth? Or, shall we deny him by our silence? Others, of the Israelites declare, Jesus to be the great reformer, but who failed in his plans, and stigmatize the apostles, and especially the ministers of the later days as the deceivers of the Christian world. Shall we not speak freely of the hope that is in us? Shall we not declare, that the church of God is built upon that foundation stone,—that Jesus is the Son of the living God? We can never be witnesses for Christ in the house of our friends. Witnesses only bear testimony against those who deny, and how shall we expect to be crowned among myriads of angels if we never bore, as witnesses, the blessed name of Jesus in the camp of his enemies? "If we deny him, he will also deny us."

The signs of the times are remarkable: Not only in the fall of the Vatican, in the crumbling and decaying power of the Crescent, in the overthrow of empires, and the universal anxiety among the nations of things to come; but in the emancipation and freedom of Israel—in the moving of the dry bones of the house of Jacob, and the partial return of Israel to the land of their fathers in our days. We are directed by our Lord and Master to discern the signs of the times, and to be diligent in our duty, holding forth the blessings promised by God to those who favour Zion. It is impossible to pass over altogether in silence, the unquestionable truth, that the great Master will strongly resent the supineness of Christians in this cause. If the Moabites and Ammonites, who were under no obligations to the Jews, were punished to the tenth generation because they would not volunteer in the cause of Israel in their distress, nor help them with the means of escaping out of Egypt,—what must we suppose God to feel towards those Christians, who, after receiving the greatest possible benefits from Israel, leave them to perish in a more than Egyptian darkness? We have reason indeed to humble ourselves for past indifference and to be up and doing.

Surely, an earnest desire and prayer should fill the heart of every Christian for our success in behalf of God's ancient people Israel, that they may be brought under gospel influence. Those who love the Lord Jesus Christ and seek his glory will sympathize with us. The word of the most high God, and the examples of the apostles encourage us. The examples of other nations in Europe are before us. In the name of Jesus, our master, we appeal to all lovers of Israel, pastors and ministers, the superintendents of Sabbath Schools, and to individual Christians and churches throughout the land to co-operate with us by their prayers and benevolent efforts, and to remember Israel for the fathers' sakes.

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FATHER HYACINTHE AND THE POPE.

Father Hyacinthe has addressed a long letter to the "Debats" with reference to the movement on foot among the French bishops for the purpose of restoring the temporal power of the Pope. An armed intervention to reinstate Pius IX. would lead, he says, to a terrible war, a war without issue; for if Italy were defeated, she would not be subdued, and, amid the chaos that would ensue, order could not be established. Even were the restoration of the temporal power possible—and Father Hyacinthe says it is not—it would be injurious to the Church itself. Father Hyacinthe furthermore mentions that the "prison" of Pius IX. at the Vatican is a myth, which no one in Rome seriously believes in, and that the "prisoner" acts towards Italy in a manner that no government in Europe could tolerate. He excommunicated professors of the University who cannot believe in his infallibility, as well as officers of the army who wish to remain faithful to their flag, and only recently it was necessary to send the gendarmes to a religious house to release a young Jewess of 16, detained there against the will of her parents. Father Hyacinthe concludes by stating his conviction, which is also that of many of the laity and clergy of Rome, that the temporal power has been the cause of nearly all the evils of the Church.

DIVISION IN THE ROMISH CHURCH.

According to the Associated Press, London, August 8th, a meeting was held at Heidelberg on Sabbath, to take measures for the foundation of a German Catholic Church. Forty delegates were present from various parts of Germany, Austria, and Switzerland. A committee was appointed to draw up a constitution for the new Church. Its main points will be the principles of the Council of Constance of 1314, the subordination of a Pope to a council, the separation of the Church and State, participation of laymen in the management of the Church, free election of bishops, communal election of pastors, and a modification of the confessional. The delegates are divided in opinion as to whether this new Church should acknowledge the primacy of the Pope. A committee was instructed to submit their report for ratification at a meeting to be held at Munich in September.

[The main principle which was laid down by the Council of Constance, and which is to form the basis of what may result in a formidable schism in the Roman Catholic Church, was that of the supreme power of the General Council. The purpose of that council was to terminate a schism that had arisen by various Papal usurpations. The Emperor Sigismund attended the deliberations in person. There were forty-five sessions of the Council, which extended over a period of three and a half years. John XXIII. presided at the first session, and was called upon to resign the Papacy. He promised obedience under oath, provided Gregory XII. and Benedict XIII. would do the

same; but the night afterwards he fled to Schaffhausen, disguised as a peasant. The discussions were very animated, and the superiority of the Pope over the council was rudely tested. The Chancellor of the University of Paris urged the council to summon before them all persons of Papal dignity, but to proceed to the deposition of the fugitive. John reopened negotiations with Constance at a time when a severe investigation of his conduct was taking place. He finally yielded and resigned his pontifical honors. Baltasar Costa, another pretender, was not only degraded, but imprisoned. Gregory solemnly recognized the council as the supreme head of the Church, and then resigned all claim to the Pontifical throne. The so called Benedict XIII. was publicly condemned as an inveterate "schismatic heretic and scandalous sinner," and the council proceeded to the election of a new Pope, who duly ascended the throne as Martin V.]

THE OLD SMOKER AND LONG LIFE.

About fifteen years ago, we gave a lecture on the South Shore, Mass., in which we aimed to show, that, as the common use of tobacco diminished appetite, diminished blood, muscle, health, and strength, it must inevitably abridge life, and if so, the habit amounted to suicide in the constructive sense; hence it was a violation of the sixth commandment, which says, "Thou shalt not kill;" and HENCE A SIN.

As we closed, a clergyman rose and observed, "I believe the argument in this lecture conclusive; I believe thousands of tobacco-users are poisoned to death, and are chargeable with cutting short their lives.

"But I have a difficult case to solve, and I wish the lecturer to solve it. I knew a man, within ten miles of this place, who smoked his pipe till the day of his death; and he lived to be ONE HUNDRED AND FOUR YEARS OF AGE!"

We confess, we were puzzled; the question was much to the point, and the audience laughed at our expense. At last, we hit upon the Socratic style of argument, and interrogations helped us out of a dilemma, where grave argument had been of little or no avail. "Sir," we inquired, "are you sure the old man lived and smoked till he was a hundred and four?" "Yes," he replied. "How did he look?" "He looked like an Egyptian mummy." "Had he moral sensibilities?" "Oh, no; he appeared to have no sense of God or religion whatever." "Did he manifest any public spirit; did he like good schools, good roads, good order, and the like?" "Oh, no; no more than a mud-turtle or oyster." "Had he a family?" "Yes a large one, and a mean one;—altogether too large." "Did he love his family?" "No; I think not." "Did he hate his family?" "No; I think not." "All, in a word,—did he love any body, or hate any body, dead or alive, in this world or in any world?" "No; I think not." "Well, well, brother; the conclusion of the whole matter is simply this:—the old man was dead fifty years ago, only you didn't bury him!"

We beg our readers to understand, that we have many cases of embalmment in smoke and alcohol. It is not the business of rum and tobacco to murder every victim instantaneously. We have seen many a brandy-drinker preserved in Cognac till three-score and ten; and we have seen many an old smoker who had a name to live, but who should, ten years before he was borne to his grave, have been labelled, "*Dead; but not buried.*"

Dear reader, hunt up your old tobacco users and see the truth of our statement—*Rev. George Trask.*

"ISN'T IT WORSE FOR A MAN, FATHER?"

It is two years since I left off the use of tobacco. I only chewed a little, but I did enjoy my cigar. I prided myself on my fine Havanas, and might have been seen almost any morning with a cigar in my mouth, walking down Broadway in a most comfortable manner.

The way it happened that I left off is this: I had a little son about six years of age. He almost always hurried to be ready to walk down with me as far as the school. His bright face and extended hand always welcome, and he bounded along beside me, chatting, as such dear little fellows only can.

The city has in it many dirty, uncared-for boys, whose chief delight seems to be to pick up pieces of discarded cigars and broken pipes, and, with their hands in their pockets puff away in a inelegant manner.

One morning, it seemed as if little Edgar and I met a great many of these juvenile smokers. I became very much disgusted, and pointed them out to little Edgar as awful warnings of youthful delinquency, talked quite largely, and said the city authorities ought to interfere and break it up.

A little voice, soft and musical, came up to me as I gave a puff from my superb Havana. A bright little face was upturned, and the words,

"Isn't it worse for a man, father?" came to my ears.

I looked down on the little fellow at my side, when his dim eye fell, and the color mounted on his boyish cheek, as if he had said something bold and unfitting.

"Do you think it worse for a man, Edgar?" I asked.

"Please, father, boys wouldn't want to smoke and chew tobacco, if men didn't do it."

Here was the answer. I threw away my cigar, and have never touched tobacco since, in any form.

And is it not worse for a man? Are not the daily examples of the rich, and the refined, and the good, telling all the time on these vagabond children whom we blame, and would turn over to city authorities?

Parents, your children see such things. They think about them, and remember them; and if a little one, with an earnest tone, asks, "Is it not worse for a man, father?" will you not heed the voice?

Many things has God "hid from the wise and prudent, and revealed them unto babies. Even so, Father: for so it seemeth good in thy sight."—*G. Trask.*

A DAY IN EARLY HAY TIME.

BY C. F. GERRY.

Small watery clouds begin to rise, before the mid-day hour,
And beaded drops on water-jars foretell an early shower.
The house-dog seeks his favourite grass in coming down the lane,
And tree-tops in the poplar-boughs are prophesying rain.
The quail since early morning hours has piped his song, "More wet!"
And cuckoos in the maple-grove are singing "cuckoo" yet.
The mower drops his scythe, and wipes the sweat from off his brow;
Two loads of choicest clover-hay are ready for the mow.
Be quick and get the ox-team, John!—Frank, harness up old Gray!
And James may leave off spreading swaths, and tumble up the hay."
A dark cloud with its watery folds now meets the farmer's eye,
And mutterings indistinct are heard along the western sky.
Soon John comes hurrying to the field, with "Get up, Star! Gee, Bright!"
The stalwart form of father Day is almost lost to sight.
The hay goes on the rick so fast that John cries, "Father, stop!
And let me lay the corners out, and bind them at the top!"
Be quick then for the shower is nigh!—it will never do to let
This clover-hay, so sweet and dry, be spoilt by getting wet."
And standing in the grateful shade beneath the apple-bough,
The farmer wipes the sweat again from off his heated brow.
One load is safely in the barn, and one upon the wain,
While just across the meadow-lot comes on the drifting rain.
A large drop falls upon the hat, another on the hand,
And now the tempest wildly breaks upon the thirsty land.
The other load is in, hurrah! and, ranged along the bay,
The men and boys lie stretched at ease upon the new-mown hay.
The sun in splendor breaks again upon the waiting eye,
And lo! a painted bow appears and spans the eastern sky.
And Farmer Day in evening prayer thanks God with hearty praise
For vernal sun, and summer rain, and plenteous harvest days.

A GOLDEN WEDDING.

By request we insert the following article, which appeared in the *Lancaster (Pa.) Express*, a few months since:—

A meeting of deep interest to a worthy family in Bart township, was held at Union Springs, on January 11th, 1871, to celebrate the fiftieth anniversary of the marriage of Ross A. and Sarah Campbell, who fifty years before had been united in marriage. Mr. Campbell is an elder in connection with the United Presbyterian congregation of Octoraro, of which Rev. W. Easton is pastor. All the children, with husbands and wives, numbering sixteen, with twenty-five grandchildren, and one great-grand child,—forty-two in all,—were present, together with a few friends specially invited. The pastor of the congregation being necessarily absent at an important meeting of Presbytery on that day, after some preliminary arrangements connected with a union present from all the children to their aged parents, the Rev. Jos. C. Campbell, the youngest son of Mr. Campbell, being called to the chair, the following exercises, expressive of the gratitude of a Christian family to a covenant God for his goodness and sparing mercy, were engaged in. The meeting opened by singing psalm 128th; the 91st was then read by Dr. John C. Campbell, (another son of Mr. C's.) and prayer offered by Col. Thomas C. Collins. An opportunity being then given for remarks, Rev. W. A. Campbell, of Clifton, Ohio, the eldest son of Mr. C., made a few remarks in reference to the occasion that had called them together, and led in prayer, when the 103d psalm, vs. 13-17, announced by James R. Campbell, were sung. The venerable couple and friends were then invited up stairs, to view the presents made by children, grand-children and great-grand-child; and from every one of them was found some token of respect and love for their parents. With full hearts, these parents requested Col. Collins to express their gratitude and thanks for all; doubtless feeling, however valuable the presents might be, that loving favour from affectionate children "is better than silver or gold." All were then invited down to dinner, and after a pleasant meeting, long to be remembered, the company began to disperse, never all to meet again on earth. May all, safe in Jesus, meet at last in the "Father's House," and through a blissful eternity, rejoice in the endearing words of God's own psalm, they sang together here: "Thy mercy, O Lord, endureth for ever."

MAXSON.

READING OF SERMONS.

The following resolution in relation to reading sermons was adopted at a late meeting of the Pres. of Monongahela:—

Whereas, The reading of sermons in public service, even by some of our ordained ministers, has become so far a practice as to sorely wound the consciences of many hearers, and if not to give great cause to the enemy to blaspheme, at least to give an opportunity to ridicule, and is a gross departure from the example given by the great Master of assemblies, Luke iv. 16-21; therefore,

Resolved, That this Presbytery feels constrained to express a decided disapprobation of reading sermons, as a substitute for obedience to the command, "Go preach the gospel."

"NAE STRIFE UP HERE."

It is related that an old Scotch elder had once a serious dispute with his minister at an elder's meeting. He said some hard things, and almost broke the minister's heart. Afterwards he went home and the minister went home too. The next morning the elder came down, and his wife said to him,

"Ye look sad, John, what is the matter with ye!"

"Ah!" he replied, "you would look sad too, if you had such a dream as I've had. I dreamed I had been at the elder's meeting, and had said some hard things, and grieved the minister; and when he went home I thought he died, and went to heaven; and I thought afterward I died too, and went to heaven; and when I got to the gates of heaven, out came the minister, and put out his hand to me, saying, 'Come along, John, there's nae strife up here. I am happy to see ye.'" The elder went to his minister directly, to beg his pardon, and found he was dead. The elder was so stricken with the blow, that two weeks after he also departed.—*British Workman*.

Editorial.

CHURCH UNION, PSALMODY AND COMMUNION.

Under this heading the editors of the *Presbyterian Banner*, in their issue of May 17th, speak of the contemplated union of the Free, United, and Reformed Presbyterians in Scotland. They state that the questions of psalmody and communion are left "*open*" in the negotiations, and then add,—

Here is an example which may be imitated with profit in our own country. If the different branches of the Presbyterian Church here will only agree to treat the subjects of psalmody and communion as they have been treated in Scotland, the barriers to reunion will be at once removed; and we have not heard a voice in this country in opposition to the plan adopted in Scotland. No one here has charged that the old Reformed Church has forsaken the faith which the covenanters sealed with their blood, because it has not made the exclusive use of the Old Testament Psalmody an indispensable condition of union. Why then can we not exercise the forbearance of our Scottish brethren? Why can we not imitate an example which no one here has had the hardihood to denounce? Unless we are greatly mistaken, this is the platform upon which our branch of the church will take its stand, and from which it will not remove. Any proposition which will exact any thing more, will be useless; it will not receive the support of any considerable part of our church. Our church does permit, and will agree to permit, any congregation to sing the Old Testament Psalms as long as it pleases, and also, if it should so elect, to practise even close communion; but it will not consent to throw aside its hymns and confine itself exclusively to the "Book of Psalms," or even "Paraphrases," or to shut out from the table of the Lord pious people of other denominations.

This indicates with clearness, what United Presbyterians are to expect in negotiating with the Presbyterian Church on the question of union. No concessions are to be made, unless the editors of the *Banner* "are greatly mistaken."

The conclusion of the editors, that all Presbyterians in this country approve the action of the Old Reformed Church in abandoning her exclusive use of the Scripture psalms, because there is silence here in relation to it, is certainly a *non sequitur*. We may let our friends across the water attend to their own affairs. To their own Master they are accountable. The very fact, however, that we use exclusively the Scripture Psalms, and declare in our Testimony that they are the only ones that God has authorized, is a standing proof of the fact, that we have the "hardihood to denounce," any church that falls away from this principle. Our negotiations on the subject of Psalmody with the church of the editors, is testimony to the same effect. If we approved of the action of the Reformed Presbyterian Church of Scotland in this matter, negotiations on the subject with the Presbyterian Church would probably soon cease, and we too would leave the question "*open*."

After all, it is not the action of any churches at home or abroad that is to be the rule of our conduct. The word of God must be our guide. Instead therefore of employing these *ad captandum* arguments, the respected editors will subserve the cause of truth much better, and promote the cause of union far more efficiently, by discussing the prin-

ciples at stake. Show us, not from the acts of churches, but from the word of God, that we are wrong, and thus the question of union is settled.

OUR NEW PSALM BOOK.

The *Presbyterian Banner*, in a late issue noticed at some length our Psalm book, containing new and amended versions. The editors while admitting that "the revision of the old versions had been made with considerable care," yet express the judgment, that to "many whose spiritual experience is closely intertwined around the 'old Psalms,' these revised Psalms will never be to them what they have previously been." This judgment may be correct; but it must be remembered that the use of the old version is not authoritatively discontinued, as was the case with the prior versions in Scotland when that prepared by Francis Rouse and carefully revised by the General Assembly, was introduced. Individuals, families, and congregations will still be at perfect liberty to use the old version, as long as they may please. No violence need be done to the fond, intelligent attachment of any for the Psalms that are intimately united with their dearest spiritual experience. Gradually all will come to appreciate and love the revised version, especially as they are, in most cases at least, made to express more fully or clearly the meaning of the original, and to be more agreeable to literary taste. We do not apprehend any serious difficulty from this source, by the publishing and introduction of our revised Psalms.

The editors say farther, that they can as Presbyterians "most heartily welcome this book,"—the revised and new versions. They can do this for these reasons:—

(1.) The new versions are, in many instances, more of the nature of paraphrases than of exact translations. Thus greater variety is secured, and there is an enlargement of the matter of praise, both of which are most desirable. (2.) These new versions are in almost all the different metres, so that there will be an opportunity for improvement in church music. The metres in the old version are very limited. (3.) The changes in the old psalms, the new versions, and the additional metres, will gradually but effectively prepare the way for abandoning the exclusive use of the one hundred and fifty psalms, or at least for allowing liberty to use other psalms and hymns in the worship of God. This is a result probably not anticipated by those who inaugurated the movement which has led to the preparation of the book before us. But no more skilful process could have been devised for removing one of the great obstacles in the way of union between that branch of the Presbyterian Church and ourselves. The changes in the *ipsissima verba* of the old psalms, these new versions, and the new metres, will do vastly more than all arguments, or the negotiations of the wisest committee, to loosen the hold of our United Presbyterian brethren upon the position they have heretofore maintained and now defend.

In relation to the sentiments advanced in the above quotation, we remark (1.) that our judgment differs from that of the respected editors, when they say that "The new versions are, in many instances, more of the nature of paraphrases than of exact translations." We examined with care all of these versions when they were overtured to the Presbyteries; and we had the opportunity of re-examining most of

them as a member of a committee on revision. Three Psalms which appear in the present edition were ordered to be left out by the Assembly which met in Pittsburgh in 1870. These, it is admitted, do partake to some extent of the character of paraphrases, and for this reason, and to prevent carping criticism in regard to the whole book, they were stricken out. This being done, we feel fully prepared to dissent from the judgment that "many," or that *any* of the others partake "more of the nature of paraphrases, than of exact translations." (2.) In relation to the opinion of the editors that "The changes in the old Psalms, the new versions, and the additional metres, will gradually but effectively prepare their way for abandoning the exclusive use of the one hundred and fifty Psalms, or at least for allowing liberty to use other psalms and hymns in the worship of God," we have to say that if they mean by "hymns" in this connection, the effusions of uninspired men, they will find that their judgment is a mistaken one. We say nothing about the question of going beyond the one hundred and fifty psalms. In our judgment that may be done, and faithful versions of other Scripture songs introduced, without affecting our position in relation to the exclusive use of a scripture psalmody in the worship of God. But that the adoption of new versions of the scripture psalms in various metres argues that our church is prepared, or is preparing to allow the use of uninspired hymns in the worship of God is not clear to us. Adopting these new versions, and revising the old, so as to adapt them to the present age, and to give greater variety, presents conclusive testimony to our mind that the church means to adhere to her psalmody. She has the scripture psalms now in a dress of which she can in no case be ashamed. She has sufficient variety in metres to meet the demands of the most advanced musical taste. That this proves a readiness, or an intention to abandon a principle in relation to Psalmody requires more acumen to discover than we possess. We cannot but think that the desire, in this case, was father to the thought. (3.) We cheerfully join with the editors in the hope which they evidently entertain, that this movement on the part of our church may result in removing one of the great obstacles in the way of union. They express the opinion that our action will result in breaking down our attachment for a scripture psalmody, and ultimate abandonment of our principles on that subject, and that thus the obstacle will be taken out of the way. We express the hope that since we now have a psalmody, that removes many of the prominent objections heretofore made by them to "Rouse," and since we have the Psalms, Hymns and Spiritual Songs, appointed by God to be sung in his praise, the Presbyterian Church will be attracted to our Hymnal, and that for the sake of union, as well as for their highest spiritual good, and for the glory of God, they will ere long unite with us in making this book the authorized matter with which to praise him.

SECRET SOCIETIES IN COLLEGES.

The Rev. Dr. Howard Crosby published in the *Congregationalist*, lately, his "Objections to Secret Societies in Colleges." They are to our mind weighty indeed, and should have influence with all young men who are entering upon college life, and also with the Faculties of the institutions in which these societies are tolerated.

We think it only requires the same process of reasoning to show that these Societies are even more dangerous and injurious in the State and church. We do know that these, as well as Colleges, are suffering from Secret Societies. The true principle is to oppose them in every place. We are persuaded that they are evil, only evil, and always evil. But here is what Dr. Crosby says:—

The heart of man loves secrecy, because it is an element of power. The honest heart, which would not seek secrecy as a cloak of sin, may yet rejoice in the necessary secrecy of a superior knowledge or experience. There is a pleasure, too, in having others aware that there is this reserved power within us, but of the high moral character of this pleasure we may have our doubts. Of its prevalence, however, we can have no doubt. The child in the nursery cries out in triumph to its fellow, "I know something that you don't;" and is as proud of its bit of concealed information as a man might be of a golden fortune. The nursery recognises power in the little boaster, even when the other envious toddlers force their responsive shout of "I don't care." He is known as the possessor of a secret, and the heartlets around are longing to share it with him. Conscious of his power, he can now safely ask for a piece of candy from this one, or a bite from the apple of another, without fear of a refusal.

Solid, studious men get this power in a legitimate way. By long toiling through the intricacies of expressed truth in any of the departments of science, they grow from neophytes to veterans in knowledge. They are charged batteries of information and wisdom, and are naturally and necessarily hailed as such by the community. Hidden treasures lie within their minds, and the world pays respect to the power that is implied. For power is man's grandest crown, and knowledge (as the adage says) is power.

Where men cannot gain this position of influence in the legitimate way, either from want of capacity or indolence, or the necessities of youth, there is a very natural endeavour to gain it by trick and assumption. Lying diplomas, bought or stolen, flattering endorsements of obligated friends, the whimsies of political chicanery will do for them what only hard labour could do for honest men.

We have no hesitation in writing secret societies among the quackeries of this earth, a part of the great system by which the mud-begotten try to pass themselves off as of heaven's origin. Leave out those secret associations, whose concealment is for safety, as in political crises, and a secret society is a deception, more or less innocent according to the character of its contents.

My first objection to the secret societies of our colleges is founded on the above considerations. They are pretences and thus at war with truth, candour, and manliness. "Omne ignotum pro magnifico" is the principle from which they draw their life. However harmless in their actual operations or undertakings, however well composed in their membership, however pure in their meetings they may be, the fact of secrecy is insidiously weakening the foundations of frank truthfulness in the youthful mind. The Sophomore wears his badge an emblem of a sham, and feels a glow of pride in supporting an hypocrisy. This language is not too strong to those who are accustomed to trace the great evils of our world to their germs, and who would strangle the tiger when he is a manageable cub. These little (?) divergencies from truth in children and youth become the gigantic frauds of the great world-like by the simple action of time upon divergent lines of progress. There can be no more important instruction inculcated on our young men than the necessity of truthful openness as the very warp of all virtue. Every thing that conflicts with this is a poison, and will leave its mark upon the character.

A sham is not only in itself a mean thing, but it blocks the way to truth. A lazy soul, (and I believe all souls in the flesh are lazy,) finding a quasi success in the sham, gives up the pursuit of the true. The lad who receives honour among his comrades because he wears a mystic skull and bones upon his breast, will proportionally lose so much of his zeal for scholarship and all else that constitutes true worth. He has his fortune, (he thinks,) and he does not care for new ventures or investments.

My second objection to secret societies in our colleges is in the opportunity given by the secrecy to immoralities. I do not speak ignorantly, but from a personal experience. Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture somewhat, I found the association was chiefly a temptation to vice. The promise of secrecy prevented all disclosure to parents, and the seclusion was thus perfect. We met in the back room of a hotel, liquor was brought from the bar-room for the company, and, as in all such styles of association, the conversation gravitated to the obscene and sensual. At times the scene became painfully demonstrative. I do not charge all or any of our college secret societies with such excesses at this day. Thirty years may have wrought a change. The very society to which I belonged, I have reason to believe, at this time is perfectly free from these stains. But still they all offer a remarkable opportunity for sins, in which publicity would not allow their members to indulge for a moment.

A man is certainly no better morally for a restraint from any sin, but the community is better off by his restraint, and he himself is on a more hopeful road. Youth should be especially a season of restraint for the most obvious reasons, and any secrecy established at this crisis of life is in direct war with restraint.

A third objection I have alluded to above. The confidence between parent and child is broken, and hence destroyed, by these secret societies. How a father's heart sinks, as his son, returning from college at his first vacation, refuses, for the first time, to be full and candid, in his communications! He has joined a secret society, and his father is no more a confidant. The sacredness of love receives its first blow; its beauty is rudely defaced. A free and entire communion between the young and their parents is both the safeguard of the young and the comfort of the parent. This the secret societies of our colleges overthrow. I have referred to the father, because the mother is generally prepared to see her growing son applying to the father in all his growing experiences, and, with the self-sacrifice that has its only home in a mother's heart, she yields that proper and natural inquisition which she has maintained so long. When, however, this new form of the family bond is broken, there is no heart that bleeds so freely as the mother's. The secrecy of the college society renders it peculiarly adapted to be a rival to the family. Now a young man too easily learns the false and sad lesson that it is manly to slight domestic ties, and substitute a species of club-life in its place, and where that club-life takes on it the fascinations of secrecy, the danger is greatly augmented.

These are my three main objections to secret societies. They refer to the general principles of morality, and may be applied to all secret societies among the young. But there are other local objections that belong to the college, and these I will briefly enumerate.

I have some experience as a college officer, and for years occupied the post of Secretary of the Faculty in one of our institutions, which post was that (among other things) of chief of police. The delinquents were consigned to my care. It was mine to advise and chide, to visit parents, and to communicate the verdicts of the Faculty, and in this way the statistics of college derelictions came constantly under my eye. The observations I now offer are made, therefore, from a double opportunity which I have enjoyed.

Under this preamble I put my fourth objection, that college secret societies interfere with a faithful course of study. The college curriculum demands the whole energy of a student. All that he can reserve from necessary recreation should be given to his studies. This is his great work, on which his whole life depends. Failure here will run as failure in some form all through his decades. There is a tide of practical opposition to this plain truth manifest in some of our oldest colleges. Recreation is made the business, it appears, of college life. Boat clubs and base ball clubs, instead of forming amusements for *tempora subsecuta*, demand a course of training that successfully competes with the college curriculum. I object to secret societies that they do this same thing. They absorb the

attention. The nucleus of college life is there rather than in the lecture-room or study. I always found the best students were those who either kept out of the secret societies, or who entered very slightly into their operations. Some of the societies strove to gain the best students, it is true, and so to gain a high standing with the Faculty and the college, but these best students were generally figure-heads. The Napoleons of the secret societies were very low on the college record. These societies upset the foundations of honour by making it honourable for a member to neglect his college duties in order to perform the behests of his *Alpha Mi* or *Tau Delta*, and so they shield the offender against academic law, and give to him a sort of glory, where he should be drenched with disgrace.

A fifth objection is found in the natural use of these societies for disturbance of public order. Absurd initiations, (either real or pretended,) rivalries, and conspiracies find their home and nurture in these hidden communions. Out of the darkness dark deeds grow. An enmity against a student or a professor is systematically fostered into persecution in these favouring caucuses of secrecy. A young man who would never have thought of violence, is led by the false sense of honour which reeks in secret societies, to join hand with others in a crime against the State. Of course this is not the universal and inevitable issue of secret societies, but this has frequently been their history, and they are naturally fitted for such results. The minor disturbances of college order, of which they are the causes, are legion.

The sixth objection I have to offer is their evil influence upon the regular literary societies of the college, which are instituted as adjuncts of the curriculum. The secret societies are more fascinating. They assert themselves in the literary societies by the quarrels of rival factions, and literature flies out of the window. I believe I am right in asserting that in most of our colleges the literary societies (most important helps to the student in composition and oratory) have been utterly ruined, except as alumni centres, by the secret societies.

My last objection is their expensiveness. The great majority of students are poor. They need to live with a strict economy. The secret society asks more of them, oftentimes, than their education asks. Even buildings are put up for the societies and extravagantly furnished, and for these, the students are taxed. To refuse payment would be to suffer disgrace. Debts are incurred, and mental agony sown broadcast by these inflictions of a bastard honour, which are throwing obstacles in the way of the education of the poor, while good men throughout the country are labouring to open college education to all.

I know that many excellent men, long after they leave college, support these societies. Ministers of eminence are their chaplains—(save the mark!)—and statesmen wear the mystic badges. But for all that, I cannot but believe that the principle on which they rest is pernicious, and nothing is gained by them which might not be gained far better by open dealing. The principle is not only pernicious, but childish, an anti-climax which may have weight with some who would prefer to do wrong rather than to be reckoned as lacking wit.

DOUBTFUL COMPLIMENT.

General Spinner, United States Treasurer, has been for some time in Europe in the financial interest of the government. In a letter from Dresden he informs the American public that he has attended the theatre on "Sunday." He extols the German theatre, and says that so far as order and decorum are concerned, it will "compare favourably with most American churches." This is probably a compliment so far as the German theatre is concerned; but it is a doubtful one as applied to the American churches.

It is perhaps not very strange that General Spinner should associate these things in his mind, and in his letter. The churches which he has been in the habit of attending, or that he has occasionally attended, in this country, have probably, so far as the music is involved, at least, partaken not a little of the theatrical character. The association was for him easy and natural; but it is not much to the honour of religion.

WITHOUT CHRIST.

A short time since the Masonic fraternity in this city and state, dedicated a monument which was erected to the memory of the late grand tyler, William B. Schnider. The procession went in the prearranged order to the cemetery in which the monument was located. Arriving at the place, the secretary of the building committee addressed the deputy grand master, Samuel C. Perkins, as the "right worshipful," and informed him that "the right worshipful grand lodge of Pennsylvania," had discharged its duty in erecting the proposed monument, and that now it was ready to be dedicated in accordance with the ancient usages of the fraternity.

The grand master congratulated the committee, expressed his great gratification, and declared that he would proceed at once with the solemn service of dedication. He said that the blessing of Heaven would now be invoked upon their labours, by the grand chaplain, brother George W. M'Glaughlin. A prayer was accordingly "delivered," but as reported in the papers it was a prayer without Christ in it, or without any reference to Christ. Here it is:—

Consecration prayer.—Almighty and ever-glorious and gracious Lord God, creator of all things, and governor of every thing thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper "all our works begun, continued, and ended in thee." Graciously bestow on us wisdom in all our doings; strength of mind in all our difficulties, and the beauty of harmony and holiness in all our communications and work. Let faith be the fruit of our obedience to thy revealed will. And, finally, graciously be pleased, O thou sovereign Architect of the universe, to bless the craft, wheresoever dispersed, and make them true and faithful to thee, to their neighbour, and to themselves. And when the time of our labour is drawing nearer to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through "the valley of the shadow of death," supported by "thy rod and thy staff," to those mansions beyond the skies, where love and peace and joy for ever reign before thy throne. Amen.

At the conclusion of the prayer, the brethren answered, "Glory be to God on high; on earth peace, good will toward men," and then the monument was unveiled. The chairman of the building committee addressed the "right worshipful grand master," and in behalf of the lodges so faithfully served by the deceased, presented the monument. The grand master dedicated it "in the name of the supreme and eternal God, the grand architect of heaven and earth." The grand chaplain then prayed in these words:—

O Lord God, there is no god like unto thee, in heaven above, or in the earth beneath. Who keepest covenant and showest mercy unto thy servants, who walk before thee with all their hearts.

Let all the people of the earth know that the Lord is God, and that there is none else. Let all the people of the earth know thy name and fear thee.

The brethren again responded, the chaplain blessed the Lord, and again the brethren answered, "Glory to God on high," etc.

The reader will observe that in all this praying and responding there has not been one word about Christ, nor any recognition of him in these religious services.

The procession then reformed and marched to a grove, where the oration of the occasion was pronounced by past master Henry M. Decbert. He of course presented the virtues and good deeds of him to whose memory the monument was erected. He took occasion also to make it plain that masonry is a religion. He spoke of the infidel standing there among those graves as one without hope. Those graves would tell him nothing save the dread story of decay and eternal death. "The sublime principles of our faith," said the speaker, "teach us that man is immortal." He talked of God speaking to them through revelation, and quoted from the Scriptures, passages relating to the resurrection. There was no mention of Christ, however, and no nearer allusion to him than this. The evergreens deposited in the grave, the orator said, were the emblems of their faith in the immortality of the soul. He concluded his address in these words:—

Before any man can take part in the mysteries of our order, he must not only acknowledge the existence of God, but he must put his trust in him. To trust in God is much more than a mere belief in God. It is to rely upon him in all times of trouble and prosperity, to repose confidence in his promises, and to have faith in him. If we trust in him, our faith is well founded. By faith come hope and charity; and by faith alone can we be made acquainted with things not seen. Our brother lived in this faith, and we rest in the abiding trust that his disembodied spirit now delights in the glories of an unseen world.

The ancient Israelites consecrated the temple upon Mount Moriah, and they covered it with marble and precious jewels; it was a symbol of their faith and worship.

The body of our beloved brother rests beneath this monument, dedicated by lawful authority, that we may show his and our faith and abiding trust in almighty God, the grand architect and master of the universe.

The reader, we think, must be convinced from this sketch of the proceedings in the dedication of this monument, that masonry claims to be a religion, that it is a religion without Christ, and that it is the belief of masons that those who embrace it sincerely need nothing more to assure their salvation. It approaches in many points the religion of the Bible as may be seen from the prayers and remarks quoted above. Yet it lacks that which is essential to constitute it the Christian religion. *There is no Christ in it.* In the light of Jesus' declaration, "No man cometh to the Father but by me," and "without me ye can do nothing:" what must the decision of Christians be in relation to it? Jesus has said, "Whosoever shall deny me before men, him will I also deny before my Father and the holy angels." This declaration should make those men who pray and speak as those did on this occasion, to tremble. They purposely (we cannot but think,) left Jesus out of their prayers and speeches. It would be hard to find a way in which men could more directly deny Christ in the presence of the world. Jesus has said, "He that is not for me is against me;" and judged by this declaration masonry is anti-Christian. No Christian with this light before his mind can associate himself with this fraternity; and men who wilfully join themselves to it, and in the presence of the light that

is in this day thrown upon it, perseveringly retain their membership in its lodges should not have fellowship in any church claiming the name of *Christian*.

A SPECIMEN.

We have frequently noted with pain, the unfriendly disposition of the *Herald and Presbyterian*, towards the United Presbyterian Church. We cannot account for this, unless it be that when it speaks of our church, it draws its inspiration from "spirits," that we have "tried," and that not being "of us, have gone out from us." We present below a specimen. Dr. Monfort, the senior editor, has been travelling of late extensively in the West. Among his "Excursion Notes," we find the following:—

The United Presbyterians have made a beginning in Kansas City, but, as in most other places in the West, they do not thrive. There is so much need of union and co-operation in the West that generally United become *untied* Presbyterians, and soon are united with our churches. There is so much work to be done, and so few to do it, that they can find better employment than to aid in building up churches upon the distinctive idea of a testimony against singing hymns and free communion among Christians. For every black Presbyterian sheep that goes to the West, leaving his profession behind him, there is a good United Presbyterian who is ready to join us. Some indeed are glad to find locations where they can unite with our churches, and be able to excuse themselves to their friends at home by pleading a necessity for their change. They are an excellent people, and are much improved by the removal of the veil of Moses from their hearts. When they are planted in groves in the West, they flourish and bring forth much good fruit, but usually they are lost to their own church when they find a location among us.

In relation to the above, we may remark, that intelligent Christians in the Dr.'s. church and our own will recognise in it, except in a part of the last two sentences, a very imperfect effort to state facts. They will be sorry also that they have such difficulty in discovering in it any thing of the spirit which is brotherly and Christian; and they will be astonished at such utterances from one who has, at least for some years, almost paraded his Christian charity. We might suggest also, that they will hardly comprehend how it is possible for those who have "the veil of Moses on their hearts," to "bring forth much good fruit," even when "planted in groves in the West."

A GOOD REPLY.

The Bible is not unfrequently employed by men to justify them in a course of sin. A very happy rejoinder was made, as the story goes, to one of this kind of sinners, by a Syrian convert. His employer desired him to work on the Sabbath. He declined. His master said to him, "Does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath, he may pull it out?" "Yes," answered Hayoh, "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up that pit or sell that ass."

AMERICAN EVANGELICAL ALLIANCE IN RUSSIA.

A few months ago the American branch of the Evangelical Alliance appointed a deputation of some of our most distinguished citizens, ministers and laymen, to present a memorial to the Czar of Russia in relation to religious toleration in a part of his dominions. The Czar was asked in the memorial to grant religious liberty to the Protestant inhabitants of the Baltic provinces, who by the intolerant laws of the Empire, have been prevented from openly returning to the faith of their Lutheran ancestors. The deputation was received by Prince Gortschakoff on the 15th of July. They presented in admirable terms their plea; and from the reports that reached this country, it was anticipated that it would be, in great measure, successful. It seems now, however, that such hopes were without foundation. Prince Gortschakoff has published an authorized report of what took place on the occasion of the interview. The Prince states that having received the deputation and heard their address, he felt compelled to reply that "their mission, as explained in their own words, had the appearance of being an interference in the domestic affairs of Russia. With that view of the case, he had, of course, no alternative but to decline acceding to their request. Russia respected her own dignity too deeply even to tolerate the shadow of intervention in her own internal affairs, no matter from how friendly a quarter the attempt might be made."

The deputation expressed their regret and withdrew. After the address of the American delegation had been accepted, a Swiss delegation presented a similar address, which the Prince decidedly refused to accept. Lest there should appear to be an invidious distinction between the two nations, the Prince afterwards requested the American deputation, as a favour, to withdraw their address which had been accepted. This was done; and thus the whole matter ended.

It is evident from this that Russia is not yet ready for religious toleration. The spirit of freedom, however, which is making progress among the nations, will accomplish that which this delegation has failed to secure. That spirit will soon penetrate more deeply the heart of Russia, and will carry with it much more than the "shadow of intervention;" and Russian "dignity" will be compelled to tolerate it, and yield to its righteous requirements.

Since the above was written, the telegraph brings us word that "the Czar has issued an imperial ukase, permanently abolishing the privileges formerly extended to German colonists in Russia." Whether this decree has been prompted by the interference of outsiders we do not know. It is not impossible that such is the case.

PHILADELPHIA PRESBYTERY.—MINISTERS RELEASED.

At a meeting of the Presbytery of Philadelphia, held in the North Church on the 15th of August, Dr. Cooper and Rev. W. S. Owens were released from their respective pastoral charges. The former goes to occupy the chair of Didactic and Systematic Theology in the Theological Seminary at Allegheny. The latter has accepted a call from the congregation of Indiana in the Presbytery of Conemaugh. The following resolutions, expressive of the views and feelings of Presbytery, were offered by Dr. Dales and W. W. Barr, and were unanimously and heartily adopted:—

Resolved, That Presbytery has received, with painful feelings, the resignations which the Rev. Dr. Cooper and the Rev. W. S. Owens have tendered of their pastoral charges, and hereby expresses its deep regret at their removal from our midst.

Resolved, That in Dr. Cooper's separation from us we gratefully acknowledge our sense of the faithfulness and ability with which he has filled the pastoral office in the Third Church for nearly thirty-two years, our thankfulness for all the kindness and value of his intercourse and labours with us a minister, a presbyter, a companion and a friend, and our hearts' desire and prayer to God for him is, that he may be accompanied by the ever enriching and comforting blessing of God in the special work to which he now consecrates himself, and in all the remaining course of his ministry, until, finishing it with joy and with many fruits of his labours, he may enter into rest.

Resolved, That in the removal of Rev. W. S. Owens, Presbytery also feels it is sustaining a loss; that we record with gratitude our sense of his personal worth, and of his earnestness and devotion in the work of the ministry among us, and that we heartily unite in the prayer that God will long more and more largely bless him in the field to which he goes, and in the ministry, to which he was ordained by the laying on of the hands of this Presbytery.

ACTION OF THE THIRD. CHURCH, PHILA.

At a congregational meeting of the 3d church in this city, held on the evening of the 10th of August, the following paper in relation to the removal of their pastor, Dr. Cooper, was adopted:—

Whereas, Our pastor, Rev. J. T. Cooper, D.D., has been elected Professor in the Theological Seminary of the U. P. Church of Allegheny, Pa.; and,

Whereas, He has signified his acceptance of the same, and tendered to Presbytery his resignation of the pastoral charge of this congregation; and,

Whereas, The congregation has been notified of this fact by the Presbytery, and requested to appear by Commissioners at their next meeting, and give reasons, (if any,) why the pastoral relation should not be dissolved; therefore,

Resolved, 1. That we believe our pastor was controlled by pure motives and from a conviction of duty, in coming to the decision at which he has arrived.

2. That while we deeply regret that our pastor has seen it to be his duty to take this step, and believing that the congregation will sustain a loss by his removal which we cannot now fully estimate, yet, recognizing the indications of Divine providence as pointing to a separation, we will leave the matter with Presbytery, praying that they may be guided to such a conclusion as will redound to the glory of God and the welfare of our beloved Zion.

3. That we will cherish with grateful remembrance the faithful and devoted labours of our beloved pastor, who has laboured among us for a period of nearly thirty-two years, and earnestly desire that his past counsels and admonitions may be blessed to us in the future.

4. That our best wishes and prayers accompany him to his new field of labour, indulging the hope that he will be the instrument in the hand of God in preparing as heralds of the cross those who shall distinguish themselves in the church of Christ by turning many to righteousness, and who shall shine as the stars for ever and ever.

OHIO CENTRAL COLLEGE.

A brother has sent us the following account of the commencement exercises of this college, taken from a Cincinnati paper. Our readers will be gratified at the evidences of prosperity and usefulness exhibited by this recently established institution; and they will unite with us in wishing for it more success:—

OHIO CENTRAL COLLEGE.—The commencement exercises of this College began June 18th, with the Baccalaureate Address, by Rev. W. H. French, of Cincinnati, formerly President of this College. This address was delivered to the students in the presence of a large and attentive congregation; was a discourse of great worth and very appropriate to the occasion. The examinations began on Monday, the 19th, and continued till Thursday, the 22d.

These examinations were thorough and impartial, manifested great ability and faithfulness on the part of the Professors, and marked diligence on the part of the students.

The following resolution in regard to these examinations was unanimously adopted by the Board of Trustees:

“Having heard with pleasurable emotions the report of the members of the Board present at the examinations at the close of the collegiate year, we would express our very high appreciation of the ability, fidelity and success of the Faculty, and their skill in calling out the energy, talent and industry of the students, as manifested by the examinations and high grade to which very many of them have attained.”

The graduating class delivered addresses before a large and appreciating audience.

The following is the programme after prayer and music:

- 1st. Salutory,—Race Crane.
- 2d. Why and What They Do,—H. T. Ferguson.
- 3d. A Name without Morality,—J. W. Hubbert.
- 4th. The Nineteenth Century and Seventh Decade,—J. D. Bell.
- 5th. Democracy of Literature,—J. R. Alexander.
- 6th. Valedictory,—G. G. Laughhead.

These addresses were highly interesting, and showed much skill and ability on the part of the class. After this the President conferred degrees on the class. Mr. John R. Alexander, of Wooster, Ohio, took the first honours, and H. T. Ferguson, of Ontario, Ohio, the second. These two gentlemen stood within a fraction of each other in grade.

The Board of Trustees, at the close of their session, conferred the degree of A. M. on Professor Ried and that of D. D. upon Rev. Robert H. Pollock, of Wooster, Ohio. The Board took a deep interest in the College, and devised liberal things for its welfare.

Ohio Central College admits to its course of instruction both ladies and gentlemen. During the past year 112 students were in attendance.

This College is located at Iberia, Morrow co., Ohio, on the line of the Cleveland, Columbus and Cincinnati R. R., and within six miles of Gallion. Iberia is a moral place, free from evil attractions, and therefore a safe place for youth to obtain an education. There are three evangelical churches in the village, United Presbyterian, Presbyterian and Methodist. This institution is under the care of the United Presbyterian Church, and subject to strictly religious discipline.

In conclusion, we know of no place where parents can send their children that their moral and religious interests will be better guarded, and where so thorough an education can be obtained with so little expense.

Persons desiring further information can address Ed. F. Ried, President, Iberia, Ohio.

By order of the Board of Trustees.

CHARLES A. EVANS, } Com.
W. A. CAMPBELL, }

MOTIVE IN GIVING. A.

It is related of the Emperor Alexander, that he^h present in Paris when a collection was taken for one of the hospitals. The plate was held out to him by an extremely pretty girl. As he gaveth his louis d'or he whispered, "Mademoiselle, this is for your bright eyes." The girl courtesied and presented the plate again. "What?" said the Emperor, "more?" "Yes, sir," said she, "I now want something for the poor."

The Emperor in this case betrayed his motive in giving. It was certainly not a good one; but how many give for benevolent objects, and for the cause of Christ, who, if their motives were known, are like those of that distinguished man! Giving to be accepted of God and to do good to the soul must be the result of devotion to God,—must be an act of divine worship. How few comparatively contribute from such motives! To how many, if their hearts were known, as the contribution box passes around, might it be said, "You have given this much to gratify self; now give something to glorify God."

THE HEATHEN LOST.

A story is told of a bright little boy which illustrates the conduct of some older persons. The little fellow, the son of a clergyman, was visiting one evening with his parents. The gentleman in whose house they were entertained gave the boy, during the evening, two five cent pieces. He laid them on the table, and putting his finger on one, said, "This one I am going to give to the heathen, and the other I am going to keep for myself." He played for awhile, till finally one of the pieces rolled away, and he could not find it. "Well," said the gentleman, "my little lad, which one have you lost?" "Oh," said he, "I have lost the one I was going to give to the heathen!"

We do not doubt that it often happens that when Christians have been unfortunate in business,—when they have lost half of their money, that they conclude practically with the little boy, that they have "lost what they were going to give to the heathen."

HARD ON THE SERIALS.

Mrs. Stowe, in her story, "My Wife and I," speaking of the serials that are so popular in this day, makes one of her characters say, "The readers of serials are generally girls from twelve to twenty, and they read them with their back-hair down, lounging on the bed, just before a nap after dinner, and there must be enough blood and thunder, and murder and adultery and mystery in them to keep the dear creatures reading at least half an hour."

Ecclesiastical Record.

CALLS.—Rev. David Mann, late of the U. P. Church of Scotland, from Walton, Pres. of Stamford; accepted. Rev. D. M. Thorn, from Biggsville, Pres. of Monmouth; accepted. Mr. John Hood, from Burgettstown, Pres. of Frankfort. Rev. W. A. MacKenzie, from Salem, Pres. of Argyle. Rev. S. C. Hubble, from Scotch Ridge, Pres. of Sidney; accepted. Rev. T. W. Winter, from Northwood, Pres. of Sidney. Mr. R. J. Cresswell, from Meredith, Pres. of Delaware. Mr. J. M. Smeallie, from Kortright Centre, Pres. of Delaware. Rev. J. K. Martin, from Kansas City, Pres. of Western Missouri.

LICENSED.—Mr. W. J. Cooper, by the Pres. of Frankfort.

ORDAINED AND INSTALLED.—The Rev. David Mann, late of the U. P. Church of Scotland, was installed pastor of Walton cong. by the Pres. of Stamford, on the 11th of July.

RELEASED.—The Rev. J. T. Cooper, D.D., from the 3d church, Philadelphia, by the Pres. of Philadelphia. The Rev. W. S. Owens from the North Church, Philadelphia, by the same Pres.

CHANGE OF PRESBYTERIAL RELATION.—Rev. A. T. M'Dill, from Chicago to Monmouth. Rev. S. C. Hubble, from Muskingum to Sidney.

SUSPENDED.—The Rev. Joseph Barclay, has been suspended indefinitely from the ministry of the gospel, and from sealing ordinances, by the Pres. of Western Missouri, for "improper, unchristian, and unkind treatment of his wife." Mr. Barclay appeals to the Synod of Kansas, from this decision of the Presbytery.

NEW ORGANIZATIONS.—A cong. was organized at Flora, Ills., by the Pres. of St. Louis, on the 10th of June. Also a congregatioon was organized by the same Pres. at Mud Creek, on the 1st of June.

MISCELLANEOUS.—Rev. James Shearer, of the Associate Church, has made application to be received as a member of the Pres. of Keokuk.

The congregation in Providence, R. I., of which the Rev. J. P. Robb is pastor, now consists of two hundred members. It is the only *Presbyterian* church in the State.

The Rev. Alexander Blaikie, D. D., is about to issue a sixth edition of his "Catechism on Praise."

Mr. John Harper, a ruling elder in the church in Hoboken, N. J. died on the 26th of July, at his residence in Hudson City. Mr. Cornelius Collins, Jr., an elder in the Octorara cong., in the Presbytery of Phila., died at his residence in Lancaster Co., Pa., on the 3d of August. These brethren were both members of the last General Assembly. They were worthy officers and members of the church, and consistent and faithful advocates and defenders of her principles.

The Rev. Dr. Beveridge, has decided to donate a large portion of his library to the Xenia Theological Seminary. This will be a valuable gift. The students will have the benefit of these books during the present session.

A college, under the care of the Presbytery of _____, has been chartered. It is to be located at Garnett, Kansas. Rev. D. R. Imbrie, Sr., is General Agent. The first session of the institution will open in the fall.

The Rev. Rankin J. Thompson, has entered the field of labour in Oregon, to which he was appointed by the last _____.

The Rev. M. M. Gibson, is again at his place of church in San Francisco.

The Presbytery of St. Louis have resolved to _____ in the Synod of Illinois to have the name of the Presbytery changed from St. Louis, to *Southern Illinois*.

The following persons have been appointed superintendents and teachers, by the Board of Missions to the Freedmen:—

To labour at Nashville: Superintendent and Principal,—Prof. J. L. Pinkerton, Rushville, Ind.; Assistant Principal.—Miss Jennie P. Wylie, Freeman's Landing, West Virginia; Music Teacher,—Miss Emma Findley, New Wilmington, Pa.; Other Departments,—Miss Aggie Wallace, Morning Sun, Ohio; Miss M. E. Ralston, Martin's Ferry, Ohio; Miss M. A. McClelland, New Galilee, Pa. This school will be opened on Monday, Sept. 4.

To labour at Vicksburg: Superintendent and Principal,—Joseph K. Gowdy, Monmouth, Ills.; Teachers,—Miss Emma R. Henderson, Monmouth, Ills.; Miss Sallie J. Balph, New Castle, Pa.; Miss Eliza Armstrong, Madison, Ind.; Miss L. J. Miller, Yellow Springs, Ohio. This school will be opened on Monday, October 2d.

The Rev. John Erskine, of Graham's Church, in the First Pres. of New York, is absent on a trip of about three months across the Atlantic.

NEW PUBLICATIONS.

PROPHETIC IMPERIALISM; or the Prophetic Entail of Imperial Power. By Joseph L. Lord, of the Boston Bar. A. Williams & Co., 135 Washington St., Boston. 12mo., pp 94. Tinted paper.

Of this work the author says, "Briefly stated, our object has been to place before our readers, from the point of view indicated by our title, a brief sketch of the divine method of human government during the whole period of Gentile ascendancy and domination over God's covenant people Israel,—from the time of Nebuchednezzar until the times of the Gentiles shall be fulfilled." The author, as is well known to our readers by his previous volumes, which we have noticed, has made the subject of prophecy his special study. What he writes in relation to it may therefore always be read with profit, even when the reader will not coincide with his views. The theme discussed in this volume is an interesting one. We do not give any decision in relation to the merits of the question; but we can cordially commend the work to the attention of all Christians. They may be assured that they will have presented to their minds, thoughts upon subjects of most interesting and momentous import.

CATALOGUE of the Due West Female College, Due West, Abbeville District, S. C.

This catalogue gives evidence that this college is in a prosperous condition; and that it is capable of doing good work in the cause of education. More than one hundred young ladies were in attendance at its sessions during the last year.

CATALOGUE of Lexington Male and Female Seminary. Lexington, Richland Co., Ohio, for 1870 and 1871.

One hundred and fifty-five students have been in this institution during the year. This is sufficient evidence of its popularity. The location is good, and easily reached. The course of study is full, and we doubt not that the training is thorough. The Rev. Richard Gailey, A. M., of our own church, is the Principal.

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} NEW SERIES,
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COMMUNION WINE.

BY REV. D. M. M'CLELLAN.

At the institution of the sacrament of the supper, the Saviour "took the cup, and gave thanks, and gave it to them (his disciples,) saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

The Saviour here tells us that the wine cup, in the sacrament, is a symbol of his blood, or a representation of all the blessings of grace that come to us in consequence of his atoning sacrifice; consequently, all Christians regard the eucharistic cup as an emblem or symbol of Christ's saving grace.

A symbol is defined by Webster, to be "the sign or representation of something moral, or intellectual, by the images, or properties, of natural things; an emblem; a representation." Buck, in his Theological Dictionary, defines it: a sign or representation of something moral, by the figures, or properties of natural things." Consequently, the properties of the wine, in the sacramental cup, represent the character of Christ's work for our souls, and our reception of it expresses our faith in him, and our recognition of its fitness to emblemize the character of our Saviour and his work.

There are two kinds of wine used, and these were used by the ancients as well as by the moderns: the one is unfermented, and perfectly harmless, while the other is fermented, producing intoxication, and its consequent pernicious effects. The question at once arises, which shall we employ in the celebration of the supper of the Lord? Which one, by the use of the Saviour, has been sanctioned, and authoritatively appointed by him? When we consider that these are contrary in their natures, differ materially as emblems, and in their results, it ceases to be a matter of indifference which we use.

A careful consideration of the matter must lead us to the inevitable conclusion that the unfermented wine should be used in commemorating the Saviour's death. There are many reasons that lead to this result.

The unfermented wine presents the correct symbol of Christ's blood, and consequently of his work of grace. The properties of this wine meet the demands of the case, while the other does not. It is a symbol of the blood of Christ. The pure juice of the grape has, from the most ancient times, been called "the blood of the grape." When Jacob was pronouncing his blessing upon Judah, he said, "He washed his garments in wine, and his clothes in the blood of grapes." Now, that this was the pure, unfermented juice of the grape, is evident from Isaiah lxiii. 2, 3: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine-press alone, and of the people there were none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Dr. Jahn tells us, "that the grapes of Palestine are mostly red or black; whence originated the phrase blood of grapes." This quality of colour is mentioned by other authors, of the Syrian grapes, and many grapes of other countries. There is, thus, this fitness in the colour and the association of the unfermented wine, to lead the mind to the blood of Christ, as the great atoning sacrifice.

The unfermented wine is the true symbol, because it is nourishing. Christ said, "I am the bread of life." Bread is nourishing, and necessary to preserve life; and so is Christ's grace, as our spiritual nutriment, necessary to the preservation of our spiritual life; consequently, the symbol, by which it is represented, must possess the property of nourishment. This nourishment we find in the unfermented wine, the fresh juice possessing the same nourishing properties that it had before it was expressed from the grape. But such is not the case with the fermented wine, because by fermentation it has become alcoholic, and it is a principle now fully set at rest by science, that alcoholic liquors do not possess any thing that can assimilate in the human system; that they contain nothing that can become tissue or blood, and, consequently, possess no nutritive properties; therefore the fermented wine cannot be properly used as an emblem of Christ's blood, and as bestowing grace.

The unfermented wine is used as an emblem of God's grace. The prophet said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price." The fermented is employed as an emblem of punishment:—"O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out." As Christ's blood seals the covenant of peace and love, it must obviously be typified by that which symbolizes grace instead of wrath.

The unfermented wine was used by our Lord when he instituted the Sacrament of the Supper. When it is definitely known, as history fully informs us, that at the time of the institution of this ordinance, there was the unfermented and pure wine in common use, as well as the fermented and drugged wine, can we suppose that our Saviour would employ the intoxicating wine as an emblem of his salvation, instead of the harmless, delicious, nutritious, unfermented wine? If he would not taste the drugged wine at his crucifixion, he certainly would not give it to his redeemed, as the symbol of their salvation.

That Christ used the unfermented wine is evident from the expression, "fruit of the vine," by which the wine was designated by him. By "the fruit of the vine" we must understand the product of the vine,—this product was the grape, and, consequently, the juice of the grape, whether retained in, or expressed from the grape, since in its unfermented state it retained the nourishing properties of the grape. But by fermentation it lost those qualities and could no longer be truly called the fruit of the vine. This is evident from Webster's definition of fermentation: "That change in organic substances by which their starch, gluten, sugar, etc., under the influence of water, air, and warmth, are decomposed, usually with the evolution of gas and heat, and their elements are re-combined in new compounds." He illustrates this by adding, "The saccharine fermentation changes starch and gum into sugar; the vinous converts sugar into alcohol; the acetous changes alcohol and other substances into vinegar," etc. As sugar is not alcohol, so fermented wine is not "the fruit of the vine," because by "art and man's device" it has lost the properties of the grape, and become another substance.*

The fermented wine is not "the fruit of the vine," because it is not a food. The expression, "fruit of the vine," conveys to our minds the idea of food, as it is well known that the grapes were, and now are, used as an article of food. Not only is the grape a food, but it is also a well established fact, that the unfermented juice of the grape is also a food, containing sugar and gluten, the essential ingredients of food. But, by fermentation, these are decomposed, and cease to be food. Who would think of calling a rotten apple, or rotten potato, food? But the fermented liquors are no more food than these, because, becoming alcoholic, they lose the properties of food. They stimulate, but they do not nourish,—they act the part of whip or spur, but not of food.

Science unhesitatingly tells us that alcoholic wines are not food; that they are not capable of being assimilated, but are thrust out of the system as intruders. Dr. W. B. Carpenter says, "Alcohol cannot supply any thing which is essential to the due nutrition of the tissues." Dr. C. A. Story says, "Alcohol is not food." Baron Liebig, a distinguished living chemist, says, "Beer, wine, spirit, etc., furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle." The temperance Bible Commentary, p. 370, notices an analytical report, published in the "London Lancet," the standard medical journal of England, Oct. 26, 1867, respecting wines as food. It states, "In every 1,000 grain measures of the clarets and Burgundies tested, the mean amount of albuminous matter present was only $1\frac{1}{2}$ grain; while, in 1,000 grains by weight of raw beef there are no less than 207 grains of such matter; that is, the quantities being equal, beef-steak is 153 times more nutritious than wine. These figures clearly demonstrate the fact that the nutritive properties of the wine referred to are exceedingly small, and the same statement applies equally to the Hungarian and Greek wines analyzed; and doubtless, also, though not quite to the same extent,

* For a thorough investigation of the chemical change, caused by fermentation, examine Lee's Text-Book of Temperance, p. 10-53.

to the heavier and richer wines, the ports and sherries." The small amount of albuminous matter remaining undestroyed by fermentation can in no degree entitle it to the appellation of food, but conclusively proves that wines fermented are not food. If they are not food, they cannot be "the fruit of the vine," and consequently not the wine employed by the Saviour in instituting the sacrament of the supper; therefore is the conclusion inevitable, that Christ used, and thus authoritatively appointed, the unfermented wine, as the true symbol of his blood.

That Christ used the unfermented wine, is evident from the fact, that he instituted the ordinance of the supper on the evening of the Passover. According to the law of Moses, (Ex. xii. 15,) fermented wines were not allowed to be used: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel." The Hebrew word for 'leaven' is *seor*, and denotes any thing that could produce fermentation,—any yeast, or decayed albuminous matter;—consequently, all fermenting wine, (which necessarily contained *seor*,) must be put away. The Hebrew term for 'leavened bread' is *khah-matz*, denoting any fermented substance,—any thing that had been subject to the action of a ferment, (*seor*,) consequently, all fermented wine was prohibited at the passover, and must be put away from them. As neither a ferment, nor that which had undergone fermentation, were then tolerated, it is self-evident that the wine employed at that feast must have been the unfermented wine. This is made even more evident from the meaning of the term *matzoth*, rendered 'unleavened bread,' which denotes that which is sweet, or any substance that has not fermented,—consequently, the Israelites were commanded to use, during the feast, those things, either as bread or drink, which had not fermented, and positively forbidden to either eat or drink that which was fermented. As Christ came to fulfil the law, he would be obedient to this command, and on that night use the unfermented wine in the sacrament of the supper.*

Some may perhaps object, that as the passover was held six months after the vintage, they could not have the fresh or unfermented wine. To this, it would only be necessary to remind the objector that they preserved their wine unfermented by boiling, filtering, settling, and fumigating. Yet we are told, that in wine-growing countries, grapes are preserved throughout the year, so that the juice could be expressed at any time, in the same way the butler of Pharaoh did, as he gave the cup to the king. When Mr. E. C. Delavan was travelling in Italy, he was told by one of the largest wine manufacturers of that country, that he then had in his lofts, for the use of his table, until the next vintage, enough of grapes to make one hundred gallons of wine; that grapes could be had in a wine-growing country at all periods of the year, from which unfermented wine could be obtained. Niebuhr also tells us that the Arabs preserved their grapes by hanging them in their

* The Jews do not now use the fermented wine at the passover, but the unfermented,—frequently they prepare it by steeping raisins in water for a number of days, or boiling them, and then decanting; thus securing the pure passover wine. For proof, see Temp. Bible Com., p. 282, 288.

cellars. Josephus, in his Jewish Wars, b. vii. c. 8, s. 4, says, respecting the fortress Masada, "Here were also wine and oil in abundance, with all kinds of dates and pulse heaped up together. These fruits were also fresh and ripe, and no way inferior to such fruits newly laid in, although they were little short of a hundred years from the laying in of these provisions till the place was taken by the Romans; indeed, when the Romans got possession of those fruits that were left, they found them not corrupted at that time." In a foot-note, we are told that Pliny and others confirm the fact that provisions laid up against a siege continued good for a hundred years. These statements prove, that grapes could be safely kept from one year to another, and, consequently, that there would be no difficulty in obtaining the fresh and unfermented juice of the grape to use at the passover.

Having thus, as we think, conclusively shown that Christ made use of the unfermented wine in the institution of the supper, and thus authoritatively appointed its use, it remains for us farther to show that the fermented wine should not be used in observing this ordinance.

The fermented wine should not be used in the celebration of the Lord's Supper, because Christ did not use it. The whole work of creation and grace proves that there is adaptation in all the appointments of God, and in the ordinance of the supper there must necessarily be adaptation in the symbols employed, that the designed purpose may be learned, and intelligent faith have correct grounds on which to act. The Saviour, consequently, did not use the fermented wine, because that which would produce intoxication could not be a true symbol of salvation. As the Saviour had a design in the elements that he used, and by his use not only sanctioned but authoritatively appointed those elements, and as he did not, for wise and holy reasons, use fermented wine, neither should we use it, but should follow his example and precept in using "the fruit of the vine,"—the pure, unfermented wine.

We should not use the fermented wine because it is not a true symbol of Christ's blood. From its very nature it cannot be a true symbol of grace through Christ. Fermentation is nothing but a process of decomposition, as is evident from Webster's definition of the term. This we find established by the testimony of science. Chemistry tells us that fermentation is a process of decomposition. Baron Liebig says of it, "fermentation, putrefaction, and decay;—these are processes of decomposition, and their ultimate results are to reconvert the elements of organic bodies into that state in which they existed before they participate in the processes of life." In editing Turner's Chemistry, he says, "Fermentation is nothing else but the putrefaction of a substance containing no nitrogen." Ferment, or yeast, is a substance in a state of putrefaction, the atoms of which are in a continual motion.* Fermentation, then, is the very opposite of life, and as a process of death, or the working principle of death, it cannot be a symbol of life. "Life builds up; putrefaction tears down: life gathers in strength; fermentation, or putrefaction, scatters and destroys that strength."† And, as in fermented wine, the juice of the grape is in a

* Text Book of Temperance, p. 32-33. The same principle is taught by every standard text book of Chemistry. † Story on Alcohol; its Nature and Effects, p. 36.

process of decomposition, which, under favouring circumstances would result in complete putrefaction, it cannot possibly be the emblem of the life that Christ gives us through his shed blood.

Ferment, in Scripture, is employed as an emblem of error and sin. Our Saviour said to his disciples, Matt. xvi. 6—12, "Take heed, and beware of the leaven of the Pharisees and Sadducees. . . . Then understood they how that he bade them not beware of the leaven of bread, but of the doctrines of the Pharisees, and of the Sadducees." Because evil doctrine corrupts the mind, our Saviour symbolized it by leaven. Paul said, 1 Cor. v. 7, 8, "Purge out therefore the old leaven;—let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." As in-dwelling sin leads to actual sin, and as malice and wickedness are the secret springs of many transgressions, they are fitly emblemized by the apostle by leaven or ferment. As leaven was a symbol of corruption, the Israelites were not allowed to offer it in their sacrifice, therefore did God command (Lev. ii. 11,) that "No meat offering, which ye shall bring unto the Lord, shall be made with leaven; for ye shall bring no leaven, nor any honey, in any offering of the Lord made by fire." As leaven, or ferment, was an emblem of corruption, it must necessarily follow that fermented wine cannot be a true symbol of Christ's blood, and consequently should not be used in the sacrament of the supper.

The fermented wine should not be used in commemoration of the Saviour's death because it is a poison, and consequently not a true symbol of his blood. In being fermented, it becomes alcoholic, and consequently poisonous. It is a principle now fully established by science, that alcohol, in wine or any liquor, is a poison. Chemistry tells us it is a poison: the Dispensatories, as used in the drug stores of both Europe and America, say that it is a poison; eminent medical authorities every where testify that it is a poison; ancient, as well as modern authors declare it a poison; the Bible brands, and denounces it, both in its nature and effect, as a poison;* daily observation, unfolding its "morbid, noxious, or deadly effects" upon the person of the user, unmistakably says that it is a poison. As a poison, it cannot be a symbol of Christ's blood, because Christ came to heal. This produces disease. He came to give peace and happiness, but this produces trouble and misery. He gave himself to procure life for the world, but this brings ruin and death. There is as much difference between the moral design and effects of the two, as there is between light and darkness, life and death, heaven and hell. With sin, death, and hell in its train, how can it possibly be a true representation of the Saviour's redeeming work? Truly it should not be used as an emblem of the Saviour's cleansing blood.

The adulteration of the fermented wines is another reason why they cannot be a true symbol, and should not be used in this ordinance. That any of the wines of commerce may be preserved, it is necessary to enforce them with, from ten to twenty per cent. of alcohol. Analysis of wine, purchased for communion purposes, has been proved to contain over forty per cent. of alcohol. To the increase of alcohol, are added

* See, in the August number, Bible Idea of Temperance.

drugs,—such as sugar of lead, strychnine, caustic potash, copperas, etc. By these means, the city of New York consumes more “port wine” in a year than is manufactured in the whole Douro Valley. But much of the so called wines contains none of the juice of the grape. “Immense quantities of factitious wines are manufactured in our cities out of sour beer, cider, whiskey, etc., compounded with various poisonous drugs, and sold to country dealers in imported casks, for imported wines, answering to the brands they bear. The same fountain of poison is made to send forth Madeira, Port, Sherry, etc., according to order.”* Mr. E. C. Delavan has given reliable testimony to the adulterations of wines, taken from acknowledgments of dealers, and the confessions of dying men † Dr. Story describes the adulteration of wine thus: “Imagine a gallon of real, genuine port wine is taken from the wine-press on the banks of the Douro, to a warehouse in Oporto. There it is made into five gallons by adding beet, whiskey, elderberry juice, and water; it is then shipped to a London Dock warehouse, where it is made into ten gallons by adding potato whiskey, cocculus and water, and coloured with treacle and red saunders; thence it goes to a New York warehouse, where it is made into twenty gallons by adding strychnine, or belladonna, whiskey, and opium, and coloured with logwood. Then it comes to a wholesale warehouse in Chicago, where it is made into forty gallons, by adding more strychnine, stramonium, belladonna, whiskey, and water, and coloured with red saunders, logwood, and sulphuric acid. Then it goes to a retail shop on Clark Street, where it is made into eighty gallons, by adding tobacco-juice, burnt sugar, alum, and sugar of lead.”† Is it necessary for us to inquire whether such impositions and frauds can in any way be a symbol of Christ’s life-giving blood? If he did no sin, neither was guile found in him, how could his work possibly be represented by such a compound of poisons as this? There is certainly no true symbol of Christ’s blood in such, and it should not be so employed.

The consequences that follow the use of the fermented wine, have an important bearing on the question. Not only does the symbol of the cup forbid its use, but the sad consequences plainly testify that it should not be thus employed.

The use of fermented wine in the Eucharist is dangerous to every communicant that has at any time acquired an appetite for it, and consequently threatens the ruin of the reformed drunkard. This consideration, in itself, should be a sufficient reason why the intoxicating cup should be banished from every communion table, and the unfermented wine used instead. We are commanded not to put a stumbling-block, or an occasion to fall, in a brother’s way; therefore should the church especially guard against any thing that endangers the spiritual and moral integrity of any of her children.

The fermented wine of the communion cup revives the appetite of the reformed drunkard. The power of this thirst can only be known by those who have experienced it. As they see the sparkling cup placed in their hands, the associations of the cup stimulate the desire to again quaff it; its fumes excite the olfactory nerves and brain, and overmas-

* Duffield’s Bible Rule of Temperance, p. 143-145.

† Delavan’s Temperance Essays, p. 69, 89-91, 135.

‡ Alcohol, p. 372.

ter the will; the taste so quickens the circulation and operates upon the system, that the desire becomes almost, if not absolutely, uncontrollable, to again give themselves over to its power. The divine command is disregarded, both by the church and communicant,—“Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright;” and the consequence is, that too often “it biteth like a serpent and stingeth like an adder,” in the ruin of the one, and the disgrace of the other.

The reformed drunkard does not possess the moral power to control his appetite. He may have made the resolution, and summoned all his moral power to sustain it, that he will never again use as a beverage the inebriating cup. But there is a physical evil that will more than overbalance his moral resolution. Having the drunkard's appetite, his body is in a diseased condition, and the fermented wine proves the miasma by means of which the disease is developed. The resolution of a person, predisposed to consumption, or apoplexy, not to suffer or die by these diseases, could not prevent the development of them, if the habits and climate were such as to produce them; neither would the determination, not to have ague, avail, if the surroundings and exposures were such as to produce it. Will the resolution prevent the small-pox, or any contagious disease, from running its course, if on exposure the system is susceptible of its attacks? No more may the reformed drunkard be able to control his thirst for ardent drinks, than the power of any one to resist these diseases, if once his appetite be again aroused. His disease is not in the mind; that a moral resolution may control: but its seed is in the body, and, once revived, it will rule the soul.

Some may say, that he must take a higher stand, and not only make the moral resolution, but exercise the grace of God, that he may not fall. This is all true, but we must remember that not only did the Saviour teach us to pray, “Lead us not into temptation,” but also taught us to watch against temptation. Now, if this injunction be disregarded, and we begin to dally with sin, and throw ourselves in the way of temptation, will we not very soon fall before it, although we have grace? By the use of the fermented wine in the Sacrament, the Church is throwing this temptation in the way of one who is endeavouring to escape its snares: they require him to sip the cup that has proved the poison of life; and he who has fled to the sanctuary, and taken hold of the very horns of the altar, there meets the dire enemy that he sought to shun. Can aught else be expected than that he will yield to its power?

Facts have proved the danger to be a great one. Mr. E. C. Delavan says, “Many have joined churches, and gone immediately from the alcoholic cup, received from the hands of the minister, to the grog-shop, and abandoned themselves to drunkenness.” Rev. Dr. Duffield writes, that he “has unhappily had cognizance of the intoxication of a reformed drunkard, who went directly from the communion table to the tavern to satisfy his stimulated appetite.” Who is there, who may not call to mind persons who had reformed, and for years been active members of the church, yet have gone back again to their besotted ways? How many of those have found their relish for the intoxicating cup rekindled by the wine of the communion? All know the effect of a single glass, that it leads the inebriate on to complete in-

toxication; so, too often, does the fermented wine of the chalice so arouse the dormant appetite, as to lead back to the drunkard's ways, and ultimately to the grave.

The testimony of physicians, and reformed drunkards, should be accepted as good testimony, respecting the danger of the use of fermented wines in this service. How often have we heard of the reformed saying, "If I should take but one glass of wine, I could have no control over myself, but would be a ruined man." E. C. Delavan gives us the testimony of the late President, and Professor of Theory and Practice, in the Vermont Academy of Medicine: "Alcohol, then, in all its forms, should be regarded by that class of men that have escaped its influence in the same light as the most virulent poison. Every vessel containing it should, in their eye, be stamped with the death's head and cross-bone label; and must be as sedulously avoided, if they would remain entirely safe, as that deadly poison, a few drops of which would prove certainly fatal." Not only did this physician regard the fermented wine unfit for the communion table, but the same author informs us that he had consulted some of the most learned physicians in the country, and they invariably replied, "The reformed drunkard is only safe while he abstains entirely from all intoxicating drinks, and he must abstain as well at the communion table as at any other table."

When we remember that when the Saviour instituted the supper, there was an unfermented as well as a fermented wine in common use, and now consider the danger of the intoxicating cup in this service, it should, aside from all other considerations, at once lead us to put away from this ordinance that cup which may possibly cause one of our number to stumble and fall, and employ that which cannot be productive of evil. Would not the church by this means do a greater work in the cause of Temperance, than by all other edicts she can promulgate, or by discipline exercised? Would it not be a positive testimony that would put to silence many who are heaping reproaches on her?

By using the fermented wine in the sacrament, the church not only gives countenance to, but is a regular customer in, the liquor traffic. As we see the ruin that this trade produces, we deprecate the evil, and cast out from our numbers those who are engaged in it, yet do we give them encouragement and moral support by our purchases. As we look over the land, and think of the vast number of churches in it, we must admit that the amount of wine necessary to meet the demands of the communion occasions must be very great. The calculation was made a number of years ago, that it required at least 80,000 gallons to supply the churches of the United States each year; and of this amount about 20,000 was pure alcohol. At ordinary rates this would cost not less than \$300,000.00. The number of gallons used in Great Britain, by a moderate computation, was not less than 125,000, containing at least 25,000 gallons of pure alcohol,—at a minimum cost of about \$375,000.00.† The church thus creates a demand and gives support to a traffic which she denounces, and otherwise opposes. This consideration should have its influence, if others more radical are rejected, in leading us to put away the intoxicating cup from the table of the

Lord, and use that which the Saviour has directed, which neither encourages nefarious traffic, nor casts a stumbling block in the way of any child of God.

There is an inconsistency in using the fermented wine in the sacrament. In all the works and requirements of our Saviour, we find perfect consistency, and we cannot suppose that he would act differently in the symbols of the sacramental supper. Now if he, by his Spirit, has, in Scripture, denounced fermented wine, how could he possibly employ it as an emblem of his life-giving blood? Is it possible that he would take the wine which "is the poison of dragons, and the cruel venom of asps," to represent his atoning blood? As he has said, "Wine is a mocker, strong drink is raging," it certainly would not be consistent for him to take this same wine which he has condemned and present it as the type of all grace and love. Since he has said, "Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright," how could he consistently appoint the poisonous, mocking, serpent wine as the true figure of his sacrifice, and require his followers to drink it as that which presents to them the true idea of his work and grace? When we remember that he has pronounced a curse upon those who give and those who use it, we cannot fail to see that consistency requires the rejection of the fermented, and the acceptance of the unfermented, as the true emblem that Christ has given of his blood. The very thought that he employed the fermented wine as an emblem of error, hypocrisy, corruption, and the destroying wrath of God, must show the inconsistency of using the same figure to represent his grace and love.

The church acts inconsistently in using the fermented wine. We have its true character fully taught us in our great text-book, the Bible, and, knowing that the chalice does not change the nature of the wine, we act inconsistently in giving the intoxicating draught, as the emblem of grace, at the table of the Lord. The church, as the true champion of temperance, condemns the use of alcoholic drinks, and disciplines those who become addicted to its use, yet she puts into their hands at the communion table this very cup that she condemns. There is certainly an inconsistency here. If we labour to protect our children against a moral poison, we cannot consistently expose them to it, when we know that they are susceptible to its influence. No more can we consistently, at the table of the Lord, give that cup, which elsewhere we regard as "the cup of devils," to those whom we are labouring to save from its snare,—it is a misnomer, to call it "the cup of the Lord."

The conscience of many is violated by the use of fermented wine in the celebration of the Lord's supper. How can those, who intelligently regard the symbols of the sacrament, employ the intoxicating wine without violating conscience? Knowing it to be a mocker, they can see no emblem of Christ in it; conscious that it is a poison, they cannot recognize it as a type of the Saviour's blood; considering that it is an adulteration, they recognize it as something intrinsically opposed to the character of Christ's work; and, remembering that the Bible speaks of it as an emblem of heresy, corruption, and wrath, they must regard it essentially contradictory to the truth, holiness, and peace, that the Saviour gives. It is not possible, for those who thus regard alcoholic wine, to receive it at the table of the Lord, without a protes-

tation of conscience, that it is not the cup that Christ gave, nor the true symbol of his blood.

Neither can the intelligent reformed drunkard partake of the fermented cup without contravening conscience. He knows the power of his dormant appetite as no other can know it; he knows the influence of the sight, smell, or taste of the stimulating drink over him; he knows that that thirst once revived he cannot control. How can he, then, take this destroying drink, without a hint from conscience that there is something wrong? Has he not solemnly sworn that he will not make use of it? but in receiving it here, will he not see in it a lure to entice him again into its paths of sin and death?

If we regard the conscience of others, we cannot use the fermented wine without a rebuke from conscience. Knowing that there are those who, believing that the unfermented wine only should be used in this ordinance, are conscientiously opposed to the use of fermented; knowing the danger that threatens every reformed drunkard; knowing also that some, striving to escape the ruin of the inebriating cup, dare not trust themselves to taste it, even at the table of the Lord, and are thereby even deterred from making a profession of faith; with the knowledge of these facts, our conscience dictates that the fermented wine should not be used. Conscience, in this matter, confirms the testimony of Paul, that "it is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

The church by its use gives to the drunkard a plea. If reproved for drinking ardent spirits he can reply, that it is the same in character, as that employed in the celebration of the supper; or that it is the same; and if it can be used at the table of the Lord, it certainly is not wrong for him to use it. If the church removes the alcoholic wine from this ordinance, and use the unintoxicating wine in its place, she will thereby give such an unequivocal testimony against its character, that neither the drunkard nor 'moderate' drinker can screen himself under her folds.

The usage of the church cannot be brought as an argument against the use of the unfermented wine. In the eastern church, we are told that the Christians of St. John in Persia, of St. Thomas on the coast of Malabar, the Nestorians, the Copts, and the Abyssinians, use the wine obtained by steeping dried grapes or raisins in water and thus avoid the alcoholic wine in the sacrament.* The custom, in the western church and our own country, is generally quite different. There are comparatively few congregations that obtain and use only the unfermented wine; others secure the purest fermented wine, from grape-growers whom they believe do not adulterate their wines; but the great majority of congregations make use of the wines of commerce, highly adulterated, by being enforced and drugged. Delavan tells us, that "an extensive dealer informed him that he had for many years served a large district of country with communion wine; that he not only kept imported wine, but also manufactured large quantities himself from whiskey and drugs, and that, in nine cases out of ten, officers of churches would take the whiskey wine because it was cheapest,

although frequently informed that it did not contain a drop of the fruit of the vine." And thus, throughout the whole country, is there either a gross ignorance, or a criminal indifference, on the part of congregations, respecting the character of the wine employed. Such an indifference, however, instead of justifying, must condemn; since Christ so explicitly appointed "the fruit of the vine," which is evidently the unfermented wine, to be the kind employed in commemorating his death.

Many will be ready to inquire where the unfermented wine can be obtained, since none of the dealers sell any thing except the fermented. To this matter we wish to direct attention.

A method has been discovered by Mr. James Reynolds, of Ripley, Ohio, by which the juice of the grape is preserved in its unfermented state, and sold under the name "Tirosh." Not only does he warrant it to be the pure juice of the Catawba grape, but in his circular he gives the certificates of physicians, clergymen, and chemists, that it is un-intoxicating, and free from alcohol. It was analyzed, ten years ago, by Dr. Hayes of Boston, one of the best chemists in the country, and Dr. Mussey writes, he does "not find a trace of alcohol in it." This unfermented wine can be obtained, by any congregation in the land, by addressing the manufacturer.

There are perhaps but few congregations in our country, that could not provide themselves with enough unfermented wine, for sacramental purposes. There are, in almost every community, those, who pay greater or less attention to grape culture, and these, by a little care, could preserve, unfermented, as much of the pure juice of the grape as would be necessary for this purpose. The various processes which we will mention, will suggest the precautions necessary to preserve from fermentation: they must be kept air-tight, cool, and still, as the neglect of two of these things might cause fermentation.

The unfermented wine may be preserved by boiling it. This is done in eastern countries at the present time. Rev. Henry Holmes, an American Missionary at Constantinople, in the *Pibliothecca Sacra* for May, 1848, says, "Simple grape juice, without the addition of any earth to neutralize the acidity, is boiled from four to five hours, so as to reduce it one-fourth the quantity put in. After the boiling, for preserving it cool, and that it may be less liable to ferment, it is put into earthen instead of wooden vessels, closely tied over with skin to exclude the air. It ordinarily has not a particle of intoxicating quality, being used freely by both Mohammedans and Christians. Some that I have had on hand for two years has undergone no change." The ancients boiled the juice down to two-thirds, calling it *carenum*; to one half, *defrutum*; to one-third, *hepsema*. It can easily be boiled down to any consistency desired, and then bottled and sealed, so as to exclude the air, and when used, mix it with water according to the custom of the ancients, so that it may be no thicker than it was before it was boiled. Delavan says, "When I was in Italy, I had one hundred gallons of the pure fruit of the vine wine, thus boiled down (to one-third,) and after keeping some of it for years here in my cellar, I sent a bottle of it to Prof. Silliman, of New Haven, who, after subjecting it to a chemical test, informed me that he could not find a particle of alcohol in it." It can thus be preserved by any one.

Another method is to let the juice settle. To do this it must be in a cool place. As fermentation cannot take place at a temperature below forty-five degrees, the gluten will soon, at that temperature, be precipitated, and when the juice has become clear, in consequence of the subsidence, it may be drawn off, and will not ferment, although exposed to heat. Cato gives the recipe for its preparation: "If you wish to have must, (unfermented wine,) through the whole year, put it into a firkin, and smear over the staves and bung with pitch. Let it down into a fish-pool. After the thirtieth day, take it out. It will be must through the whole year." Columella says that it should remain in the pure cold water for forty days. Delavan gives this recipe, which answers the same purpose: "Press out the wine from the grapes, put it into bottles, cork the same; then plunge the mouth of the bottle thus corked into some melted substance, beeswax and rosin, or other substances used to secure preserves from fermentation, and then keep the bottles in the same position, upside down, and deposit them in a cool place in the cellar." They must necessarily be kept air-tight, in a cool place, and remain unmoved.

As fermentation cannot take place at a temperature less than forty-five degrees, it may be preserved by being canned, in the same way that fruits are, and subject to the same precautions for preservation as fruits.

If the unfermented wine cannot be obtained, nor the fresh grapes, from which it may be made and preserved, then may it be procured in the same way that the Jews do very generally their passover wine, from raisins. "Take a quantity of the best bloom or Muscatal raisins; cut them into small pieces; pour on them boiling water in the proportion of a pint to every pound; let the infusion stand over night; then press out the liquor from the fruit, adding two tea-spoonfuls of burnt sugar for colouring. After the whole has settled for a few hours, decant the clear wine by pouring slowly into the vessel to be used, leaving any sediment behind." This provides an unfermented wine, at very economical rates, and one of which different churches have availed themselves.

The duty of the church is evident. If there is any respect for the symbol, any virtue in the example and command of Christ, any regard for the consequences, these must lead the church to discard the intoxicating cup in the sacrament of the supper, and employ "the fruit of the vine,"—the pure unfermented wine. But if cognizant of the character of the fermented, adulterated, and poisonous wine generally used, if the church perseveres in its use, will she not morally declare that the ordinance is a counterfeit, and that she makes a mockery of the sacred supper of the Lord?

A PLEA FOR AGED MINISTERS.

BY REV. DAVID THOMPSON.

It is evident that a decided preference is given to young ministers over those of advanced years. Is this right? We unhesitatingly answer, No! That the import of the answer may be properly understood,

it needs some explanation. The answer supposes that the *ground* of the preference is the youthfulness of the one class, and the advanced years of the other, without regard to the qualifications of the one class, or the other to perform the duties of the ministerial office. These duties are very numerous, and all who have duly thought on them, must be deeply impressed with their transcendent importance. The object of a minister's appointment is the conviction and conversion of sinners and the edifying of saints, so that they may become "meet to be partakers of the inheritance of the saints in light." To accomplish this great undertaking, who is sufficient? He who would accomplish it needs "the tongue of the learned that he may know how to speak a word in season to him that is weary:"—he needs to be "a workman that needeth not to be ashamed, rightly dividing the word of truth;" he should be "a faithful and wise steward, giving to every member of the household of faith under his care, "a portion of meat in due season." He is required "to declare the whole counsel of God, keeping back nothing that is profitable," through fear or favour. He is to "reprove, rebuke and exhort with all long-suffering and doctrine," applying the scripture for "doctrine for reproof, for correction and for instruction in righteousness."

In the performance of these duties, he has to deal with persons of different conditions in life,—rich and poor, learned and ignorant, sick and well;—of various beliefs, passions and prejudices. In its performance, it behooves him to be not a novice, but well acquainted with the various parts of Scripture, with systematic Theology, church Government, Discipline, and history. He should be well acquainted with his own heart, and with the work of grace in believers.

In view of the preceding duties and responsibilities, whether is the youth or the man of years most likely to possess the largest amount of qualifications? But one answer can be given to this question; that is, the man of experience. In giving this answer, however, it is not designed to disparage young ministers of the word. We bless God that he puts it into their hearts "to serve him in the gospel of his Son." The Head of the church extends the shield of his protection around his young ministering servants, saying to each one of them, "Let no man despise thy youth;"—"Say not, I am a child, for thou shalt speak unto them all that I command thee." It is, doubtless, wisely ordered that young preachers are generally so acceptable as they are, else they might be deterred from assuming the responsibilities of the sacred office. They are not yet fit to contend with horses in the race, nor are they yet fit to buffet the waves in the swelling of Jordan.

While we disclaim any intention to depreciate young ministers as a class, we solemnly protest against consigning to their management all the interests of religion. We need and gladly accept all the service which they render to religion; but assuredly they equally need the counsel and aid of their seniors in office. The harvest is great and the labourers are few, and all hands are needed. We would therefore plead for the continued employment of ministers, so long as they are mentally and physically qualified to discharge all the functions of the ministry. When indeed they become disqualified, through the infirmities of age, to discharge the duties of their office, they may, like military or naval officers be relieved from active service, and their names

placed on the retired list in the grand army of the Captain of salvation. But suppose that they are qualified physically, mentally and morally to discharge all the duties of the ministry equally well, if not better than many of their juniors, why not employ them still in their Master's service, in which they may have been signally useful, and which they may still ardently love? To drive them out of the gospel vineyard before quitting time, so long as they are able and willing to work, must be highly sinful, and whatever parties are responsible for this must doubtless account to the "Lord of the vineyard." That it is very wrong thus to treat them will appear from the following considerations:—

(1.) It appears to be treating Christ himself with disrespect, when aged ambassadors are thus treated. His language to his ambassadors, without regard to age, is, "He that hateth you, hateth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Luke x. 16. It is the right of Zion's King to send ambassadors when old as well as when young; and should they be rejected by those to whom they are sent, simply on account of their advanced age, their Sovereign is slighted through them. As Lord of his own house, he has the right to employ aged as well as young stewards; as the chief Shepherd, he has a right to appoint over his flock, old as well as young shepherds. As commander in chief of the Lord's hosts, he has right to retain in service, as long as they are able to serve, those who have been "valiant for the truth upon the earth."

(2.) To drive out of the vineyard, those "who have borne the burden and heat of the day," must be regarded as a species of cruelty. They have devoted their youthful days and their money to qualify themselves for the service of the church, and they have lived on a small income, and, so far as that is concerned, they have but little to give their families, and to maintain themselves in the evening of life, and it is now too late in life to enter on some secular employment for the above purposes. But, however afflictive to sensitive minds may be the prospect of being deprived of their means of support, it is still incomparably more distressing to them to be deprived of the privilege of speaking publicly in their Divine Master's name. In common with Paul, all right-hearted ministers esteem it as a distinguished mark of Divine favour to them, that they may "preach among the Gentiles the unsearchable riches of Christ." And, like the aged Eli, they tremble for the safety of the ark, lest it should be captured by the Philistines. The law of God being written in their hearts, their meditation on it in their studies is sweeter than the honey-comb, and its sweetness they desire to impart to others, saying, "O! taste, and see that the Lord is good: blessed is the man that trusts in him."

On their way to the better country, they desire an opportunity of saying, "Come with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Again; they desire the honour and pleasure of saying, "That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." Some of such ministers' hearers sus-

tain to them the relation of spiritual children. How unfeeling is it to separate those who are related to each other by such tender ties!

(3.) That restless spirit which calls for the removal of elderly ministers from their charges, and the difficulty of their re-settlement, is calculated to discourage young men from studying for the ministry. When they see aged ministers driven into obscurity and want simply on account of their age, and on account of their unfitness to discharge all the duties of their office,—if they see the Lord's aged ambassadors rudely hustled aside to make room for young men, if they themselves possess sufficient intellect to make good ministers, when they reflect that the bloom of youth will soon fade, they would need more faith and self-denial than usually falls to the lot of humanity to induce them to devote their time and talents to an office that terminates with such ingratitude and contumely. No wonder then, that the labourers are few, though the harvest is great.

(4.) To prefer young ministers to those of advanced years is contrary to the practice of antiquity, so far as we have any account of it. Degenerate as the Jews sometimes became, we never read of their preferring young ministers to old ones. An old prophet never seems to have been treated with less consideration than a young one. The preference given by Rehoboam to the counsel of the young men who were brought up with him, occasioned the loss of three fourths of his kingdom. 1 Kings xii. Had he inherited the wisdom of his illustrious father, he would have retained the latter's experienced counsellors to aid him in the management of the affairs of state, and the unhappy division of the nation into two kingdoms and the ultimate loss of the ten tribes, would not have taken place.

On one occasion we have an account of disrespect shown to an old prophet who bore, in the loss of his hair, the marks of old age, when the children of the idolatrous inhabitants of Bethel used the following language to the Lord's aged servant, "Go up, thou bald head! go up, thou bald head!" The fearful retribution that overtook those young mockers may serve as a warning to "rise before the hoary head, and honour the face of the old man." Lev. xix. 32.

(5.) To prefer young ministers to those of advanced years who possess the advantage of experience, is contrary to the practice of people in other matters of far less importance than religion. It is not the youthful cadet, fresh from the military academy, that is placed at the head of an army, or even in command of a fort; it is not the midshipman fresh from the naval school, that is intrusted with the command of a fleet, or even of a single war vessel, but this is always assigned to the old sea captain. It is not into the hands of youth, that the interests of the state are committed, but into the hands of those who have had the advantage of observation and experience. Physicians, who have the advantage of long experience in the treatment of disease, are generally preferred to those who have read only to a very limited extent, and have practised less in their profession. Mechanics, and teachers, in all institutions of learning, who have had experience to recommend them, are almost uniformly preferred. Had a person a case requiring judicial investigation, whose service would he be likely to procure in order to manage the case? Whether would he apply to

one newly admitted to the bar, or one who had already given evidence of his profound acquaintance with constitutional and state law, and the decisions of courts in such cases? Every person who regarded his life, character, or property, would, if possible, retain the latter as his attorney. Why then make this difference between worldly and spiritual,—between temporal and eternal interests? Is it not thus demonstrated, that the children of this world are wiser in their generation, than the children of light?"

(6.) We say, in conclusion, that the interests of religion imperiously require the employment of aged ministers in pastoral charges, so long as they are capable of performing the duties of their office. An aged servant of Christ usually has the advantage of his juniors, in all his ministrations, in regard to solemnity. To see and hear the venerable ambassador of Heaven praying persons in Christ's stead to be reconciled to God, is calculated to arrest the attention of the thoughtless, and inspire them with awe and reverence. What a privilege would we consider it, could we hear Moses the man of God, when he was one hundred and twenty years old, and still his faculties unimpaired,—“his eyes not dim, and his natural force not abated!” How sublimely solemn would be the address of “Paul the aged,” intermingling his personal history, his shipwrecks, imprisonment, his escapes, his journeyings through deserts, his contest with fierce wild animals, his controversy with the erroneous, and his defence of his own character and conduct, and his defence of his religion before kings and governors,—all intermingled with the sublime truth of the gospel! Would not the hearers for the time almost forget that they dwelt in houses of clay, and imagine that, with the speaker, they had been “caught up into the third heaven?” Must it not deeply impress the minds of those who are called upon to take to themselves the whole armour of God, to hear a veteran in the Lord's army, address them as follows: “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day?”

How affecting would it be to hear “the prayer of Moses the man of God,” while the hosts of Israel were engaged with those of Amalek, Aaron and Hur sustaining his hands, and Israel prevailing! To hear the intercessory prayer of Samuel on behalf of Israel, when in deadly conflict with the Philistines, would be well calculated to teach others the importance of prayer, and how to perform it. Thus, we see that to hear the address, in preaching or prayer of a minister with one foot on this world, and the other uplifted to enter the unseen world, is admirably adapted to produce a devotional frame of mind. The professed worshippers feel as if they were in a house of worship, and not as in a Lyceum, or some place of literary entertainment. In the administration of the seals of the covenant of grace, does not age add solemnity to the service? In the sick chamber, is it not a privilege to listen to the instructions and prayers of one, the time of whose departure is at hand, and who is “persuaded that neither death nor life, nor things past, present, nor things to come, shall separate us from the love of God, which is in Christ Jesus our Lord?”

Beside the advantage that age usually gives in point of solemnity, a corresponding advantage may be claimed for it in point of instinct-

iveness. While the immediate duty of the Aaronical priests was "to offer gifts and sacrifices;" and the duty most intimately related to this, was, to "teach Jacob God's judgments, and Israel his law,"—Deut. xxxii. 10,—this duty entitled them to the name of "teaching priests." 2 Chron. xv. 8. Accordingly, "The priests' lips should keep knowledge, and the people should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. ii. 7. Now, it is surely not transcending the bounds of modesty to say, that those who have spent many years in such employment, may be expected to impart more instructions in a given time than those who have but little experience. Practice tends to perfection in every line of business. Sermonizing is no exception to this general rule. Those then who desire to be fed with knowledge and understanding, should highly prize the sermons of those, who have spent many years in the search of the Scriptures, who are intimately acquainted with the system of Theology, Biblical criticism, church History, and pastoral duties generally. Should the foregoing remarks show vacant congregations where their true interest lies, and should some of Christ's aged servants procure employment in their chosen field of service, the writer will bless God for the result.

PILATE TRIED IN TRYING CHRIST—THE MISERY AND RESULT OF INDECISION.

BY THE REV. JAMES LEWIS, D.D., OF ROME.

It was a perilous elevation to which on the sudden Pilate was raised, when, amidst the clamour of the Jewish multitude, Christ was placed a prisoner at his bar. There is given to him, in that event, a position where the ages to come shall behold him an example of a fearless upright judge, judging righteously, or, a spectacle of contempt and infamy condemning himself by condemning the innocent. When the multitude lead in the prisoner Jesus to the palace of the Roman governor, there is more than the Son of God on trial. "The hour has come" for the sifting terrible trial of Pilate's own character, such an hour as casts up, though less noticeably, in the history of every man when brought into contact with Christ or with his truth. In trying Christ, he is himself about to be tried, the never-failing result of the clear contact of Christ with a human spirit is to search the inmost nature, and manifest what is in man. Thus Christ searched and revealed to the lawyer who with fair promise offered to follow him, that he sought only to follow himself. Thus he searched and revealed to the young man who knelt before him with the request, "What shall I do to inherit eternal life?" that in the thoughts of his heart he loved something more than God. And now, in that judgment hall in which Christ and Pilate come together, it is the judge which the trial tries, and in trying reveals the shallowness of his poor selfish hollow nature, and his worldly undecided heart.

We propose to mark the successive steps in the trial of Pilate as he tries and judges the Son of God. There are not a few rocks ahead in his course, which, marked out, may save other souls from a like shipwreck of a good conscience.

There are four stages in Pilate's trial of Christ in which his own character is tried and manifested.

1st. There is the hopeful stage, in which he appears the defender of the innocent and promptly throws his shield over Christ. He has evidently come under a strong impression of the innocence of Christ. The over-done violence of his accusers may have partly wrought this impression; more probably Christ's own moral majesty: his appearance, so strangely different from that of any other prisoner which had ever stood at his bar; his countenance one on which might have been read the words, "Which of you convinceth me of sin?" It was said of one eminent man by his friends,—that so pure was the expression of his countenance that he might have committed any crime, and no one would have believed it. And if some human faces have been so free from the lines that sin and inward passion imprint on the countenance, what must have been his, though clouded with our sorrows, over which no sin had ever passed? Pilate sees in Christ what he had never seen before,—a righteous man; and in the hour of mortal conflict maintaining a meekness yet majesty, a gentleness yet strength of character, a fortitude transcending Roman heroism; yet a holy stillness of soul, such as Roman hero never knew, and such as Pilate could not even have conceived. All this has deeply impressed him. It has awakened his own slumbering moral being; it has got the better for the moment of his habitual skepticism and indifference. The truth flashes into his soul, that there is goodness, purity, holiness; that these are realities, and that before them every soul of man should bow. He himself for the moment bends before their power, and refuses to condemn Christ, though the highest authority of the Jewish nation demands his crucifixion and the people clamour for it at his gates. "I find," says he, "no fault in this man."

Yet even at this best stage of Pilate's history he has no strength of moral purpose. He knows the right, and has ventured to assert it; but he has not the power to do it. The true lord of Pilate's heart is still the love and fear of the world. The renewed clamour of the multitude alarms, throws him back into torturing indecision, and, in effect, compels him to recall the judgment of acquittal he had just pronounced.

This appears in the second stage of the trial, in which he endeavours to throw the responsibility of the final decision upon another judge. When Pilate heard, (we read, vrs. 6, 7,) of Galilee, he asked whether the man were a Galilean; and as soon as he knew he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. A thoroughly upright man would have disdained the subterfuge of casting upon another the burden of deciding a case which he well knew himself how to decide. But Pilate is in a great strait, as every man is in trying circumstances whose eye is not single. He is in search of a convenient door by which he may escape from present duty, and save at once his conscience and his worldly interests. Accordingly, as soon as he hears that Jesus is of Galilee, the joyful thought flashed cross his mind,—I may rid myself of this troublesome business. This man belongs not to my jurisdiction;—I will send him to Herod; let the issue rest with him. He catches at the thought, and enters into the door that has unexpectedly opened for his deliverance. Happy device, if it will but yield the relief he seeks. It does relieve

him for a time. To Herod Christ is sent, and during the short interval Pilate breathes more freely,—has rest from his perplexities.

But how long? Duty, in its eternal claims, is not to be so disposed of. Evade any duty, any clear command of God, and it will return with more perplexing demands, as Pilate in his awful experience quickly learns. In sending the case to Herod, he had mistaken the man in thinking he would take it up, and go seriously through with it. Herod was a lover of pleasure; now seeking his pleasure in a guilty passion, and taking his brother Philip's wife: now turning to the freshest novelty, and seeking it in hearing the Baptist preach; and now, again, could he have attained it, seeking to see some mighty work wrought by Jesus, who had filled all Galilee and Judea with the fame of his miracles. As Pilate is the image of the *worldly* man, before whose temporal interests the supremacy of conscience finally yields, Herod is *the man of pleasure*, gay, impressible, impulsive, who lives for pleasure, who trims his sails to catch each passing breath of pleasure,—seeks it one while amidst the grossness of sense, at another in hunting after the newest excitement, indifferent what he is or does, if he can but drink in pleasure with the passing hour;—a man now sorry that he must sign the death warrant of a prophet of the Lord, and the next moment draining deep his cups amidst the dance and the song, the tabret and harp! What could be expected from the decision of such a judge? Justice is outraged in giving him the name. His court of justice was but a theatre for his pleasure, and his jests, like the court of Judge Jeffrey, before whom, in former days, the saints of God in England, its Baxters and its Bunyans, stood not to be tried, but to be mocked by the tyrant and scoffer of the bench.

Herod, disappointed of the entertainment he expected from our Lord working a miracle in his presence, quickly throws back the case into the hands of Pilate, to disturb his short breathing time, and claim his decisive answer to the great question he had evaded:—Is Jesus of Nazareth guilty or not guilty?

It is but a poor temporary opiate Pilate has administered to himself, in putting off the decision of that question. It is a sleeping draught from which he speedily awakes, to shake and tremble again.

Never put off the great questions which stand at the bar of every man's conscience, and that await your decision. Will you repent of past sin? Will you believe the gospel? Will you give to the word of God the supremacy in your soul? Adopt Pilate's shifting course,—catch at any or every passing pretext for delay that will yield you a temporary relief,—business, pleasure, or earthly engagements, and you prepare for their return with overpowering urgency, and with enhanced difficulties. Happy those who decide these great questions early, promptly, and once for all;—who know religion, not as the goad of conscience and the thorn of their midnight pillow, but in its true character, as the oil of joy and gladness.

To Pilate, accordingly, the attempt to get rid of his clear, personal duty, brings it back a heavier stone than when it was rolled away. The rulers and the multitude of Israel are again at his palace door, and the prisoner Jesus with them. We can conceive Pilate's state of mind as he hears the murmurs of that multitude, which had so pleasantly died away, again swelling on the breeze and once more ap-

proaching nearer and nearer his judgment seat. Had he not provided for the settlement of our Lord's case by handing it over to another judge? So he thought, but the noise which again breaks upon his ear from the returning multitude tells him that the cause is not yet settled, and that he must take it up again,—take it up and decide it on his own responsibility, and at his own peril. He does resume it, thus thrown back into his hands, as we read from verses 13 to 22. Yet in again resuming it, it is not to reiterate with firmness his first judgment, "I find no fault in this man." He now attempts to satisfy the enemies of Christ by a *compromise*, and a compromise happily thought of in connection with the feast which the Jews were at the moment celebrating. "I will chastise him;" let that suffice, and without further punishment, whatever may be his deserts, let him at this season of mercy be released: as of necessity I must release some one criminal or another at the feast, why not Jesus? The custom of which Pilate endeavours to take advantage, is one that has been common to all nations, especially in the countries of the east. At the accession of a monarch, at the birth or marriage of a prince, at the commemoration of any signal national blessing, or season of high festivity or rejoicing, it has been customary to turn some kindly thoughts towards the wretched and the destitute, towards the prisoner, or the doomed ready to die.

A good custom it is to think of the sorrows of others when we are most joyful; of the tears that are in the eyes of grief when our own have been washed away, and of the cold hearth of poverty and its shivering children when our own fire is blazing brightly.

In this custom of granting liberty to a prisoner at the passover season, Pilate again thinks he discerns a way of escape from the agony of his position. He had already caught at the mention of Galilee to send Christ to Herod,—now he catches at this passover custom, as a drowning man at a straw, in the hope he may be yet saved from the necessity of pronouncing a sentence of death upon the innocent. The thought was happily conceived to prevail both with Jewish authorities and people. For in proposing to release Jesus according to this custom, he in effect acknowledged him to be under a sentence of death. He acquiesces in the judgment already pronounced by the High Priest in this case, and only seeks to arrest its execution by an act of special grace, and one in accordance with a favourite national usage:—"I will release him whom you have condemned."

But in vain does Pilate pay compliments and concede points of jurisdiction at such a time: the rulers of Israel are bent on sterner work. It is the execution of the entire sentence they demand; and, turning from his proposal, they convert their reply to it into a first call for the crucifixion of the Son of God:—"Away with this man, and release unto us not Jesus, but Barabbas."

The proposal to compromise matters by subjecting Christ to a Roman scourging, only laid open the weakness of Pilate to the inexorable enemies of our Lord, and teaches them that they have to do with a man who will give way to pressure, if it be only sufficiently persistent and powerful. Miserably weak and well meant attempt to save himself from the awful guilt of condemning the Holy One. "I will chastise him, and let him go,—I will concede this much to you; gratify you so far;—let him be scourged and dismissed." The proposal dis-

covered his staggering, when his only safety was to have quelled the violence of the enemies of Christ, by suffering not a hair of the body of his innocent prisoner to be touched.

It is thus only that any man will prove strong in trying times. Let him throw himself open but at a single point to the thunder shower, and it will speedily drench him. When tempted to sin, we must yield nothing, if we would not yield all. We must not go a hairs-breath, if we would not go the whole length of the line of our tempter. We must not say, I will yield thus far to the companion or comply thus far with the sinful practice of the world that is tempting me. My yielding something may stop the temptation and save me from the danger of being drawn or driven farther. Never. One step in a wrong course places us on an inclined plain, down which, if the grace of God prevent not, we may be hurried in fearful rapidity from bad to worse, till sin being finished, bringeth forth death. Our only safety when we stand on the dizzy precipice eyeing the forbidden wild flowers in the crevices beneath, is to withdraw our foot from the perilous cliff. A step taken in the descent to them, and our life becomes the forfeit of our rashness.

The Jewish rulers and multitude take the scourging as a first instalment, and renew with redoubled vehemence the cry, "Crucify him! Crucify him!" till it is a cry taken up and repeated throughout the streets of Jerusalem, and swells in the affrighted ear of the governor as the one cry of the nation. Terrific cry! awful in its unity,—for they cried out all, and at once, and awful in its inappreciable demand for blood, blood,—the blood of the Prince of Life.

We have difficulty in believing that there is such a depth of sin in the heart of man as overflows in that cry. In the ordinary quiet state of human society and tenor of human life, the serpent in the heart is asleep or coiled up in a corner, not stretched to its full length, crested, hissing, and darting its forked poison. That cry startles us as if it were something foreign to us, an exhibition of a nature different from that within our breasts, and with the sinfulness of which we could have no fellowship.

But let us not look upon this awful transaction with such a mistaken thought. The cry that affrights Pilate on his judgment seat is indeed louder and stronger than man's ordinary expressed opposition against God and his Christ. Yet if we know ourselves as we ought in sorrow and deep abasement of soul, we shall discern our own voice in the "Crucify him, crucify him" of that multitude. It is a cry from the heart of the sinner against the righteous one,—“Away with him!” “What have we to do with thee, thou holy One of God? art thou come hither to torment us?”

Singular! the only man not immediately ready to respond to that cry and give it instant effect is the heathen Pilate. The presence of the holy One has impressed his spirit with a deeper awe than the Jewish rulers and multitude taught in a faith, which the Roman governor never knew. So perilous a thing it is to be familiar with divine truth, if not sanctified by it. Milton describes Satan when planning the temptation of our first parents as sitting upon a branch of the tree of life. Jewish priest and people sit under the shadow of the vine of the Lord's planting, and as they sit, they plot death against the holy and

Baffled in this attempted compromise, Pilate yet interposes a third time to save Christ. Probably it was at this stage, when, for a third time, he had sat down on the judgment seat, that the message came from his wife,—“Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him,” and that in consequence of this message, he threw his shield again around Christ. From whatever cause, he again demands of the Jewish rulers with a boldness from which the hope springs that he may yet do his duty, (v. 22,) “Why, what evil hath he done? I have found no cause of death in him.” But in this last effort we see rather the conflict of his soul than its strength of purpose. The issue has become certain. In each renewal of the struggle he is carried nearer the inevitable plunge. The rapids are too strong for his feeble arm. In the act of opposing he is borne onward by their impetuous force. His position throughout has been like that of a bird, which, with wing all expanded, is striving to beat its way to some high cliff during a hurricane, yet which as often as it makes the attempt, is driven back by fresh gusts of the tempest. By a prompt, clear decision he might have escaped from the tumults of the people and found his haven in the firm discharge of his duty. But, incapable of the sacrifice which his duty in the circumstances required, he is driven successively from every better purpose that had struggled for a time for mastery, till, as we read in the fourth and last stage of the eventful transactions of that day, (v. 24,) “And Pilate gave sentence as they required.”

Yet in this final act he prepares a soft fall for himself. Before pronouncing sentence he introduces, as we are told by Matt. xxvii. 24, a beautiful ceremonial,—beautiful had it been truthful; for “when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it.” What a pity that the washing of his hands with water would not wash off blood from his soul and stand in the place of the upright heart and purc. It has been the attempt of more than Pilate to find in ceremonies a substitute for realities, and to grasp at the symbol when the thing itself was gone. But who ever felt, when his conscience was searched by the word and Spirit of God, that the washing of baptism washed away his sin, or that a sacrament of penance was a substitute for a contrite heart. Not even can such satisfy the searching spirit of man. Pilate could not so deceive himself as to think that the washing of his hands made his heart clean and clear in that great cause. Conscience, that lies deeper than such glossing arts, would not the less lay at his door the judicial murder of the Son of God, and when he retired that night to his bed chamber, and the transactions of that ever memorable day passed before him, the washing of his hands with water would do little to wash out the sense of guilt from his conscience, or erase from his memory the fact that he had “delivered up Jesus to their will.”

In closing this history, one or two reflections force themselves upon us.

(1.) How marvellously God serves himself of this man's conscientiousness and of his want of it, of his decision and of his indecision. “The Lord hath made all things for himself, yea, even the wicked for the day of evil.” (Prov. xvi. 4.) See how he serves himself by Pilate's

final decision when he handed Christ over to be crucified. It was needful that Christ should perish by a sentence of Roman law, for had he perished by Jewish law, under charge of being a blasphemer, he would have been stoned to death. But prophecy had said a bone of him shall not be broken, and Christ himself had predicted, "And I, when I am lifted up, shall draw all men unto me." Pilate's final decision effects this purpose of God. Christ dies by Roman law on a cross, not by Jewish law through stoning to death.

And while his ultimate decision accomplishes this purpose of God, his long indecision no less works the work of God. It proves the occasion of a thrice reiterated testimony from the man that condemns Christ, of his spotless innocence,—an innocence to which Scripture is every where careful to testify, as on the perfect innocence of Christ depended the sufficiency of his work as the *just one* suffering for the unjust,—depended that glorious name which is our hope,—The Lord our righteousness.

It is so ordered that all testimonies respecting Christ, all voices witnessing to him, from heaven, earth, or hell, divine, human, or satanic, agree in this, that they witness to him as the innocent,—the holy One. When the heavens speak, they testify: "This is my beloved Son, with whom I am well pleased." When hell would enlarge its mouth for his destruction, it is constrained to give like testimony:—"I know thee who thou art, the Holy One of God." And when the judge who condemns him, though he thereby strikes from under himself the last hope of self-vindication, in pronouncing sentence three times solemnly affirms, "I find no fault with this man; no, nor yet Herod, for I sent you unto him, and lo, nothing worthy of death is done unto him." That the spotlessness of Christ should be attested from all these quarters and the testimony reiterated again and again shows the vital connection between the personal sinlessness of Christ and the substitutionary character of his sufferings. These were not sufferings on his own account. In the voice from heaven, earth and hell that acquits *him* of sin, we hear, believing in him, *our* acquittal. We see his wounds were for our healing, his stripes for our release, that without blemish and without spot he was the Lamb of God slain *for us*.

(2.) From this same truth,—the raiment of Christ's humanity undefiled, we learn what he would have us to become,—what we shall become, if his redeemed children, through the teaching of his word and the discipline of his rod, and above all through the purifying fire of his love shed abroad in our hearts by his Spirit. It is of necessity that the believer in Christ grows like to him, if he be in living fellowship with him. We cannot come to wash away our sins without coming to the blood of the spotless Lamb of God. We cannot witness his atoning death without witnessing his obedience, his self-denial, his meekness, patience,—all the graces and virtues that shone in his character, and as we behold them growing into their likeness. This is the glorious conjunction of the gospel, the two stars of light that ever meet together in its sky,—peace, holiness. They meet in Christ and they meet in us when in him. From his side sprung blood and water, and as in a continuous stream these flow together, not confounded or mixed, yet inseparable. Neither can be drawn from him without the other neither received apart from the other. Both are his gift. Whom he

justifies them he also sanctifies,—whom he sprinkles with his blood then he also washes in pure water by the renewing of the Holy Ghost.

Finally. Let us not forget that Jesus Christ is still upon his trial, though not now before Pilate and Herod, yet before every human heart. He awaits before each of us a sentence of rejection or of approval; and still his trial is conducted with the same strange vacillation, and in a great majority of instances with the same sad result,—“Away with him,” and for the same reason that his presence is a rebuke to the earthly heart, a perpetual galling, fretting restraint. “Away with him,” leave us to freedom, to ourselves, to live as we list. “Let me never again hear that name,”—the name of Jesus, said the vain Frenchman Voltaire. He thought he was eclipsing his own that he had written it out of the world,—Away with him, crucify him, crucify him. Why, what evil hath he done? that the world should be in such haste to reject him. Let us not forget when we are now trying and judging and in danger of misjudging Christ that he is shortly to judge us. For hereafter shall ye see the Son of man coming in the clouds of heaven with power and great glory, and every eye shall see him.

PREACHING TO CHILDREN.

BY EDWARD BEECHER, D. D.

1. The ministry ought to study with care and diligence the work of preaching to children. Some are already doing it, and with good success. It ought to be done by all.

2. The whole subject of theology ought to be restudied with reference to preaching to children and their early conversion. It is a profound study, especially as it touches the question of native depravity, what it is, and what conviction of sin a child needs, and how to produce it.

3. In our theological seminaries instruction should be given as to the best modes of preaching to children, and theology ought to be taught from this point of vision. The hope of the world is in the early and universal conversion of children. A thoroughly Christian nation cannot be formed till this result is reached. No problem is so profound or sublime. Ought not our theological professors to study and teach it? Would it not impart new life and power to all preaching?

4. The education of superintendent and teachers for their work ought to be more elevated and thorough. Their position is one of the greatest moment, and in some way they should be prepared for it. Various means may be used,—pastors may teach a normal class; there may be established normal schools, to prepare superintendents and teachers; institutes and conventions may be held; books may be prepared with special reference to this end. There is not time for details.

5. Christian parents should more thoroughly study the science and art of preaching the gospel to their own children. They are the earliest and the most permanent of all teachers, nor can their duties be transferred to any other teachers. The system of Sabbath-schools ought not to be regarded as a substitute for parental fidelity, but as co-operating with and aiding it. The co-operation should be mutual and reciprocal.

FAMILY DIALOGUES.—VOL. II.—PART I.

PREFACE TO VOLUME II.

I AM not ignorant that as times and the humour of people go, it is a bold adventure to write a second volume of any thing; nor is the success of a first part any rule to expect success to a second. On the contrary, it is rather a rule to obstruct it. The modern readers of books having a general opinion, which they entertain like a fundamental principle in reading, that second parts never come up to the spirit of the first; though perhaps here they may find an exception to that rule.

This was the fate of that excellent poem of Mr. Milton's, called *Paradise Regained*; which, by the error of common fame, could never obtain to be named with the first.

Mr. Milton himself differed from the world upon the question, and affirmed the latter was the better poem; adding this reason for the general dislike, namely, that the people had a general sense of the loss of paradise, but not an equal gust for the regaining of it; but his judgment, however good, could not prevail.

I shall say but little of the reason why people may like or dislike the present work. It would be scandalously foolish and unjust to take exceptions at my beginning with a story of two very bad wives, as if I were partial against the sex; but because some may be weak enough to do so, for want of understanding the connection of the story, such are desired to observe the reason of it, as follows:—

The reproof is upon husbands for omitting family worship, and especially for charging the fault upon their wives; it was absolutely necessary then to represent the wives eminent for their opposition to any thing that was good in their husbands; and, in a word, inimitably bad; to show that, even in these extraordinary cases, the husband ought not to omit his duty; intimating, that if not in these cases, certainly not in cases less difficult, and consequently in no case at all. This is the true and only reason of bringing two such bad wives upon the stage as is noted at large in the story, to which I refer.

If novelty only had recommended the first part, then indeed we might suggest, that the thought of the reader being once entertained, could not be pleased again with the same scheme; but this can no way affect us here; for if novelty, the modern vice of the reading palate, is to judge of our performance, the whole scene now presented is so entirely different from all that went before, and so eminently directed to another species of readers, that it seems to be as perfectly new as if no other part had been published before it.

If we would but duly reflect upon the different scenes of human life, and the several stations we are placed in, and parts we act, while we are passing over this stage; we should see there are follies to be exposed, dangers to be cautioned against, and advices to be given, particularly adapted to every part of it.

Upon this account, instead of suggesting that a second volume of this work should be less necessary than the first, I cannot but think they would either of them be imperfect without the other, and if the *Turkish Spy*, and such other books, from the known variety of them, have pleased and diverted the world, even to the seventh or eight volume, if this subject be less pleasing, and fail of running the same length with those looser works, it must be because we have less pleasure in things instructing than in things merely humouring and diverting; less patience in bearing a just reproof, and less humility in applying it, than we ought to have.

Doubtless there are duties in all our relative stations one to another; du-

ties from parents to children, and from masters to servants, as well as from children to parents, and from servants to masters; and it must be owned by all that look narrowly into these things, that as on the one hand there are great mistakes committed in the government of themselves and their families, by parents and masters, so there is perhaps less said upon these necessary heads in public than upon any other; even the best writers, upon the relative duties, have seemed to be wholly silent upon this subject; whether they saw not the want of it, thought it was a point too nice for their readers, or what other thing has been the hinderance, I know not.

Correction, the most necessary part of family government, and the best part of education, how difficult a thing it is! How little understood! How generally wrongly applied! Omitted in necessary, and administered in unnecessary cases! The nature, reason, and end of it mistaken! The measure of it taken not from the circumstances of the children's offences, but from our own tempers at that time! How is it mingled with our passions, smothered by our affections, and in either case the use of it entirely destroyed! And what advantage, to get above correction, do children make of the mistakes of their parents in correcting them!

Mistaken parents may here be set to rights in some of the most dangerous parts of that difficult duty of correcting their children; here will be shown how inconsistent it is with the great and weighty office of a parent, to concern their passions in their rebukes, or to let their want of temper add to the weight of their hands; here they will be instructed in what frame they ought to be when they correct, and from what principle their hands must be lifted up to strike their own flesh and blood; how they are to exhort, instruct, expostulate, persuade, with the utmost tenderness of affection, all the while they are correcting; how inconsistent with correcting a child, the noise, the rage, the fury of our passions are; and how often the true parent corrects with more tears in his own eyes than he brings from the eyes of the child he chastises; and yet here he will see, too, that his tenderness must not be suffered to prevent that correction, which duty to the child calls for, and which, if it be withheld, destroys the force of every other part of his education.

With all possible humility and thankfulness, I acknowledge and believe I have had the same presence and assistance, and I cannot but hope for the same blessing and success; and with the comfort and confidence of this, I cheerfully send it into the world, not concerned at all at the opposition it may meet with from the infirmities and unworthiness of its author.

DIALOGUE I.

This discourse is too much a history; it is founded upon an unhappy quarrel between a man and his wife, both sober, religious persons, about the religious conduct in their family.

The husband, provoked by some rash words of his wife, and especially by her speaking slightly of his performing family worship, takes the worst method in the world with himself, flinging away in a passion, without calling his reason, or conscience, or duty to his assistance; and having not called his family together to morning prayer, as was before his constant practice. In this fury he walks out into a field near his house, where he had the advantage of conversing with himself without being heard; and his passion being not much abated, as you may suppose, he fell to reasoning himself out of his duty, instead of into it, and to forming the arguments to justify his laying aside the thoughts of it for the future.

What can I do, says he, when a woman is arrived at such a height as to make a mock of me in my own family? She has brought things to such a pass, I do not think it is my duty to pray among them any more: she openly told me before my children, that I need not give myself the trouble

to keep up the ceremony; that they none of them value it; that they hate the offering for the sake of the priest; that they care not to join with me; and they can serve God to more purpose without me. Why, I do not think it is my duty; certainly God does not expect I should worship him in such company; I am not to cast my pearls before swine; besides, where there is no charity, no unity, what signifies duty? What worship can there be that can be acceptable to God or comfortable to me? I'll trouble myself no more about them. And as to its being my duty, I think I am fairly discharged of it; at her door be the sin, who has been the cause of it; as I am not the occasion of the breach, so neither will the consequences lie at my door; I'll perform my duty by myself, and let them take their own course.

With this kind of discourse he satisfied himself for the present; the devil, no doubt, assisting; and coming home took no notice at the usual time of family worship, but went unconcerned about his business; sat down to dinner at noon, and at night stayed out till it was time to go to supper.

After supper, his wife (who kept up the resentment as high as he) calls her maid to bring her a candle, and away she goes to bed, taking no notice of him, or of the usual family order.

It was a little unnatural to him, as it had been unusual, to close the day thus, without either his duty to God, or any society with his wife; and, as he said afterwards, had she spoken but one kind word to him, or given him one sociable look, he had forgotten all, and gone on again in his duty as he used to have done; but she unwarily and imprudently prompting his disgust, and throwing oil instead of water into the fire, enraged him farther, assisted the temptation, and confirmed him in the wicked resolution of neglecting his duty.

The breach was now made, and every thing contributed to make it wider; the man went to bed some time after, but as she was asleep when he came to bed, so he was asleep when she arose; and they had no interval or opportunity of conversation to allay their heat, or bring them together. Thus they went on with their discontent, and continued two or three days hardly on speaking terms one with another. During this time, as there were no healing steps taken on either side, so it may be supposed there was no compliance in the matter of religious duty. Now the family orders dropped, religion seemed wholly laid aside, and that which was still worse, the disorder of their minds was so great that it broke in upon their private duties, as well as their public, and one was neglected as well as the other. Indeed, it might have been concluded, that had either of them retired to their private duties, had they gone into their closets and looked up for direction what to do, the secret ejaculation would have strongly moved them to another frame, would have returned them to their duty, and restored them to one another.

A little time, it is true, did restore them to better terms of living together; the passionate part cooled again, and they conversed a little more sociably. But the blow was given, the religion of the family was overthrown; and as the woman, on one hand, showed no concern about it, seemed of the same temper as to charity as before, and not to desire his performance; so he, bolstering up his neglect, and checking his convictions with this notion, that the breach was upon his wife, and not upon him; that she had refused him, and that now it was not his duty. Persuading himself, I say, in this manner, he seemed to be satisfied in the omission, and to think of his duty no more.

It was very observable, that as they laid aside their family worship, so in the nature of the thing, their family peace vanquished; they were continually quarrelling and falling out with one another; their humours jostled in every trifle, upbraiding one another's sincerity, affection, and integ-

riety, on every little occasion; reviling one another with bitterness, and forgetting nothing that might make them disagreeable to one another; in a word, waspish and fretful even when they agreed best, and scandalously furious and hot when they fell out.

Hardly any discourse happened between them, however mildly it began, but it ended in a broil: she would thwart him in every thing he said, and he would contradict her as often. The orders in the house clashed so in every thing, the children knew not how to behave, or servants to obey: while the father commanded this and the mother that, it was impossible to preserve any harmony among the children; two of them, one son and one daughter, taking part with the father; and another son and two daughters with the mother; so that as the father and mother differed, the children differed, and that with such heat as filled the house with disorder.

It happened once that a discourse began between the father and mother about the eclipse of the sun, which fell out on April 22d, 1715.

The eclipse of the sun was the subject of all conversation at that time, having been, as is well known, so total, and the darkness so great, as that the like had not been known in some hundred years before.

The wife had inquired of the husband what the nature of the thing was, and he was describing it to her and her children in a familiar way; and, as I said, that unkind reflections upon one another were the usual issue of their common discourse, so it was here; the husband most injudiciously told her that the moon was like a cross wife, who, when out of humour, could thwart and eclipse her husband whenever she pleased; and that if an ill wife stood in the way, the brightest husband could not shine.

She flew in a passion at this, and being of a sharp wit; "You do well," says she, "to carry your emblem to a suitable height; I warrant you think a wife, like the moon, has no light but what she borrows from her husband, and that we can only shine by reflection: it is necessary then you should know, she can eclipse him when she pleases."

"Ay, ay, says the husband, but you see when she does, she darkens the whole house, she can give no light without him."

(Upon this she came closer to him.)

Wife. I suppose you think you have been eclipsed lately; we don't see the house is the darker for it.

Husb. That is because of your own darkness: I think the house has been much the darker.

Wife. None of the family are sensible of it: we don't miss your light.

Husb. It is strange if they do not, for I see no light you give in the room of it.

Wife. We are but as dark as we were before; for we were none of us the better for all your superior lustre.

Husb. Well, I have done shining, you see; the darkness be at your door.

(It is evident that both meant here his having left off family worship; and it is apparent by it, that both were come to a dreadful extremity in their quarrel.)

Wife. At my door! am I the master of the family? do not lay your sins to my charge.

Husb. But your own I may: it is the retrograde motion of the moon that causes an eclipse.

Wife. Where all was dark before, there can be no eclipse.

Husb. Your sin is, that my light is your darkness.

Wife. That won't excuse you, if you think it a sin; can you not do what you please without me?

Husb. I do not think it a sin in me to refrain my duty among those that condemn it, and who reject it for my sake: I am forbidden to cast pearls before swine.

Wife. Yes, yes, your wife and children are all swine with you, and are treated like such by you; and because you want an excuse for neglect of duty, therefore we are all swine. The comparison is something swinish, I think, on your part.

Husb. My authority is good: it is the Scripture comparison of those that trample religion under their feet, and fly in the face of those that officiate; they are swine in both, for they make dirt of religion, and turn again and rend those who offer it; that is, despise them and assault them; which is my case exactly.

Wife. What matter is it what I think? cannot you pray with them that will hear you?

Husb. Do you know the nature of family worship? Is it not that the whole family may show their agreement and harmony, in acknowledging and serving God? if part of the family separate, it is a schism in the house; and the unity being broken, the rest is but private worship, and may as well be done alone. I do not think I am at all required to perform family worship, if my family refuse to join.

Wife. A fine delusion of the devil! an artifice to throw your burden upon me; there is nothing in it: when you reform your life, nobody will slight your performances.

Husb. And yet you have no crime to charge me with but want of obedience to my wife. When you first return to your duty, I shall think myself obliged to return to mine.

All this while here was no abatement on one side or other, and both of them dreadfully mistaken about their duty. They wrangled thus upon every occasion, and this last dialogue is only given as a sketch of their almost daily conversation. Their communication was poisoned by the breach in their affection: and as the sweet dews of heaven falling into the sea, become salt like the ocean, so the most casual innocent discourse between them generally issued in a broil. Yet none of these discourses brought them together, or convinced them that they were wrong; much less did they produce any return to their duty, and to their religious performance. But passion prevailing, they continued in a dreadful course of irreligion, and restraining prayer before God.

It was also observable that while thus they laid aside the appearance of religion in their families, it abated in the rest of their conversation, and they grew entirely careless, living as it were without God in the world; the decay of family worship, like a gangrene in the religious body, spread itself from one limb to another, till it affected the vitals, and proved mortal. In a word, it thus entirely destroyed the sense of duty and religion.

Now as sin entered in by this breach, so it made way for every other folly; it ruined their temper, made them apt to quarrel and snarl on the least occasion, removed all that sweetness of conversation and harmony of affection that was between them before; and, in short, the house became destitute, not of religion only, but of every pleasant thing.

It happened, after some time, this gentleman had an intimate friend, who lived in the country, who had lately married a wife that unhappily brought him almost into the same difficulty, though from a different occasion; for she was a profane, irreligious person, from her original; a mocker and despiser of all that was good, and who did her utmost to discourage her husband (who was a good man) in all his measures for the religious government of himself or of his family.

He had had a great quarrel with his wife about her own conduct, and her reproaching him for his religion; and she had said some such shocking things to him, that almost conquered his resolutions in the matter of his duty; almost the same temptation offering to him as had been the case of the other person mentioned before. But his sense of duty returned

upon him too strongly to be resisted, and he mastered all the difficulties that were before him; resolved, that let the devil and an ungodly woman do their utmost, he would not live without the worship and service of God in his house; and so he went on with his duty in spite of all his wife's clamour, made his whole house submit to it, and condemn her for opposing it, as we shall hear more particularly presently.

This good man coming to town, and meeting with his old friend, of whom we have been speaking, and both being intimate Christians as well as acquaintance, it was not long before they began to converse about religious affairs, both being also too full of their respective family grievances, to be long together before they unbosomed themselves to one another, which produced the following discourse:—

Says the citizen to his friend, Well, old friend, I hear you have been married since we met last, and I must give you joy: I hope it is to your satisfaction.

Friend. Truly, my good friend, I am married, but I cannot say it is much to my satisfaction, for I am disappointed in the main happiness of a married state.

Citizen. I am very sorry to hear you have a bad wife.

Fr. Nay, I cannot say I have a bad wife neither, in the common acceptance of the word.

Cit. Well, I am very sorry then, be it how it will, that you are disappointed.

Fr. Truly, upon a further reflection, I ought not to have said I am disappointed neither, for it needs explanation.

Cit. Pray explain it then, for you amuse me now: it looks as if you had only a mind I should inquire further into the particulars.

Fr. Truly, I ought to be ashamed of the particulars, and yet I cannot say but I have longed a great while to unbosom my sorrows to somebody; and I know no friend I can trust better than yourself.

Cit. Be free with me, then.

Fr. I know not where to begin, for my grief is great.

Cit. You are willing to speak and yet loath to begin; as if you would have me screw it out of you. Pray, what have you got for a wife? is she a drunkard, lewd, a scold, or what is she?

Fr. None of them all.

Cit. Shall I be free with you, then? Are not your wife's faults to be found on your side? Are you sure she would not alter, if you could mend her husband? for I must own, many of us that find such fault with our wives, make sometimes a very unhappy mistake; namely, we forget that they have such bad husbands.

Fr. I won't defend my part of the charge; and perhaps you know your own part to be just? if you do, pray reprove me when you have reformed yourself; but at present my case is too sad to be jested with.

Cit. You must describe it a little, or how can a friend give you comfort or counsel?

Fr. Why, in short, my wife is sober, virtuous, peaceable. You see I oppose the heads of her character to your suggestion of drunken, immodest, turbulent, etc. She is housewifely, frugal, quiet, mannerly, tender, kind, and has all the qualifications needful to make her a comfortable relation. But —

Cit. I can see but one thing you have left out, and that is, religious.

Fr. You have said it all in a word; she is perfectly void of any sense of or concern about God, or her soul, or the souls of any that belong to her.

Cit. Nay, if she is unconcerned about herself, you can't expect she should be concerned for any one else.

Fr. No, indeed; she is so far from it, that my heart trembles to think

what will become of my poor children when they grow up; for I have two already.

Cit. It is a sad disappointment, indeed; but had you any apprehensions of it before you married?

Fr. There indeed you touch me to the soul; there is the blot with which I reproach myself, and which gives me no peace; I read my sin in my punishment. I looked another way. I troubled not my thoughts about religion, I looked at the money, I went for it, and I had it; and now I feel the curse that came with it.

Cit. Why, though you did look at the money, surely there are women of fortune that have the blessing of a religious education; they are not all atheists that have money; nor are all the religious women beggars. Certainly you were in great haste, and looked little before you in your choice.

Fr. Indeed I ran into the devil's mouth: I singled out a family where nothing was to be expected; a house where I may say, without breach or charity, God had not been within the doors for some ages. I tell you, I ought to say I am not disappointed.

Cit. You ought indeed to blame your own conduct; for I know nothing more uncomfortable than for a man that knows any thing of religion to be matched to a woman that has no notion of her duty.

Fr. Blame my conduct! do you carry it no further? Without doubt I committed the greatest sin of its kind that I was capable of; and most justly provoked God to make that relation, which ought to have been my comfort and blessing, to be my snare, my temptation, and, at best, my constant affliction.

Cit. It is, indeed, against the express rule which the apostle lays down, *Be not unequally yoked*. I believe, for a man or woman that is religiously inclined, to marry a person of no religion, or to marry a person of different principles in religion from themselves, is positively forbidden in that text.

Fr. Alas! it is not only against the apostle's rule, but it is against all the rules of religion, of nature, and of common sense: what communion can there be between God and Belial?

Cit. It was the reason given in Scripture, why God commanded the Israelites not to give their daughters to the heathen, nor take their daughters to wife, lest *they should be drawn in to serve their gods, and to forsake the Lord their God*; Judges i.

Fr. Nor has it failed to be a curse to all the families that ever I have heard of that practised it; the Scripture is full of it, particularly in Solomon, in Ahab, and once in a whole nation, as in the case of the Midianitish woman. And all this I knew.

Cit. Well, but I hope you have not married an idolater; your wife is not a heathen, is she?

Fr. I think she is worse; for she despises all worship, whether of the false gods or of the true; she has no sense of any religion at all, other than to make a mock at it, to make all serious things her sport, and to banter those that dare not do so too.

Cit. That is a dreadful case, indeed! I beseech you, does she not go to church? Where was she bred? Is she a protestant?

Fr. Yes, yes, she goes to church, and is a protestant, such a kind of protestant as this age is too full of. I think she might as well be a papist, for then she would make some profession, and might, in time, be brought over to right principles; but as she is, I think there is more hopes of a heathen, for he worships something, but she neither fears God nor devil.

Cit. But you say she goes to church; what does she do there?

Fr. Do there! why, stare about her, or sleep, or furnish herself to banter the infirmities of the minister. I never heard her talk a word of what she hears, except it be to ridicule and expose it. The unhappy wit she

is mistress of, and which she might make a much better use of, exerts itself this way; and when she can no longer run down religion itself, revealed or natural, then the failings, slips, and mistakes of the professors of religion employ her tongue; which makes my house a temple of the devil to me, where I can hear nothing but abuses upon God, the worship and servants of God, and every thing that is good, till I am made to abhor the conversation of my own family.

Cit. And no question it is a great obstruction to you in the way of your own duty, or a temptation to you wholly to neglect it.

Fr. How came you to reach my case so effectually and so very particularly?

Cit. Not that I know any thing of it, I assure you; but I am too much concerned: I know one too like it.

Fr. It is my case exactly, as I will tell you at large.

Cit. But before you come to that part, pray tell me how you came to link yourself to such a family of heathens? I know you had been otherwise taught.

Fr. I'll answer you in one word, MONEY! MONEY! this was the snare; the devil laid the hook, and I bit at the bait. It is true, I was better taught, and my father had proposed several tolerable matches for me; agreeable women, valuable for their virtue, of religious education, and with good portions too, with whom I might have been very happy; but I rejected them all.

Cit. You have been very ill advised.

Fr. No, indeed, I have not been advised at all; but I got the cant of your town gentlemen at my tongue's end, and made it my catchword for a long time, namely, that I cared not what religion my wife was of, or whether she had any religion or not, if she had plenty of money; and now I am filled with my own devices. Nor were my measures for furnishing myself with a wife less extravagant than the humour I professed to act by; for as I cared not whom I took, so I cared not where I found her; and as he that abandons himself, is justly abandoned by Providence, so in pursuit of the idol I worshipped, I went to the temple of wickedness, the play house, a thing I had not been bred to, I assure you; and when the devil had me in his bonds, he took care to hold me fast: there I chose my wife.

Cit. I thought you said you chose for money?

Fr. Yes, yes, so I did too; I was showed her there for a fortune.

Cit. And perhaps missed your aim too.

Fr. No, no, I have the idol and the idolatry too; I have the money and the woman, but not the wife; she is no wife to me, nor does she concern herself about the duty of a wife to do it, or to know it.

Cit. Then I find she has very little love for you.

Fr. I cannot say but that if I would have conformed to her wicked, abominably loose way of living, she would have loved me well enough; but as soon as she found my way was different from what she expected, she became so uneasy and indifferent, that it grew up to a perfect contempt; and it often makes such breaches between us, as in time must certainly root out all manner of conjugal affection on either side.

Cit. It is no doubt very afflicting to you, especially if you have a real love for her.

Fr. I confess, I cannot say but it wears out what love I had for her apace: it is impossible, while I abhor her conduct, and cannot reclaim her that I can preserve my affection. Virtuous love is founded upon two things only, both which are wanting in her,—merit and suitability. What merit can there be in one who appears to have a general contempt of all that is good? and what suitability can there be in two tempers so extremely opposite?

Cit. Well, but it is afflicting to you, too, I dare say.

Fr. Indeed it is so, in many ways.

Cit. And without doubt, as I observed before, it is a strange obstruction to you in the exercise of your duty in your family; for what performance of duty, what good government of servants or children, what religious order can there be in a family, where constant breaches obstruct the affection and understanding between those upon whom the performance and support of those duties lie? I know it by myself; there can be no family worship, where there is no family love. Who can kneel down to pray before those that ridicule and condemn it? For my part, I do not think it a husband's duty in such a case; let the blame be on those who are the cause.

Fr. Though you say true in part, yet I cannot go your length neither. I acknowledge it is a sad obstruction to the carrying on a religious government in the family, and the first beginnings of this refractory carriage of my wife were a great snare to me that way; nay, I had almost thrown up all family religion, in compliment to her folly; and doubtless, if I had, all personal religion had gone after it; but, I bless God, I got the better of her in that point.

Cit. I wish you would give me some account of your management then, for a reason that I will tell you afterward.

Fr. Alas! it is a long, melancholy story, and will be but of small use to you.

Cit. It will be of great use, I assure you; and may do more good than you imagine. There are other people in the world in your case, and example is often a caution and direction to others.

Fr. Nay, you will make sad work if you propose me for an example to any body; I am fit for nothing but a *memento mori*, a beacon or buoy, to show where the rock lies that I have split upon.

Cit. Leave that part to further discourse, and pray let me into the story, that I may know how you managed yourself in the matter of religious worship in your family. I assure you there is a great deal depends upon the question, and more upon the answer.

Fr. Why then I will tell you as distinctly as I can, not to make the story too long. When first I married, I continued some time in the family of Sir Richard —, whose sister my wife was, and with whom she lived, her father and mother being dead. The family, you know, had never been famous for any thing of religion; as for Sir Richard, he was no hypocrite, for, to give him his due, as he practised nothing, so he professed nothing; he really made no pretence to religion; nay, so far are they from any sense of religion in that family, that I never heard any one, till very lately, say grace at the table, or return thanks after meat, or ask any body else to do it; except in compliment, when any clergymen happened to be there, or except as I shall have occasion to tell you in the consequences of this story.

Cit. That is a strange family, indeed!

Fr. It would be strange if they should be otherwise, in a house where you have nothing but luxury, rioting, gaming, swearing, and drinking, all day and all night; master and mistress, and servants, all alike.

Cit. How could you think of tying yourself to such a family?

Fr. Nay, that is unkind, after what I have said already; the thing is done and over. I told you the wretched reason of it, the business now is to tell you the story.

Cit. I ask your pardon; pray go on.

Fr. I lived there, as I tell you, nearly half a year till some apartments which my wife desired to have added to my own house were finished.

Cit. And were you not heartily tired of such a heathenish life?

Fr. Let me tell you, my friend, with sorrow, I really cannot say I was

of living too familiar to them. I can assure them, by sad experience, it is very dangerous, and they will run great risk of their principles; for habits of levity grow insensibly natural, sapping the foundation of all religious inclination, and preparing the mind to approve the practice. I was newly married; this circumstance, joined with the usage of the family, and it seemed to be a time when mirth and diversion might be reasonably indulged.

Cil. That is true, but not so as to exclude religion.

Fr. I know that very well; but what could I do? I was not master of the house, it was none of my business to meddle with things there, and it was too soon to begin to dictate to my wife; and besides, do I not confess to you, that my heart was devoured with pleasure, and engrossed with the mirth and usual jollity of the occasion, and that it began to make all their levity natural to me? Do I not say, every man should take heed of the example? I am sure it was a dreadful one to me.

Cil. Well, but you were there but half a year.

Fr. Do you say, but half a year. Is that but a little time to live without a sense of duty, without fear, as I may say, of God or devil? yet as if it were but a little time, I must tell you it did not end there; I have worse yet behind.

Cil. But pray let me interrupt you a little; did you never discourse with your wife all that while about it, or inquire how she liked it?

Fr. Yes, yes, I did; but I received poor, sorry, empty answers, such as evidently showed she made no great matter of it, and would never complain if she lived so all her days.

Cil. Pray be particular in that part, if you can.

Fr. Why, I will give you a passage or two. You must know, that for three or four days, while our wedding was upon the wheel, and pretty many friends in the house, some of the neighbouring clergy were continually there; either the minister of the parish, or the next parish, or a gentleman's chaplain that lived about a mile off; and once or twice a presbyterian clergyman, who kept the meeting-house in the town, and to whom I found not Sir Richard — only, but even the minister of the parish, behaved very respectfully; and as he was a man of worth and a very good scholar, they were very intimate together. While these were there, as I said, there was always some one or other to say the grace, as they call it, at table; but as for prayer at night, that was never offered, nor perhaps thought of.

But it happened once we all went to dinner without a chaplain, and as Sir Richard made no offer to stand up, so no sooner was the dinner served up, and the ladies placed, but my lady — had her knife in a boiled turkey, and we all fell to work as indecently, and with as little regard to Him whose bounty filled and fed us, as any pack of hounds in the country.

Cil. I never heard the like! pray was it so always?

Fr. Constantly; never otherwise, except as before.

Cil. I thought there had been no such people in the world, especially among protestants; nay, not a papist, as I ever met with, would fall to without crossing the table, which is in them an acknowledgment to their Saviour for the mercy of their food.

Fr. Well, I assure you, there was nothing like it here.

Cil. And did you take no notice of it?

Fr. Good manners forbade it me at table.

Cil. But methinks you should have spoken to your wife about it.

Fr. So I did, and you shall hear what return I met with. I was really surprised at the thing the first time, and spoke of it to my wife at night when we were alone, and which occasioned the following short discourse:—

My dear, said I, was not something wanting among us at supper to-night? Not as I know, said she; what was wanting?

Nay, my dear, said I, it is none of my business.

Wife. Well, but tell me what was wanting, for I cannot imagine what you mean.

Husb. Won't you take it ill, my dear, if I tell you?

Wife. No, not I; what can it be that I should take it ill?

Husb. Why, did we not want a chaplain?

Pugh! says she, is that all?

Why, my dear, says I, does Sir Richard never thank God for his meat?

Wife. Nay, what do I know? We never trouble our heads about those things.

Husb. I confess I never saw it so before, and I have been in very good families.

Wife. Then it may be they kept chaplains?

Husb. No, indeed, my dear.

No! says she, it is an odd thing for a gentleman to meddle with it.

Husb. What, my dear, to thank God for his daily bread?

Wife. Oh! it is perfectly ungenteel to do it publicly; cannot they mutter it to themselves?

Husb. I am sorry to differ from you, my dear.

Wife. Well, I will speak to Sir Richard to-morrow, and you shall have the honour of being chaplain.

Husb. No, my dear, I hope you won't make what I said to you so public; it is no business of mine.

Well, I was so unable to persuade her to forbear making a jest of me the next day at table, that I was obliged to make an excuse to be absent both at dinner and at supper; and at night I owned the reason, and was forced to tell her plainly I would dine there no more, unless she would promise me not to speak of it, which with much difficulty at last I prevailed with her to do.

Cit. I would even have let her said what she would; and would have owned I was surprised at the thing.

Fr. Well, you shall hear how she served me, and how handsomely she was served for it by her brother. She kept her word with me about a week; but one evening, as we were at supper, she made a motion to me and seemed to smile. I kept my countenance as long as she kept it from being taken notice of, but she took care to let Sir Richard — see her, who, as he was a merry man, and full of good humour, would needs know what the matter was; she points to me. Let him tell you, says she, for he won't let me. Sir Richard pressed me, and I blushed as red as the colour of blood would allow; at length my wife said,—

Nay, Mr. —, it is not such a mighty thing; you may tell it.

No, no, my dear, said I; I am sure I shan't; and I am sure you won't.

This made the case worse, for they were doubly importunate then; and Sir Richard, who always thought it had been some little jest or other, lays hold of his sister and declared she should tell him.

I interceded with him, and persuaded him; told him she had engaged to me not to speak of it, and I hoped he would not make her break the first promise that ever I asked her to make since she was my wife.

My wife turned upon me, and would have me relinquish her promise. I told her I could not; in a word, it began to warm us on all hands, and my wife in particular told me I used her ill.

"My dear," said I, "it is very hard you should say so, when you know you are only desired to conceal one of my faults."

"I know no fault in it," says she, "and if it be, I desire to conceal none of your faults."

"But if you don't, my dear," said I, "you will expose me very much; for you will find I have a great many faults worse than this, that I hope nobody shall know but yourself.

She was afraid I had, she said, and this had given her such a surfeit of me, that if the rest were much worse, she was afraid they would give her a vomit that would bring up all her love.

"My dear," said I, "I hope that lies too deep for such a slight operation." I was going to say more, but I saw she was in a rage, so I forbore.

She answered, "I do not know whether it does or not;" and with those words rose from the table and went up stairs.

Sir Richard —, the best-humoured man in the world, ran and took hold of her, declared she should not go, and dragged her back a good way; but she flung from him. I followed her, but she was too nimble for me, and got into her room, and with flinging the door after her; and I too near her, struck me on the nose, and set me a bleeding most violently.

You may be sure this carriage and my bleeding spoiled our mirth, and indeed our supper; nor could my lady —, or another sister, prevail with her to come out of her chamber, or let me in, for some hours; indeed, when she heard of my bleeding, and had opened the door after I was gone down, and seen how much I had bled upon the stair-head before a servant could be called with a basin and a towel, she was much concerned, and sent her maid down to see how I did.

In the interim of this, Sir Richard, who appeared very much concerned at what had happened, came to me, and smiling, said, Brother, I am very sorry that I should be instrumental to put my sister out of humour, especially with you: I must acknowledge I never knew her so much out in her behaviour in my life.

"Sir," said I, "it would have been no trouble to me if it had not been that the thing itself was from something I had foolishly let fall, which if she had told in her way would have made you think me wanting in my respect to you, which of all things in the world I would give no occasion for, having been treated so obligingly by you ever since I had the honour to be related to you."

"Come, brother," says Sir Richard, "here is my hand and my word, it shall move no such imaginations in me: besides, I would not have pressed her if I had thought in the least it had related to me."

"Indeed, Sir Richard," said I, "it had not the least disrespect in it to you; yet I freely own I should not have said it, no, not to my own wife."

"And I freely own," says he, "my sister is in the wrong if it be so; for it is hard a man cannot speak a word in his bedchamber to his own wife, but she must betray him. Oh, these wives! says he, smiling, are such bosom friends! There is my wife," says he, pointing to his lady, "is just such another privy-counsel-keeper."

"Well, Sir Richard —," said I, "however, I heartily ask your pardon for what I said, whether she tells it or not; and I acknowledge it was what did not become me to say, nor was it any of my business."

Says Sir Richard, "Let it be what it will, and whether I know it or not, I give you my promise, brother, I will not take any thing ill from you."

"Come," says my lady, who sat by all this while, "my brother makes more of it than he needs, and his modesty in it is too much his own disadvantage; I have the secret, and he shall give me leave to tell it. I assure you, Sir Richard, neither you nor I have any reason to take it ill, though I must blame my sister too."

Upon this she told the story, and told it like one that had more sense of the reproof than I expected.

"And was this all?" says Sir Richard —. "Come, brother," says he, "I am far from taking it ill; your remark was very just, and I assure you

I am very sensible I ought not to do so; but we are a wicked crew, and have been so from father to son: I do not know when I shall mend. But this I will tell you, I will convince my sister to-morrow that she has been much in the wrong to you; and I will promise you I will take your admonition too."

"Sir," said I, "all this is the consequence of Sir Richard's being a man of the best temper in the world, but still it was no business of mine."

"Come, come," said Sir R., "let us talk no more of it."

This passed on; we spent the evening well enough, but no wife appeared, neither was she to be spoken with till almost bedtime.

When I had admittance, she made me a bow, asked me how I did, said she was very sorry the door struck me, and behaved mighty mannerly, but not at all kindly; she hardly knew how to differ from me: we had not been long enough married to know how to manage a broil, so we carried it awkwardly and shy. I went to her and kissed her; she made me a courtesy, as if I had been a stranger saluting her, and thus it passed off till the next day.

In the morning she asked me if I intended to dine from her again? I said, "No, my dear, and smiled;" at which she seemed very well pleased.

At dinner-time, being all come into the room, and just going to sit down, "Hold," says Sir Richard —, turning to his sister, "to let you see that I take very kindly from my brother what you took so ill, I assure you we will dine no more without a chaplain:" upon which, very gravely, and in very handsome, decent expressions, he asked God's blessing, not giving his sister leave to reply.

I could easily see my wife was surprised, but she could not imagine which way her secret came out.

After dinner, Sir Richard — stood up, and returned thanks with the same gravity, and immediately my wife offered to withdraw.

Sir Richard, who happened to sit next her, caught hold of her: "Sister," he says, "I hope you are not angry, still?"

"No, no," says she, "Mr. — ought to have the telling of his secrets himself; though he need not have tied me up so closely in what he resolved to tell himself; but wives must be subject."

I was going to speak: "Pray, brother, says Sir Richard, "leave it to me; it is my quarrel, and I will have no seconds. Indeed, sister, says he, it is bad to be mistaken once, but you have the misfortune to be twice wrong; for there is the false sister that told your story, pointing to his lady; and whether she had it from my brother or you, none knows better than yourself." She was going to reply, when Sir Richard put in thus: "I have but one thing to request of you, sister," says he, "and that is, that you will never speak a word of the unkindness of it, as you call it, on either hand: I am so far from taking it ill, that I am more glad it happened than if you had given me five hundred pounds. Why, sister," continued he, "though I am loose enough, and wicked enough in other things, yet do we not all own it is God that gives us our daily bread? And I think we should always ask his leave to eat it, and thank him when we have done; and you shall never find me omit it again."

My wife gave him no answer, but got away as soon as she could, went to her chamber, and sat and cried for two hours, and afterwards was well-humoured enough; and we never heard any more of that matter afterwards.

But now, as I told you, our house being finished, we prepared to remove, and here began my difficulty: the loose, profane life we had led began to be too familiar to me; and this, joined with the discouragements of a wife that I knew had no taste for religious things, made me cold in the matter of my duty, and we began to live at home just as we had lived abroad.

It continued thus above four months; at last an odd accident, as my wife

called it, but a wonderful good providence to me, as I called it, gave a turn to us, a way by which I had the least expectation of any such thing; for it made my wife, though without the least affection to the thing, the first mover of it to me.

Cil. That was a happy turn, indeed!

Fr. My wife had an old uncle, her father's own brother, who was a minister, and who lived farther in the country, who about this time came to visit us: he had been a week or two at Sir Richard's, and then came to see his niece, my wife, and to stay three or four days, as was his custom; he was rich, and had no heirs but my wife and her sister; and, as she expects a good lift from him when he dies, she was mighty observant and respectful to him.

The old gentleman being come, and preparations being made for his lodging, my wife comes to me in the evening.

"My dear," says she, "we must be wonderfully religious now, for two or three days, for this old gentleman will make us all come to prayers every night and morning: it may be you will not like it, but we must not disoblige him."

"Disoblige him," says I; "I do not understand you."

"Why," says she, "if we should not seem very well pleased, he will be uneasy, and think we are all heathens."

"Will he so, my dear," said I; "then he will have better thoughts of us, than we ought to have of ourselves; for indeed we do live worse than heathens."

Wife. Well, it is no matter for that; we must not let him think so; and therefore I told you of it beforehand.

Hu.b. My dear, if he will call us all to family prayer, I wish he would come and live with us all his days.

Wife. What, do you want a chaplain again? Why cannot you do it yourself?

Husb. I wish you would say so much in earnest, as I am satisfied you do in jest.

Wife. Why, let me be in earnest or in jest, I never hinder you: you may take orders, and turn parson, cannot you? and then saying your prayers will be but part of your trade, as it is my uncle's.

Husb. My dear, I doubt you are but ill-prepared to be a minister's wife.

Wife. Not half so well as to be a minister's widow; I would answer for the second venture.

Well, I laid up her words in my heart, namely, "I never hindered you;" and it began to be a very weighty reflection upon me, that the neglect of my duty in my family had not been my wife's fault so much as my own: I knew she had no sense of religion upon her mind, and did not speak of her hindering me from any willingness to have it done; yet still it was true, she had not actually opposed me, for I had never offered it; and it had been my duty, first to have endeavoured to persuade her, and prevail with her to consent to it; and at last, if she had refused, to have put it out of her power to have hindered me, and to have performed it whether she would or not.

Upon a serious reflection in this manner on the neglect of my own duty, and how justly she had reproached me with her not having hindered me, I resolved, that, as this good man was likely to begin setting up good order and the worship of God in my house, I would endeavour to keep it up when he was gone; and another circumstance happened to make this work easier to me than I expected.

It happened that our uncle the minister had not been two days in the house, but he was taken very lame of the gout; and after that had locked him in for nearly two months, he fell into an ague, which held him almost

two more; so that we had his company nearly four months, to my great satisfaction, and not less to the affliction of my wife.

The good old man being lame, as above, called me to him one morning, and told me he desired to speak with me; when he began very seriously to talk with me upon the subject of family worship, and we talked of it in the following manner:—

“Cousin,” said the old father, “I seem to be cast upon you here by God’s providence, and being a minister, I have a little taken the work of family prayer out of your hand; but I hope you will not take it ill if I tell you, that you must not look upon yourself as excused in that case, for as you are the master of the family, I ought to leave you a part of the day to perform the duty yourself; and so I would have you tell me which is the most convenient for you, morning or evening; and I will take which part of the day you please.

I was never so confounded in all my life; all the blood in my body seemed to fly up into my face, and I stood like one struck dumb. I could not speak a word to him for a long while; the old gentleman perceiving my disorder, but not guessing at the meaning or reason of it, went on thus:—

“Pray, cousin,” said he, “do not be uneasy that I take upon me to hint to you what I think is your duty: it is not that I believe you do not do it, but that perhaps you may think the charge devolved upon me while I am in your house.

I was still in confusion, and my own convictions crowding in upon me, I presently had a little battle in my thoughts, between the honest desire of confessing the truth to him, and the hypocritical pride of passing for a better Christian than I was. However, at length the better side prevailed, and I said to myself, Who knows but this good man may be an instrument to bring my wife to promote that good work which I have so long desired, and which hitherto she has had such a manifest aversion to? Upon this resolution I turned pretty quick upon him:—

“Alas! sir,” said I, “you are unhappily mistaken in us.”

Min. Mistaken in you, cousin! how do you mean?

Mat. Why, sir, as to the management of our family.

Min. Dear cousin, I do not meddle with your family affairs; I only speak about praying to God; I hope every good man does that in his family.

Mat. Indeed, sir, I believe every man but I, does; but I am obliged to confess—

(Here I made some stop, for indeed I was ashamed to go on.)

Min. Not pray, cousin! what, not pray with your family? It cannot be!

Mat. I wish, sir, said I, you would speak to your niece about it.

Min. “Nay, cousin,” said the good man, smiling, “do not be Adam, do not be Adam: your wife cannot bear the blame, for it is your duty, and she cannot hinder it.

Here, however, I took occasion to lay before him the truth of my case; the temper of my wife, how much it had been my snare, and that though it was indeed my duty, yet that being thus discouraged, I had yielded to the temptation; but told him also what an affliction it had been to me; and though it was true that my wife’s aversion ought not to be any hinderance, yet I begged he would join his help, and endeavour to bring my wife to encourage it, if possible.

He promised me he would; and the next day he was as good as his word, as far as his skill could reach; but how little success he had in the main, you shall hear: their dialogue, however, was of great use to me in what happened afterwards.

Our good religious uncle had mused, as he afterwards told me, almost all night, how he should begin with my wife in so nice an affair, and to bring her into the thing without disgusting her; for he found she was none of

those who had much of religion upon her mind; and after he had resolved upon this method, he takes occasion in the morning as she waited on him to give him some chocolate, to enter into talk with her, and began thus:—

Min. "Niece," says he, "why do you bring it up yourself, why don't you let a servant do it?"

Niece. Sir, because I love to wait upon you: I think it is my duty.

Min. That's a rare principle in religion, cousin; if we could but love every thing that was our duty, we should be excellent Christians.

(Here the minister stops, and makes a silent ejaculatory prayer as a grace, to his chocolate.)

Niece. "Dear sir," says she, "we never say grace to chocolate or tea.

Min. No, child! why, who gives you the chocolate and tea?

Niece. Nay, that is true, but we never mind it; besides, it is not the fashion; nobody does it that ever I heard of.

Min. It may be He that gives them their daily bread, is not the same that gives them chocolate and tea; that is to say, they do not think so.

Niece. It would look very oddly in company.

Min. I am no pharisee, cousin, nor do I encourage any one to be singular; but if we are to acknowledge God's goodness in all his mercies, we have no rule to take more notice of one than another. But as to the looking oddly, I confess, in these odd times, it does so; and therefore where I think it will be censured as hypocritical, or making an outside show of religion, I do it so silently and unperceived, as to give no man that advantage. But I must tell you, niece, that even in that, which some call modesty, I reproach myself with acting as if I were ashamed of worshipping God, which is my known duty.

Niece. Why, sir, in this case, as it is not the fashion, it would be censured.

Min. I know it, niece; but I think it is a sad case, that what is our unquestionable duty, should be so unfashionable. I think the office of a clergyman will soon be at an end in this nation, for religion grows out of fashion apace: it will perhaps be out of fashion quickly to pray to God at all.

Niece. No, sir, I hope we shall always go to church.

Min. Well, child, but must we pray to God nowhere but at church? Are not our families and closets to be places of prayer, as well as the church; and do not all good Christians pray to God there?

Niece. They should do so, to be sure, sir.

Min. Yes, yes, and it is there that I say religion grows unfashionable, and I am afraid will grow quite out of fashion in this nation, and if God should, according to the text, pour out his fury upon all the families in England, that call not upon his name, I fear it would be as near to a universal judgment as any thing that was ever heard of.

Niece. I do not know indeed how it is.

Min. Nay, cousin, I do not speak of your family; I hope your husband knows his duty better than not to pray to God in his family.

(Here she was hard put to it; she was loath to say, yes, because it was not true; and loath to accuse her husband, and, which was worse to her, afraid to disoblige her uncle, for fear of the money; so she paused a good while, and did not say a word.)

Min. I am very sorry, niece," says the minister, observing her silence, "that I seem to examine into a thing perhaps you are not willing to be free in; but my end is only, as it always is, to do you good.

Niece. Sir, we are but young housekeepers yet, and Mr. — is not thoroughly settled; but you see, I believe, he is very glad of the occasion of your performing it for him.

Min. Well, but niece, shall I speak freely to you? I may not perhaps

be so free with him. I hope you will think it your duty to persuade him to it. He seems to be of a sober, religious disposition, and a word from you may do more good than you are aware of.

Niece. I don't hinder him.

Min. But, child, that is not enough; your duty is to urge and press him to it.

Niece. Sir, I am not to be set up for my husband's director.

Min. Do not think to excuse yourself upon that nicety; you are mutually to "provoke one another to love and to good works;" you are to use the power of persuasion, entreaty, and all agreeable importunities, to bring him, if you can, to do his duty: if you prevail, he will thank you for it afterwards.

Niece. He won't mind what I say.

Min. You do not know that. Come, niece, you must not put it off slightly. I am serious; it is your duty to persuade him, if you can do it.

Niece. I can do but little to persuade him: if it be his duty, why does he not do it? I don't hinder him.

Min. How are you sure of that, child? I know, since my sister, your mother, died, and you have been in Sir Richard's family, you have not had much good example; but I can assure you, your mother lived after another manner, and though she had not the success which her endeavours deserved, and could never bring old Sir Richard, your father, to any sense of his duty, yet she never failed to persuade him to it; and when she could get no more of him, she prevailed on him to keep a chaplain, and so the worship of God was set up in the family by proxy,—which I think to be the worst way,—though he would not do it himself.

Niece. I was so young then, I don't remember it.

Min. Now, my dear, you say, you do not hinder your husband; you know my nephew (excuse me, cousin,) minds nothing of religion, and this gentleman taking you out of such a heathenish family, may think you like your brother, which I should be very sorry for; and he may think that praying to God, and family worship, may be things as little agreeable to you as your brother; and if you have not told him otherwise, this may be the reason why it is not done; and thus it is plain you may have hindered him.

Niece. Nay, we never had any talk about it.

Min. The case is much the same. You know Sir Richard and I never agreed. He hated I should be in the house, because I always called to prayers; and I hated to be in his house, because I saw he had no taste for religion; and yet Sir Richard may say, as you say of your husband, that he never hindered me; but it is really a mistake, he did hinder me. Now, my dear child, if you have hindered your husband, the sin is at your door: I entreat you do not hinder him any more.

Niece. No, indeed, sir, I won't hinder him.

Min. Well, but that is not enough, child; will you persuade him?

Niece. I cannot talk to him of such things.

Min. Well, child, I'll take that part off of your hand: are you willing I should talk to him? for I have a great mind to do it for all your sakes.

Niece. What you please, sir.

Min. And shall I tell him that you are very willing that he should set up the worship of God in his house?

Niece. Yes, sir, if you please.

Min. Methinks, niece, you speak coldly of it, as if it were an indifferent thing to you, or a thing you had rather should be let alone; speak plainly to me, my dear, or I shall take it for dissembling.

Niece. No, sir, I do not dissemble.

Min. Well, shall I tell him you are sensible it is his duty, and that you are very desirous of it? ——— *Niece.* Yes, sir.

(TO BE CONTINUED IN OUR NEXT.)

DR. COOPER'S FAREWELL TO HIS CONGREGATION.

On Sabbath evening, the 27th of August, Dr. Cooper took formal leave of his congregation. The occasion was one of deep, and in many respects, painful interest. For almost thirty-two years he had ministered in spiritual things to that congregation. Very few of those who called him to become their pastor, were present. The greater part of them had fallen asleep. A new generation had risen up. There were present those whom he had baptized, and united in marriage. Many in the audience reckoned him as their spiritual father. There were present those whom he had often comforted in their trials, and not a few young men whom he had inspired with high and noble purposes and aims in life. Many also would remember how he had ministered to their dear ones in their times of sickness, and in preparation for death.

In these circumstances, although all had been prepared in some measure for the leave-taking, it can readily be imagined that the scene was a solemn one. The people of the congregation, feeling that their pastor was governed by a stern sense of duty, had acquiesced in his request to have the relation existing between them dissolved. They could not then understand, however, how bitter would be the actual parting. Dr. Cooper stood that night among them as a father among his children. His farewell was a father's farewell. He was leaving a beloved family, in which there had never been one serious strife or jar,—in which there had been precious years of love, harmony and communion.

A vast audience faced him as he arose to deliver his farewell sermon. Several of his brethren of the Presbytery of Philadelphia were present, and also ministers of other denominations. These took part in the exercises. The large house was densely crowded. Many of the children of the Sabbath School, in whose hearts Dr. Cooper had a large place, were facing him in the gallery.

It was evident, to any one acquainted with the circumstances, that the farewell sermon must not be such as would tend to stir up the depths of feeling that pervaded the speaker and hearers. Had this been attempted, we are quite certain that the speaker would have been overcome, and would have failed in great measure in his object, which was to give his people some advice and counsel that would benefit them when he was removed. He therefore wisely chose his text, and discussed it in such a way as to proceed without faltering, and also to secure the intelligent and affectionate attention of his audience. Believing that his entire congregation, as well as many others throughout the church, would enjoy the reading of the sermon, and desire to retain it in possession, we have requested the Dr. to furnish it to us for publication. With this request he has kindly complied. We give it from the original phonographic manuscript, the author not having the time to transcribe it. The sermon is as follows:—

THE FAREWELL SERMON.

“Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you,” etc.—2 Cor. xlii. 11-14.

Beloved Brethren in the Lord:—My brother, Dr. Dales, is with us to-night on a mission from the Presbytery of Philadelphia. He comes, as you will hear, to make, as the organ of the Presbytery, a formal announcement of the action of the Presbytery dissolving the relation which has so long subsisted between you, as a congregation, and myself, as your pastor.

Although, on some accounts, I would gladly have been spared the painful experiences which an address to you, under such circumstances, cannot but awaken in my heart, yet I feel, that it is my duty to give you a parting word. I hope, that the blessed Master, in whose name I have so often spoken to you, and who, I humbly trust, has been with me in the past, will not fail me on this trying occasion, and that he will be graciously pleased to bless to your souls the few thoughts to which I may give expression.

I will not speak to you of my love for you, nor of your love for me. It seems to me that any direct reference to the state of our hearts towards each other would be, under these circumstances, altogether unseemly. It could serve no other purpose than to awaken emotions which would unfit you for the calm consideration of those few counsels which it is in my heart to give you before we separate from each other. I cannot believe, that you need any assurances to satisfy you, that I cherish a warm affection for you. On the 25th of next September, it will be thirty-two years since this relation was constituted. From that date to the present, it has remained unbroken. I cannot recur to a single occasion during the whole of that time in which there has been any occurrence calculated to affect unfavorably the harmony of our relations. These relations, in so far as I am aware, were never more pleasant than at the time when I was called to the position on which I am about to enter. In the fulness and warmth of your affection for me, you did not allow my proposal to leave you for another field to affect your confidence in me or change your love for me. You have given public expression to your appreciation of my motives in doing as I have done. Surely I need no evidence, in addition to the many,—very many,—that during an entire generation you have given me, to satisfy me, that your love for me is unabated. You feel, I feel, that we part, not only in peace, but in *love*. It is this fact which, while it doubtless deepens the pain of our separation, will also soothe the sorrow which the remembrance of it will occasion.

In the fulness of my heart, then, I come to you to-night to say to you, in the words with which the apostle to the gentiles closes his second Epistle to the Corinthians, "Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

It was no formal, unmeaning farewell which the apostle bade to these Christians. We sometimes use this word and other similar words without the feelings which they are designed to express. This was far, very far, from being the case with this warm-hearted and devoted servant of Jesus Christ. No; farewell with him was not a mere token of separation. Nor was it a mere expression of good will. We shall fail to appreciate the full force of this Bible word "farewell," if we forget that to fare well is, in the language of the Bible, something more than to enjoy the riches and pleasures and honours of the world. Something more! did I say? Let me rather say, something altogether different from this. It is something which, in the view of the Christian who uses it aright, rises far above and beyond this. What the apostle meant by

it you may see by referring to his closing benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." He who enjoys the blessings here invoked *fares* indeed *well*. The man of wealth, the man of honour, the man of pleasure, knows nothing,—can know nothing, of the high and holy and heavenly joys which have their home in his soul. He has meat to eat of which the world knows not. He has a fountain from which to draw, to which the unbeliever has no access.

In bidding you farewell, to-night, then, dear brethren, it is my desire and prayer, in the first place, that the *grace* of the Lord Jesus Christ may be with you. By this, I mean, as I suppose the apostle meant, that you may enjoy his favour, and that your souls may ever exult in the realization of all those blessings which flow from this free, unmerited favor. O how free! how rich! how precious! is this grace! Think of the exhibition which you had of it this day in the holy sacrament of the Supper! There you saw in the symbols of his broken body and shed blood the extent, the marvellous lengths, to which this grace carried him,—the shame, sorrow, humiliation and death to which, for your sakes, he subjected himself. Think of the blessings that were this day, in that holy ordinance, sealed to your souls:—pardon, peace, adoption, and a title to a rich, unspeakably glorious, and never-ending inheritance. This,—all this,—is the fruit of that grace which the apostle invoked upon these Corinthians, and which we now, in parting from you, invoke upon you. Surely, in the enjoyment of this grace, you will *fare well*. In wishing you all to possess it, as I most earnestly do, I wish for you that which is infinitely better than a royal diadem.

But this is not all. In bidding you farewell, as I do to-night, I ask for you *the love of God*. By this, I mean, as I suppose the apostle meant, a sweet and soul-satisfying *experience* of this love,—that experience which comes to the soul through the grace of the Lord Jesus Christ. We cannot ascribe the love of God the Father, viewed in itself, to the grace of Christ. O, no, brethren; there is nothing back of this love. It is itself the primal source, the original fountain of all blessings. Had it not been for this love, you and I would have been eternal strangers to all the gospel blessings which it has been our happy privilege to enjoy. Had it not been for this love, there would have been no such a scene as that which has been sacramentally set before you this day; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But while every blessing, even the gift of his own Son, is to be ascribed to the free, unmerited and eternal love of God the Father, yet, had it not been for the grace of the Lord Jesus Christ, his eternal and well beloved Son, this love we never could have enjoyed. He, however, in the riches of his grace, has by his obedience and death which you have this day been commemorating, opened a channel through which this love may flow into your soul,—satisfying all its desires, meeting all its wants, and awakening there a consciousness that it has found its sure and all-sufficient portion. This was the parting wish of the apostle for these Corinthians, and it is my parting wish for you. My prayer to-night is, that *His love may be with you*,—that a sweet sense of it may keep you from doing those things which

you know to be displeasing to him, your loving Father,—may constrain you to be faithful to the profession which you have made,—may sustain your hearts amid all the sorrows and struggles of life,—may lift your souls above the fear of death and shed its cheering light upon you in the dark valley, giving you even then an earnest of the heavenly joy that is in reserve for you in that better world,

“Where rivers of pleasure flow o’er the bright plains,
And the noon-tide of glory eternally reigns.”

Nor is this all. If you fare as well as it is in my heart that you may, you will all have with you *the communion of the Holy Ghost*. By this, I mean, as doubtless the apostle meant, you will be made partakers of the richest anointings of his gifts and graces. Thus will you be “filled with all the fulness of God;”—thus will there be effected a harmonious and glorious development of the life of God in your souls:—thus, living in the Spirit and walking in the Spirit, you will mortify the flesh with its affections and lusts; thus will your souls continually pant for a higher region of spiritual life than any to which you have attained under my poor ministry; often thus will you be brought into more immediate converse with the realities of the spiritual world, and feel more and more their transforming power in your hearts, assimilating you more and more, in your character and life, to Him whose followers you profess to be. Then, I am sure, you will love the place of prayer, the closet, the family altar, and the house of God. Then, I am sure, you will gladly hear, and seek to profit by their ministrations, the servants of the Lord as they come from time to time to this pulpit with their messages from the Lord. Then, I am sure, you will cherish in your hearts and manifest in your lives a love for that holy profession that you have made.

Such, beloved brethren, is my wish for you *all* in bidding you farewell, as I do. Yes, for you all, old and young, male and female, rich and poor,—for you, for you, my brethren in the ministry of the gospel,—my brethren of the session with whom I have been so long and so pleasantly associated,—for you, dear teachers in the Sabbath school, who have rendered me as a pastor so much assistance, and for you, too, the children of the Sabbath school who have been so dear to my heart. God forbid that I should withhold it from any of you. I can give *my* amen, as the apostle here gives his to this benediction. And does it not, I ask, meet with a similar response from *your* hearts? Can you not say, Amen? It is surely the desire of your hearts to enjoy these blessings. What are all earthly good things compared with these blessings of a three-one covenant God,—the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost? It is, then, I trust, the desire of your hearts that these blessings may be yours. Nay, in this amen, with which your hearts have responded to the sentiments and feelings to which I have given utterance, is there not a believing assurance, that these blessings *are* yours,—yours by the promise of a covenant-making and covenant-keeping God. O, yes, beloved, it is your right, your privilege, by faith, this night, to put in your claim to them all. This farewell, this benediction of the apostle implies this much. He knew, that it was no vain wish to which he was giving expression. No, he felt doubtless as he breathed out this parting invocation that he was praying for blessings that were the rightful inheritance of God’s children.

But you have not only his prayer to assure you of your privilege, but you have, in this very passage, an express assurance, that they shall be realized by you. Hear what he says in the 13th verse: "The God of love and peace shall be with you." The God of love and peace! In what more encouraging and attractive character could Jehovah be exhibited to us? What blessings may not be expected from such a God? You see, my dear Christian brethren, the apostle here, speaking in the name of God, pledges his presence,—the God of love and peace *shall* be with you. What more can you desire than this? What more can you need to assure your heart of the blessed realization of all that I have been saying to you? Can he but fare well who has the God of love and peace with him?

But great and precious as are all these blessings,—free as they all are,—flowing from the infinite Fountain of love itself, let us not overlook the fact, that it is only those who are seeking to carry out the directions of the Master that can hope to enjoy them. It is never, for a moment, to be forgotten by the child of God, that while no effort of his, however earnest, can entitle him to any promised blessing, or indeed possess any real efficiency, except as it is actuated by the life-giving power of the Spirit; yet it is only by and through the continuous exertion of the powers of the soul thus energized by the Spirit of God that it can make any conscious advance in the divine life and reach the high and glorious destiny that awaits it. Oh, yes, brethren, be assured, that the putting forth of personal effort, on your part, and the unremitting exercise of the activities of your spiritual nature is the law of your progress in holiness and happiness. How often and how clearly is this great truth of our holy religion brought before us in the word of God! It is here we are to look for the reason of that constant intermingling of promises and directions, of privileges and duties, of encouragements and precepts, of prayers and exhortations. Here is the secret of the soul's struggling and striving, and soaring and singing. Thus will it ever be. This law of our spiritual being will not cease to operate in the heavenly world. No, as the soul will exult in the bright effulgence of that world, breathing its free air and rejoicing in the sun-light of its Father's love, there will be, both as resultants of and as preparatives to these higher attainments and enjoyments, an unceasing recognition of the claims of God to the love, obedience and service of that soul.

Paul saw this and felt it. Hence in the passage before us, after uttering his "farewell," or, as some understand the import of the original to be, after bidding them to *rejoice*, and before he assures them of the gracious presence of the God of love and peace, he sets before them *special duties*. And when he has announced this gracious promise of the presence of the God of love and peace, you see him again taking up the language of exhortation.

Beloved brethren, in leaving you, as I do, what more appropriate exhortation can I employ? What more useful and instructive counsel can I give you than to bring before you these few, but terse, comprehensive and impressive words of the apostle? This I do with the deep felt conviction in my heart, that without an attention to them on your part and without a uniform, faithful and conscientious practice of the duties which they enjoin, you will utterly fail, as individuals, and as a

congregation, to experience the joys and realize the blessings of your high calling.

Receive, then, my parting admonition. In the first place, I say to you, as Paul said to these Corinthians, "Be perfect." Brethren, I should fail to set before you the import of this apostolic injunction, if I did not tell you, that he, by the term which he employs, hints at certain serious defects and disorders which he knew to be existing among them, and which he had earnestly sought to rectify. Are there none such among *you*? How is it with you as the professed followers of the meek and lowly Jesus? Has he the chief place in your affections? Is not this present evil world,—its fashions, pomps, gayeties, luxuries, and amusements stealing away the hearts of some of you from the love of the Saviour and that simplicity and godly sincerity which the gospel commends? Look to your homes. How is it there? Do peace and order prevail there? Are they *Christian* homes,—homes sweetened by love and consecrated by prayer? Look to your public gatherings. Are you regular at the weekly prayer-meeting and punctual in your attendance upon the preaching of the word? O, my beloved brethren, be entreated, if you would enjoy the blessedness of which I have been speaking, to look well to these matters, and seek to carry out the solemn injunction of the apostle in my text, to be perfect. Put away from you as office-bearers and as members of the church of God every thing that is inconsistent with that symmetry of character, that propriety of deportment, that loftiness of aim, which constitute that perfection that is the crowning glory of the Christian.

In the second place, brethren, "be of good comfort." By this, I mean, Avail yourselves of those sources of consolation, as well as instruction, which the gospel opens to you. You will have, while here, sorrows to experience, burdens to bear, bereavements to endure, and temptations to struggle with. You must expect to have, each one of you, his share of the pains, sicknesses, anxieties and heart-aches which our heavenly Father sees mete to allot even to his dearest children. But do not allow yourselves to sink under these depressing trials. Go at once and tell Jesus all your troubles. Make Him your counsellor and your confidant, and you will find how he can, and will, light your candle, so that it shall shine full bright, turn from you your mourning into dancing, put off your sackcloth, and gird you with gladness. O yes; if Christians would only avail themselves of the comforts which are in store for them, sighing would soon give place to singing.

Some of you,—perhaps all of you,—are sorrowing in view of the separation that is to take place between us. Brethren, be of good comfort. He who has continued me with you for nearly thirty-two years can easily send you a shepherd who will lead you into richer pastures and by more refreshing streams than you have found under my ministry. Trust him in relation to this as well as all other matters. One thing is certain: *He will come himself*. Yes, the chief Shepherd shall appear. Let this ever be your hope and your rejoicing. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." With such a hope as this inspiring your hearts, may we not say to you, "Be of good comfort?"

But there are duties which you owe to each other, and which you must not, by any means, overlook, if this farewell which I bid you as

your pastor to-night would not prove to be a vain wish, a mere ceremony. There are two here specified by the apostle; and most affectionately and most earnestly would I urge them upon your attention. "Be of one mind." Let unanimity be your constant aim and effort. Brethren, the oneness of mind here enjoined includes in it far more than a mere agreement in doctrinal views. That may be and is, to some degree, involved in the original expression. It should not be overlooked. You have, this day, solemnly renewed your profession, and you have indicated your agreement in that profession by sitting down together at the table of the Lord. See to it that you steadfastly adhere to it as faithful witnesses of the Lord Jesus Christ, seeking ever to maintain the truth as it is in Jesus and walking in all the commandments and ordinances of the Lord blameless. The main thing, however, intended by this admonition of the apostle is oneness of purpose, aim and feeling. Doddridge, as I think correctly, renders it, *Attend to the same thing*. This I would have all to do. In order that you may do this, see to it that you do not mind every man his own things, but forgetting all these, rising far above and beyond all these, let the glory of Christ and his cause, the vindication of his truth, the extension of his gospel, and the salvation of souls, be the objects of your aims, your purposes and your plans. Let these high and holy interests awaken your deepest concern, and enlist the warmest feelings of your hearts. Let it be with you as it was with the people of this land a few years ago, when they felt that their country's honour and their country's life were in peril. You remember how they forgot their petty and party interests, and rushed, with one sentiment and one feeling, to the field of danger and of death. Brethren, that is the spirit, sanctified by the grace of God, which I would have you ever to cultivate.

Such a spirit as this will lead you to do as the apostle, in the next place, directs us to do,—*"Live in peace."* You will feel, that the interests at stake are so momentous,—that the cause in which you are enlisted is so precious, that you must not, you dare not, allow yourselves to do any thing or say any thing that will have a tendency to promote disaffection, alienation and discord in your ranks. O, my beloved brethren, you surely will not, called as you have been to be the followers of Him who is the Prince of peace, fail to *"study the things that make for peace."* Ever cherish, I entreat you, kindly feelings towards each other. If you are not always able to think alike, will you not try to *feel* alike, remembering, that you are, as the apostle calls these Corinthians, *"brethren,"*—children of the same Father, and heirs of the same glorious inheritance.

Nor would we have you only thus to *feel* towards each other, but to *show* to each other that you have these feelings. See how the apostle exhorts these Christians to *"greet one another with a holy kiss."* That kiss was the expression of their mutual love and sympathy. They were to employ what was then, and is still, in oriental countries, the earnest token of affection. The apostle was far from treating with indifference these outward expressions of kindly feeling. No; so far from this, he applies to this kiss the term *"holy,"* feeling, as he did, that it was not only consecrated to the service of Christ, but that its use would tend to deepen those holy affections which he would have them ever to cherish towards others. In the same loving spirit of

brotherhood, all the saints at Philippi send their salutations to these Christians at Corinth. Though separated from them, they wished to let them know, that they looked upon them as their *dear brethren in Christ*.

You and I are about to be separated from each other; but think not that my affection for you will close with my ministry among you. O; no, brethren: though I leave you, you know it is not because I do not love you. The numerous tokens of affection I have received from you, the tender and touching scenes in which we have so often mingled, I can never leave behind, go where I may. My parting prayer now is, that you and I may be enabled so to live, that when the Lord comes, we shall be "*caught up together*," (O, there is a sweetness and power in that word,) "*in the clouds to meet the Lord in the air, and so shall we*," with all our brethren who have fallen asleep, "*ever be with the Lord*." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

After the sermon, and exercises connected with it had been concluded, Dr. Dales, who was appointed by the Presbytery to declare the pulpit vacant at that time, made the following excellent remarks. As they have a historic bearing and interest, we insert them here.

Dr. Dales, with manifest emotion, said,—

REMARKS OF DR. DALES.

A little more than one year since, the Rev. Dr. JOHN T. PRESSLY, the oldest and one of the most venerated and esteemed Professors of the Theological Seminary of our church in Allegheny, was removed by death. After much consideration, the Rev. Dr. Cooper, the pastor of this church, was chosen to fill the Professorship which had been thus painfully vacated in this bereaved and important Institution. And after making long and earnest inquiry after duty, during which time he tried the work for a few months last winter, he was led at length to believe this election a call from his divine Lord, and that however many and tender were the ties that bound him to the church and the congregation of his first love, he should yield to it, and enter upon this new and important service. Accordingly, at a meeting of the Presbytery last month, he tendered the resignation of his pastoral charge to Presbytery, having notified you, his congregation, of it, and received at another meeting, on the 15th of this month, the assent which, under all the circumstances, you felt it to be your duty, however painful and trying to you, to tender the resignation,—and I was appointed by the Presbytery to declare at this time, as I now do in the name of the Presbytery, this pastoral relation dissolved, and this pulpit vacant.

Here my duty in this service might terminate;—but, under all the circumstances, something more may, perhaps, be allowed.

Personally, this is to me one of the saddest and most afflicting occasions. Thirty-two years ago, last July, Dr. Cooper and I first met in this city,—each of us under appointments to supply the vacant churches to which we were a few months later called, and where he was ordained and installed on the 25th of September, and I on the 4th of the following month. Both of us were then in the dew of our youth,

and in the fulness of a first love for the work of the ministry, and for the churches over which the Holy Ghost had made us overseers. Since that time, in these long years, we have stood side by side, and often taken sweet counsel together as we two laboured, and prayed, and wept with each other. In that time every pulpit in this city but four, besides our own, has had changes. God has continued us thus in our charges, and in near and tender neighbourhood and relationship with each other, and never was the tie that bound us to each other stronger in mutual confidence and love than when we sat together at the table of the Lord this afternoon and stand together now in this pulpit to-night for the last time.

The Presbytery too is tenderly touched by this dispensation. Our oldest minister, a Christian friend, a very dear brother, and one of our wisest counsellors, and most genial and cordial companions, is called from us, and is taking his parting step.

And yet, dear and tender as are all the feelings stirred up and tried in all this, you, dear friends, are the specially tried of this event. The pastor of nearly thirty-two years lays aside now a charge that never for one moment in all that long time has ceased to be warmly and closely on his heart. Almost an entire generation has passed away. Only one of all a session that stood in that early day at his side as he entered upon his pastoral work now remains. Only five of all who then composed the membership of the church and sat down at his first communion are now left. All are gone. And here is a church, very many of whose large membership, as they gathered in long lines to-day around these communion tables, were literally the fruits of his labours, the baptized of his hands, the gathered of his watch-care and love. In all the force and love which he ever warmly cherished in his own heart, he has been permitted to see his church united, and fittingly, this day for a parting service, sitting with him at the table of the Lord.

But now a change has come. No more will you see him as a pastor over you in the Lord. No more will he mingle in your family circles, or bow in prayer at your sick bedsides, or shed with you the tear of sympathy and love as bereavement may make your homes desolate, and your hearts sad.

Yet it is well. He goes to another service at the call of his Master, and yours. But the Head of the church lives,—and now, only keep your hearts and ways as individuals and a congregation right with God, and all will be well. Gratify him whom you have loved so long and so well, by so living that he shall see, when far away, you are remembering the words which he spoke to you while he was yet with you. Be of one heart and of one mind. Let no root of bitterness spring up among you and trouble you. Hold fast the profession which you so solemnly made under his ministry, and cleave fast and long to the church which was so long, so very dear to him, and never suffer any light or unworthy reason to have you or your children withdrawn from it. Love it, pray and labour for it; and may you and many yet, long find, that its name, as a blessed portion of the city of our God, is, *The Lord is there.*

And now, dear friends, asking your indulgence for these extended remarks, we bid you be assured of the heart's desire and prayer of the

Presbytery to God for you all as a church is, that it may be well with you. Upon him who goes and upon you who remain, may the rich blessings of Providence and grace now largely rest,—and of very, very many, may it be my brother's exalted privilege to say, in the great final day, Here am I and the children,—the people,—whom thou hast given me. Amen.

THE BODY GOD'S TEMPLE.

The sermon preached by President Hopkins, on the Sabbath before the last Commencement at Williams College, has been published by T. R. Marvin and Son, Boston. Its subject is, "The Body the Temple of GOD," and the author shows with great power of thought, and felicity of expression, the place which the human body holds under the Christian system. Dr. Hopkins is admirably fitted for such a discussion, from the fact that before his appointment as President of Williams College, he had thoroughly studied medicine and surgery with a view to practice. In this discourse, after elaborating the three great ideas of sacrifice, priesthood, and temple, as the controlling religious ideas of mankind, and all culminating in making the body of man the temple of GOD, the author remarks, "According to Christianity, it is the office of the body to stand over against the ancient temple, magnificent as that was, and to be the dwelling place of GOD, under this dispensation, as that was, under the old, the only temple of GOD, now on the earth." To a consecration which would make their bodies temples of GOD, the President urged the graduating class in the following forcible language.—

"This, my beloved friends, is just that to which I call each of you to-day. I am aware of the little favour with which what I have said, and am to say, will be received by many. I know how much there is in the deformities and diseases, and perversions by men of their bodies, to cast discredit, perhaps ridicule, on this doctrine. I know it will be said that it is mystical, and not adapted to a practical age, and that it trenches too much on the enjoyment of life. But I know, too, that the apprehensions of men respecting what GOD has designed for them here are still greatly inadequate; that their standards and tone of feeling, and whole plane of action are low, and I believe they will hereafter be looked back upon as we look back on barbarism. I know that civilized, and cultivated, and nominally Christian men, use their bodies, if with more sagacity, yet on the same principle as pagans and savages, for mere animalism. They eat and drink, and to-morrow they die. I know, too, that except as you bring your bodies, as well as your spirits, under the law of that which is highest for them, you will walk all your lives in disastrous eclipse, you will go halting through your pilgrimage. It is this *principle*, that of bringing your bodies under the law of their highest end, that is in question here. Will you accept it? No hard service is required of you, no austerity, no penance, no maceration of the body for its own sake, but simply the application of the principle on which the athlete trains himself. So the apostle puts it: he kept his body under and brought it into subjection, but only that he might 'so run, not as uncertainly,' and, 'so fight, not as one that beateth the

air.' Precisely as the old athletes placed the regimen of the body under the law of its end, so did he its Christian regimen. 'Now,' says he, 'they do it to obtain a corruptible crown, but we an incorruptible.' Whatever use you can make of the body, and not impair its fitness and efficiency in enabling you to obtain that incorruptible crown, you are at liberty to make. That crown will come, if it come at all, in connection with an incorruptible body; and you are to inquire what would be the fitting antecedents of such a body and such a crown.

"Shall, then, your bodies be brought under the law of that which is highest, and so become the temples of God? If so, you must submit to the regimen required by that; just that, and nothing more. And here we should expect, that while the positive training would be different, yet that whatever would be excluded by the lower as obstructive of perfection, would also be excluded by the higher. I believe that whatever would be excluded in the best training for the physical perfection of the body, would also be excluded from that for intellectual power, and that much more for spiritual insight and communion with God. But this is questioned theoretically, so far as intellect is concerned, and disregarded practically throughout. It is said that a German Professor can soak his system in lager beer, and saturate it with tobacco, and be as profound a student, and live as long as he would otherwise. Be it so. The question here is not that. It is on a higher plane. It is whether he can do these things and consecrate his body as he might otherwise, to be a temple of the Holy Ghost. A temple may stand as long as it would otherwise, and be as strong, and yet be *defiled*. It is of defilement rather than of impaired strength that a temple is in danger, and he who would hold his body as a temple must study and heed in its broadest import the injunction, 'Keep thyself pure.'

"At this point it is not for me to judge others. I would make every allowance for prejudices of education and differences of temperament. If there are exceptions, I would admit them. But I may express to you my conviction, that habitual alcoholic or narcotic stimulation of the brain, is not compatible with the fullest consecration of the body as a temple of God. Good men may do this in ignorance, as other things prevalent at times have been done, and not offend their consciences, but I believe that great earnestness, more searching self-scrutiny, fuller light, would reveal its incompatibility with full consecration, and sweep it entirely away. The present position on this point of the Christian church as a whole, and largely of the Christian ministry, I regard as obstructive of the highest manhood, and of the spread of spiritual religion. I know that strong men have, in this connection, been bound as in fetters of brass, and cast down from high places, and have found premature prostration and premature graves, and that this process is going on now. Let me say, therefore, to those of you who expect to be ministers, that I believe that sermons, which are the product of alcoholic or narcotic stimulation, are a service of God by 'strange fire;' and that for men to be scrupulous about their attire as clerical, and yet to enter upon a religious service with narcotized bodies, and a breath that 'smells to heaven' of any thing but incense, is an incongruity and an offence, a cropping out of the old Phariseism that made clean 'the outside of the cup and the platter.' Not that

abstinence has merit, or secures consecration. It is only its best condition.

"But whatever may be said of particular practices or habits, or conditions, what I ask your attention to is the thing itself; the principle, the consecration of your bodies, under the law of that which is highest, and according to your best light, to be the temples of God. If they are to be temples, they must be consecrated. Will you do that? If that could be done this day, on the part of even one of you, these walls would witness a scene of higher significance, and more acceptable to God, than the consecration of any cathedral that ever has been built on the earth. How grand a thing it would be for any one of you now in the freshness of your youth and the fulness of your strength to say, 'This body which God has given me, I hold as a temple for his indwelling. These senses, these hands, these feet, this whole organization shall be devoted to no purpose that I do not conscientiously believe to be pleasing to God. Can you do better? Does God, indeed, come to you and offer to dwell with you, and will you not welcome him? Welcome Him, and his presence shall be to you an infinite joy. When the high and lofty one that inhabiteth eternity, whose name is Holy, who dwelleth in the high and holy place, says that he will also dwell with him that is of a contrite and humble spirit, it is not for dismay, or sadness, or repressions, but in sympathy, and with an unutterable tenderness to 'revive the spirit of the humble, and to revive the heart of the contrite one.'"—*Prot. Churchman*.

A CHURCH FOR THE TIMES.

MARK TWAIN is queer authority on religious subjects; but we find in a recent article of his, in the *American Publisher*, a most entertaining piece of religious intelligence, which we condense for our readers. The article relates to a church to be built in Elmira, N. Y., by the Society of which the Rev. Thomas K. Beecher is pastor. The buildings of this church will be three,—a trinity in unity,—massed together in a large grassy square, ornamented with quite a forest of shade trees. The main building contains the auditorium, which is circular; an amphitheatre after the ordinary pattern of an opera-house, without galleries. The first thirty or forty seats are on the level floor, and the rest rise in graduated tiers to the wall. The seats on the level floor will be occupied by the aged and infirm, who can enter the church through a hall under the speaker's platform, without climbing any stairs. The people occupying the raised tiers will enter by a dozen doors, opening into the church from a lobby like an opera-house lobby, and descend the various aisles to their places. Under the raised tiers of pews are to be stalls for horses and carriages, so that these may be sheltered from the sun and rain. There will be twenty-four of these stalls: each stall is to be entered by an arch of ornamental masonry,—no doors to open or shut.

The second building is to be less lofty than the church; is to be built against the rear of it, and communicate with it by a door. It is to have two stories. On the first floor will be three distinct Sabbath-school rooms,—all large, but one considerably larger than the other two. The Sabbath-School connected with Mr. Beecher's church has always

been a "graded" one. The whole upper story of this large building will be well lighted and ventilated, and occupied wholly as a play-room for the children of the church; and it will stand open and welcome to them through all the week-days. They can fill it with their play things, if they choose; and besides, it will be furnished with dumb-bells, swings, rocking horses, and all such matters as children delight in. The idea is to make a child look upon a church as only another home and a sunny one, rather than as a dismal exile or a prison.

The third building will be less lofty than the second; it will adjoin the rear of the second, and communicate with it by a door, or doors. It will consist of three stories. Like the other two buildings, it will cover considerable ground. On the first floor will be the "Church parlors," where the usually social gatherings of modern congregations are held. On the same floor, and opening into the parlors, will be a reception room, and also a circulating library,—a *free* library; not simply free to the church membership, but to every body. Also on this first floor, and communicating with the parlors, will be six bath-rooms,—hot and cold water; free tickets issued to any applicant among the unclean of the congregation! In the second story of this third building will be the permanent residence of the "Church missionary," a lady who constantly looks after the poor and sick of the church; also a set of lodging and living rooms for the janitress, also on this second floor are to be six rooms to do duty as a church infirmary for the sick poor of the congregation, this church always having supported and taken care of its own unfortunates, instead of leaving them to the public charity. In the infirmary will be kept one or two water-beds (for invalids whose pains will not allow them to lie on a less yielding substance,) and half a dozen reclining invalid chairs on wheels. The third story of this third building is to be occupied as the church kitchen, and it is sensibly placed aloft. Dumb waiters will carry the food down to the church parlors, instead of up.

But the plan of the church is an inferior curiosity, in Mr. Twain's opinion, compared with the plan of raising the money for it. When it was decided to build a new church edifice, at a cost of not less than \$20,000, nor more than \$50,000, (for the membership is not three hundred and fifty strong, and there are not six men in it who can strictly be called rich,)—Mr. Beecher gave to each member a printed circular, enclosed in an envelope prepared and addressed to himself, to be returned to the post-office. In this circular the statement was made that the congregation proposed to expend for a meeting house and other rooms an amount somewhere within the limits named above; that the work was to take four years; and that any body was allowed to subscribe, but that nobody was urged. A pledge was appended as follows:—"To help build our meeting house I think that I shall be able to give not less than \$—— and not more than \$——, each year, for four years, commencing April 1, 1871. Trusting in the Lord to help me, I hereby subscribe the same as noted above." These subscriptions were to be wholly confidential. At the end of a month or two some two-thirds of the circulars had wended back, one by one, to the pastor, silently and secretly, through the post office; and then, without mentioning the name of any giver or the amount of his gift, Mr. Beecher announced from the pulpit that all the money needed was pledged,—

the *certain* amount being over \$45,000 and the possible amount 53,000! When the remainder of the circulars have come in, it is confidently expected and believed, that they will add to these amounts a sum not less than \$10,000. A great many subscriptions from children and working-men consisted of cash enclosures, ranging from a ten-cent currency stamp up to five, ten, and fifteen dollars. The success of this method of raising the funds for the building of the church is certainly a most impressive testimony to the thoroughness with which this church has been educated in charitable giving.—*Ex. P.*

OBITUARY.

[An esteemed friend has sent us the following reminiscences of a distinguished, aged, and excellent woman, a "mother in Israel," a widow, who was a "widow indeed," and who, like "Anna the prophetess, the daughter of Phanuel, lived to a great age;" and, to the last moment of her long life, faithfully "served God night and day."

There may be some still living who can remember the grief occasioned by intelligence of the sudden or unexpected death of the Rev. Ebenezer Henderson; who had received a harmonious and unanimous call to take charge of the Associate Presbyterian Church, or congregation, of Philadelphia. Mr. Henderson had been chosen, as the successor of Rev. Wm. Marshall. Intelligence did not then fly with the speed of lightning; and while the congregation eagerly awaited the arrival of their pastor elect, they received the news of his death.

Mrs. Agnew seems to have been happily qualified for the positions she held as the partner of a pastor and of a physician. Though she lived long, she did not outlive her usefulness; but lived the object of general regard, and died to the regret of all who knew her.—*Ed.*]

MRS. AGNES AGNEW.

DIED, of paralysis, on the 25th of February, 1871, Mrs. Agnes Agnew, widow of Dr. Robert Agnew, of Baltimore County, Md., in the 91st year of her age.

Mrs. Agnew was born in Lancaster Co., Penn., January 30th, 1781. Her father, James Noble, was an elder of the Associate Church of Octorara. Her grand-father, Wm. Noble, was one of the founders of this church, which, with the neighbouring congregation of Oxford, formed the original seat of Associate Presbyterianism in America.

Agnes Noble was first married to Rev. Ebenezer Henderson, whose father, Rev. Matthew Henderson, was sent to this country by the Associate Synod of Edinburgh, together with Rev. John Mason; they being the fourth and fifth ministers of that church in order of time, in entering upon the work in America. Mr. Ebenezer Henderson was first settled in Pittsburgh, and upon one of his trips over the Allegheny Mountains, Mrs. Henderson carried an infant son (who survives her,) upon a pillow before her on the horse, and frequently has she spoken of sitting in those early times out in the open air, in the absence of a church building, in mid-winter, the grounds covered with snow, during a protracted Sabbath service. A call having been given to Mr. Henderson as successor to Mr. Marshall, the first pastor of the first Associate now first United Presbyterian Church of Philadelphia, Presbytery placed it in

his hands, with the stipulation that before entering on his pastoral work he should visit the scattered flocks of their adherents in the South. This duty he fulfilled, and on his return was attacked by a violent fever, brought on by exposure, swimming rivers, etc., and died at Stanton, Virginia. Of this marriage two children survive, Mr. James N. Henderson of Baltimore County, Md., and Mrs. Mary A. Wallace, of Lancaster Co., Pa.

Mrs. Henderson was afterwards married to Dr. Robert Agnew, a name also well known in the annals of American Presbyterianism, Rev. B. L. Agnew, Rev. John Holmes Agnew, Rev. John R. Agnew, Mr. Samuel Agnew, of the re-united Presbyterian Church, being nephew or near kinsmen of Dr. Agnew. He was a physician of large practice in Lancaster and Chester Counties, and for many years an elder in the Octorara United Presbyterian Church. His son, Dr. D. Hayes Agnew, Professor of Surgery in the University of Pennsylvania, was the only child of this marriage.

The last years of Mrs. Agnew were spent in the enjoyment of good health. To the last her powers were unimpaired. Her mind had lost none of its vigour: she was still employed with her favourite books. These were the standard religious treatises of a former age, Boston's Fourfold State, Owen on Forgiveness and on the Spirit, Edwards' History of Redemption, Baxter's Saint's Rest, and Henry's Commentary. Of these and of the Bible she was never weary. Always serene, contented and cheerful, perfectly guileless and ingenuous in character, unusually clear and full in knowledge of divine truth, she daily walked with God, and ripened for glory.

Reverence for divine things was a marked feature in her character, and she could never allow a quotation from the scriptures, for any light or trifling purpose, to go unrebuked.

To her son, Dr. Agnew, who was summoned to her bedside, she said, "I am glad to see you. You have come to see the broken frame of your old mother; but in my feebleness I have still great cause for thankfulness:—God has kept my mind untouched, and, as if to assure him of the fact, commenced repeating to him one of her favourite chapters, (John xiv.,) "Let not your heart be troubled," etc.: also, the 71st and 91st psalms. She constantly spoke of her decease with the utmost composure, and as her end drew nigh, repeated the passage, "O death! where is thy sting? O grave! where is thy victory?"

She wished her dust to repose beside that of her husband and ancestors in the old burying ground of Fagg's Manor;—and there her remains were laid to rest, on a lovely spring day, after appropriate services by her pastor, the Rev. Mr. Easton, at the house of her nephew, Rev. W. F. P. Noble, near the place where she was born and twice married.

Old friends gathered in to see her, and so gently had time dealt with her, so little was she changed,—not a furrow on her face,—that one and another said, "This is indeed my old friend: nothing is wanting but the *bloom* upon the cheek." Ah! ye aged ones, soon ye shall bloom together in immortal youth! And we too, who are younger, if faithful unto death, shall soon be gathered about our venerated friend in heaven!

MINISTERS' VACATIONS.

Instead of relinquishing the growing custom of ministerial vacations, it would be for the interest of churches to extend the practice. There is no class in the community that requires rest and recreation more than clergymen. All professional men, who are subject to steady and prolonged brain-work, ought to have periods of release and recreation. As society grows more complex, and its affairs more stimulating, this need develops itself with more urgency. We are not apt to consider the effect of general education in increasing the excitement and excitability of the whole community. At a lower stage of civilization the brain is duller, slower, and less susceptible. The mass of uncultivated men may be regarded as cerebral non-conductors. But the education of the whole people creates conditions which favour both the generation of excitements and the universal propagation of them. Men now live, especially in our cities, twice as fast as they did fifty years ago. They sleep less and work more. But it is not legitimate work that wears out the machine. It is unrelenting excitement which still goes on after work ceases. So long as one is in society, it is scarcely possible to shield himself from this almost atmospheric influence. It invades his house. It meets him in the street. Every one is alert, vital, excited and excitable. The unconscious waste goes on without registration or signal, until, in an hour that he looked not for, the man breaks down. If an element of moderation could be introduced into affairs, if the quality of mental action could be kept up, but the tone lowered, it might be better. But this is an ideal whose realization must be sought in the ages to come. As nature, after a period of activity, ordains a period of sleep, so men may well supplement terms of professional work by periods of recreation. Vacations are the safety-valves of professional men. No effort should be made to restrict the tendency to them. The practice should not be confined to clergymen. It should extend to all professions. This whole generation of men need more holidays, not fewer. Such unremitting strain as active men indulge in is not a necessity. It is a sacrifice to ambition or vanity. A livelihood with all the comforts, and many of the luxuries of civilized life, may, as a general rule, be attained without excessive work, or grinding anxiety.

But nothing so little contents men as Enough! Every Enough has just beyond it that little more which men covet, and beyond that still more, and more again, until life, kept hot for years, at last, like a boiler driven on with night and day work, is burnt out.

Sometimes this utter disregard of good sense is esteemed, if it happen in a clergyman, as a precious sign of grace. It is not a great while ago that men regarded robust health and gayety of disposition in a minister as signs of worldliness. The true saint must be cadaverous; he must have a bad liver, poor digestion, a sad face. To be unfit for this world was regarded as a striking presumption of fitness for the other. Happily, good sense is rapidly doing away with such notions.

But another form of the evil still exists, scarcely abated. If a young minister preaches with flaming zeal, night and day, till his voice grows husky, till his nervous system is shattered, till he falls out of the ranks (to die, prematurely, foolishly, wickedly,) thousands will celebrate his

fidelity, and hold him up as a model of self-devotion! But there is no grace in violating the laws of God. Slow suicide is more foolish than suicide outright. A man is not any the less a subject of the laws of nature because he holds a commission in the service of grace. At least as much as any body else the preacher should let his moderation be known to all men. He should distinguish between diligence and spiritual dissipation; between fervency and inflammation of spirit; between enterprise and excess. In short, not only "a man's a man for a' that," but a minister is nothing but a man, for all that hierarchs say to the contrary! Against all the preposterous notions that grace changes a minister into a sort of nondescript, too good for earth and not fit for heaven, an air-plant without roots, growing from the tree of life and reaching down into this lower atmosphere, we oppose the wholesome and hearty good sense of that most manly man, Paul: "We also are men of like passions with *you*." (Acts xiv. 15.)—*Chr. Union*.

DISCRETIONARY ORDINANCES.

BY JOHN BROWN, A. M., CASCADE, IOWA.

Mr. Culverhouse, in writing on weekly communion, in an English periodical, says,—“No doubt this is one of those ordinances which are discretionary.” But, if weekly communion be a divine ordinance, it cannot be discretionary, and if it be discretionary, it cannot be a divine ordinance. We are not at liberty to observe divine ordinances as often or as seldom as we please; but are laid under the most solemn obligation, to observe them as often, and in the very manner that the Lord has appointed. “Look,” says God to Moses, “that thou make them after their pattern, which was showed thee in the mount.” Divine ordinances must not be regulated according to our ideas of wisdom, discretion, fitness, or propriety; but according to “the law and the testimony.” “All positive precepts,” says Bishop Taylor, “that depend upon the mere will of the Lawgiver,—admit no degrees, nor suppletory, and commutation: because in such laws, we see nothing beyond the words of the law, and the first meaning, and the named instance; and therefore it is that *in individuo* which God points at: it is that in which he will make the trial of our obedience; it is that in which he will so perfectly be obeyed, that he will not be disputed with, or inquired of, *why*, and *how*, but just according to the measures there set down; *so no more and no less, and no otherwise*.” “The second commandment requireth the receiving, observing, and keeping *pure* and *entire*, all such religious worship and ordinances as God hath instituted in his word.”—*Assembly's Catechism*.

THIERS AND THE POPE.

Thiers advises the Pope to “stick.” In Paris, a few days ago, the Pope's Nuncio, in an interview with M. Thiers, spoke of the intention of the Pope to quit Rome, and go and seek the hospitality of Malta or Spain. M. Thiers showed himself decidedly opposed to such a step. “There is,” he said to the Nuncio, “a French proverb which declares, that he who quits his place shall lose it. The Pope, in quitting Rome, compromises the future of the Holy See. His presence at Rome is, at least, an eloquent protestation against what passes there. I have no counsel to give his Holiness; but were I in his place, I would not budge: I would wait.”

PILLOWS OF STONE.

Rev. C. S. Robinson, D.D., in one of his recent letters from the East to the *Christian Union*, has the following concerning "Pillows of Stone:"

"A word may be said about the hardship of stone pillows, and about this Eastern habit of sleeping. The climate throughout all Southern Palestine is not only warm, but the sunshine tends peculiarly and excessively to sunstroke. It drives to drowsiness almost irresistibly. Whenever one of the natives has an hour of waiting he invariably sleeps, as the readiest method of disposing of his time. In the parable those unfortunate virgins may seem exceedingly commonplace who fell into slumber when a wedding was on the way. Admit they were foolish to sleep even until the cry was heard, 'Behold, the bridegroom cometh!' But they did just what most people do when kept under pressure in these regions. Then, as for convenience, you must remember that a stone has these two advantages: it is generally cool, and it is free from vermin, and furthermore, it is almost the only thing for elevating one's head which can be easily found. No stock of old trees, no fallen trunks, remain in this country; these and such things are gathered at once for firewood. There are no hillocks of green grass. And when you recall the sort of head-covering to be worn by all who desire to avoid dizziness and danger, that is to say, either a turban or the folds of a thick band of muslin around the temples, you will perceive that, even in the historic instance of Bethel, Jacob had not so terribly hard a pillow as would at first sight appear. His pillow was on his head, and a cool fragment of a rock made him no mean bolster."

A SCOFFER TAUGHT TO PRAY.

A correspondent, to whom the committee of the Bible Society made a grant of the Scriptures for gratuitous distribution, writes to the following effect:—"A couple of years ago, your society were kind enough to instruct your Cologne agent to hand me a large number of small single Gospels and Epistles for distribution in these provinces. I have now a very few left, and should your society deem the mode I have adopted of distributing these blessed messengers of peace to be a good one, I would crave another thousand copies of the small Gospels and Epistles. Coming to Germany to educate a large family, and my own health too much broken, by a long residence in India, to practise my beloved profession, and feeling how burdensome and almost sinful it is to lead a life devoid of employment in the Lord's vineyard, I besought him earnestly to open some way of usefulness to me. I introduced here the use of some superior dental instruments, and opened a dispensary for the poor and those in straitened circumstances. Numbers came to me, even from a distance of twenty English miles, and I have had bare-headed friars and nuns among my patients. To each of my poor patients, who are mostly Roman Catholics, I give a Gospel and Epistle wrapped up in one or two of George Muller's (of Bristol) tracts. They are nearly always thankfully received, and many promise to read them, and I have no doubt do so. I am encouraged in this distribution by the following anecdote, which I translate from the 10th part of Hagenbach's *Lectures on Church History*, p 21, Leipzig, 1870. Speaking of the persecutions in France at the beginning of the sixteenth century, he relates the following anecdote:—"Bartholomew Milo, a shoemaker at Paris, had formerly distinguished himself by his wit and strength of understanding, both of which he abused in scoffing at religion. As a consequence of his dissipation, he was paralyzed in his lower limbs. One day, as he sat in his stall in this sad state, a Protestant preacher passed by, whom he scoffed at: the preacher handed him a New Testament. Milo commenced to read the book, became more interested in it, was more serious and thoughtful, and finally became an adherent of the persecuted sect. From this time forward his whole mode of life was altered: he bore his disease and suffering with the greatest submission; he gave instruction to children in writing, and employed himself in goldsmith's work and engraving; he devoted his earnings to the poor; his dwelling was a school in which the gospel was proclaimed. He had already been once in custody. Now again Monin, one of the executioners, rushed in upon with the words, 'Milo, arise, stand up!' Milo replied, in a mild tone of melancholy irony, 'Alas, sir, it would require a greater Master than you are to cause me to stand up.' He was then seized, dragged away, and condemned to be slowly burnt alive. Such cases of conversion, dear sir, are, I hope, much commoner than we know of."

Children's Department.

DON'T KILL TIME.

"Spare a copper, sir; I'm starving," said a poor, half-clad man to a gentleman who was hastening homewards through the streets in the great city one bitter cold night. "Spare a copper, sir, and God will bless you."

Struck with the fellow's manner and appearance, the gentleman replied,

"You look as if you had seen better days. If you will tell me candidly what has been your greatest failing through life, I'll give you enough money to pay for your lodging."

"I am afraid I could hardly do that," the beggar answered, with a mournful smile.

"Try man, try," added the gentleman. "Here's a shilling to sharpen your memory; only be sure you speak the truth."

The man pressed the coin tightly in his hand, and after thinking for nearly a minute, said,—

"To be honest with you, then, I believe my greatest fault has been in learning to 'kill time.' When I was a youngster, I had kind loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change which was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreamings and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was to be only one continued holiday; I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir, idleness ruined me."

"I believe your story," replied the gentleman; "and when I get home, I'll tell it to my own boys as a warning: I am sorry for you; indeed I am. But it is never too late to reform. Come to my office to-morrow and let me try to inspire you with fresh courage."

And giving the man another piece of money, and indicating where he could be found, he hurried away.

Never "kill time," boys. He is your best friend. Use him well. Don't let him slip through your fingers when you are young, as the beggar did. The days of your boyhood are the most precious you will ever see. The habits you will get into will stick to you like wax. If they are good ones, life will be a pleasure, and above all, success—I mean a true success. You may not grow rich, but your life will be a real success, nevertheless.

If, on the contrary, you waste your early years, live for fun only, trifle with your opportunities, you will find after awhile, that your life is a failure,—yes, even if you should be as rich as Croesus.

One of the saddest things, is to meet a man who has let golden opportunities go by him, just entering the battle of life, yet entirely unfitted for his position. He is to be pitied, and yet blamed. In this favoured land every one can learn to read and write, for instance. But how often we meet young men utterly unable to write a dozen lines without making mistakes! Be assured, young friends, it will be a source of shame to you as men, if you do not pay attention to education as boys.

The world is full of good books to read. You are surrounded with friends and relatives. Be warned in time, and coin happiness and honour in the future from the industry of the present, and you will not have read this page in vain — *Merry's Museum*.

GOOD HABITS.

Remember, boys, before you are twenty you must establish a character that will serve you all your life. As habits grow stronger every year, and turning into a new path is more and more difficult, therefore it is often harder to unlearn than to learn; and on this account a famous flute player used to charge double price to

those pupils who had been taught before by a poor master. Try and reform a lazy, unthrifty, or drunken person, and in most cases you fail; for the bad habit, whatever it be, has so wound itself into the life, that it cannot be uprooted. The best habit is the habit of care in forming of good habits.

THE UNREASONABLE MONKEY.

You have, perhaps, seen the large, hard wooden cases in which Brazil nuts grow. The monkeys are very fond of these rich, sweet nuts, though they often have a good deal of trouble in getting at them. A gentleman travelling on the Amazon river, in Brazil, was once walking upon the shore, when he saw a large monkey industriously pounding a Brazil-nut case upon the end of a log to break it. The monkey soon caught sight of Mr. E—, and being a monkey of an inquiring mind, I suppose, he began to watch the stranger's motions, all the while pounding away at his nut. But it was not easy to do two things at once and do them both well; and so it happened that, Mr. Monkey's long tail coming in the way, he brought down the hard nut upon it with great violence, hurting it as much as you hurt your thumb when you give it a rap with the hammer.

To be sure, it was all his own fault, in not minding what he was about; but that did not make him feel any better or any better-natured. He uttered a scream of rage, and starting up, he threw the nut with all his force at Mr. E—'s head, and ran away into the forest.

I have known many children, and I fear some grown persons, who behave very much like the monkey. When any mischief happens to them, they fly into a rage with the person nearest to them, even though the misfortune be all their own fault.

FORGIVENESS AND CONFESSION.

On one occasion when my boy had offended me, I deemed it right to manifest displeasure; and when he asked a question about the business of the day, I was reserved in my answers. An hour or more elapsed. The time was nearly arrived when he was to repeat his lessons. He came into my study and said, "Papa, I cannot learn my lessons except you are reconciled. I am sorry I have offended you; I hope you will forgive me; I think I will never offend you again."

I replied, "All I want is to make you sensible of your fault: when you acknowledge it, you know I am easily reconciled with you."

"Then, papa," said he, "give me the token of reconciliation, and seal it with a kiss." The hand was given, and the seal most heartily exchanged on each side.

"Now," exclaimed the dear boy, "I will learn Greek and Latin with any body;" and was hastening away to his study.

"Stop, stop," I called after him: "have you not a Heavenly Father? If what you have done has been evil, he is displeased, and you must apply to him for forgiveness."

With tears starting to his eyes, he said, "Papa, I went to him first; I knew that except he was reconciled I could do nothing." As the tears rolled down his cheeks he added, "I hope, I hope he has forgiven me; and now I am happy!" I never had occasion to speak to my boy again in tones of disapprobation.—*Samuel Kilpin.*

THE CONFESSIONAL.

A Romish priest was called as a witness in court, a few days ago, in England, and refused to answer, when asked what the prisoner had stated to him at the confessional. The court informed him, that the law recognized no such right of his to conceal a crime, if it had been divulged to him, and unless he answered, he would be committed for contempt. The question was withdrawn by the counsel, and so the conflict prevented. When the priest was asked, if he would refuse to expose a murderer who confessed to him, he declined to say what he would do. This certainly shows the relations between the confessional and crime. A criminal goes to the priest, confesses, gets absolution by paying for it, and the priest shields him by silence from the claims of justice. And this is called religion!

Editorial.

SYNOD OF NEW YORK.

This Synod met at Bovina, Delaware Co., N. Y., on Wednesday, the 30th of August, at 7 o'clock. To reach the place, we travelled by way of New York City, then up the Hudson in the excellent steamer, the Thomas Cornell, to Rondout, thence west by the Rondout and Oswego Railroad to Dean's Corners. This Railroad very generously made a reduction of fare to all the members of Synod and others attending the meeting who travelled that way. It also ran a special train over the last seven miles, being the first train that had gone over that part of the road. From Dean's Corners the members of Synod were taken in carriages, fourteen miles to the place of meeting. The greater part of the carriages were furnished by the members of the New Kingston congregation. We were driven first over one of the ranges of the Catskill mountains. From the top of this the whole valley of New Kingston, or Plattekill is in view. In the centre of the valley is the flourishing United Presbyterian congregation, of which the Rev. A. W. M'Gibben is pastor. From this valley another range of the mountains is crossed to reach Bovina. The road passes near the elevation known as Pisgah,—the highest in all that region. Soon after passing the top of this range the valley of Bovina bursts upon the view,—a lovely prospect indeed. In the distance shines the church in which the Synod was to meet. In a brief space of time the vehicles wheel us to the place, where brother Lee, the pastor of the church, warmly takes each one by the hand, and welcomes all to the hospitalities of Bovina. His people are in attendance to work by day, or night, for the comfort of the members of Synod. A large tent is spread in which dinner and tea are to be served; and in which they were served to the full satisfaction of all the members of Synod, and also to a very large number of strangers from the surrounding country who attended with much interest upon its proceedings.

The following sketch of the history of the church where the sessions of Synod were held will be read with interest. It is from the *Recorder*, a Methodist paper published in Andes, a few miles from Bovina:—

"The United Presbyterian Church in Brushland was first organized in October, 1809, in the house of John Thomson, by Dr. Bullions,—then a licentiate,—as "The Associate Presbyterian Church of Little Delaware," with a membership of eleven persons, baptizing three children at the same time. In 1814, Rev. Robert Laing received and accepted a call from the congregation as their pastor, and in the following year a small house, 30 by 36 feet was built and dedicated as a place of public worship. The sacrament of the Lord's Supper was first administered in it on the second Sabbath of July, 1815. Twenty-one persons more joined on this occasion, making the whole number thirty-two, and giving a salary of \$250. Mr. Laing continued in the pastorate of the church for nine years,

until the Presbytery dissolved, May 8th, 1823, and then it remained without a settled pastor for nine years, the congregation being served by supplies, until October 31st, 1832, when Rev. John Graham received a call and was ordained and installed pastor. For twenty-one years Mr. Graham faithfully served the church, the membership greatly increasing during his ministry. At the close of 1853, Rev. J. A. Leiper was unanimously called, but from ill health he did not accept, and died soon after. The church remained again without a pastor until August 1st, 1856, when Rev. J. B. Lee, the present pastor, was installed. Then the membership numbered one hundred and sixty, but under the efficient labours of Mr. Lee it now numbers three hundred and fifteen. In 1849 a new church edifice was erected in Brushland,—then called Bovina Centre,—and the congregation incorporated under the name of the "Associate Presbyterian Church of Bovina, N. Y." The church edifice was enlarged to its present capacity in 1858, capable of seating from seven to eight hundred persons, and its ecclesiastical name was changed to the United Presbyterian Church of Bovina.

The New York Synod which meets this week in this church, embraces the territory of New York State, New England, Canada, Eastern Pennsylvania and Maryland, and contains ninety ministers, and fourteen thousand one hundred and fifty-four communicants.

The Synod was opened at the appointed hour with a sermon by the Rev. W. J. Robinson, of Beulah, Caledonia Presbytery, the Moderator's alternat. The sermon was upon the text, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." 1 Cor. i. 22, 23. It was a plain, lucid and forcible presentation of the kind of preaching demanded of the heralds of the cross at the present time.

The Synod was constituted with prayer by the Rev. J. B. Lee, the retiring Moderator, and the Rev. D. S. McHenry was elected Moderator for the ensuing year. He presided with dignity, and kept the business well before the minds of the members.

The Boards of the church sent statements to the Synod which received careful attention. Conferences were held upon these Boards, and a deep interest was manifested in their wants and work.

An appeal case from the Presbytery of Argyle occupied much of the time of Synod. It originated in the congregation of Argyle. A member of that congregation was tried by the session, for an alleged attempt to violate the 7th commandment. He was found guilty by a majority of session. He appealed to the Presbytery, and was sustained in the main points of his appeal. The session appealed to the Synod, and were sustained in the main points of their appeal. The brethren of the Presbytery present protested against this decision of the Synod, and gave notice of an appeal to the General Assembly.

Another appeal case was before the Synod from the second Presbytery of New York. This case involved the question of the right of sessions to examine members presenting certificates of good and regular standing in other United Presbyterian congregations. The Synod reversed the action of Presbytery in the case, and virtually affirmed the right of examination. Notice of an appeal was also given in this case.

The subject of Sabbath Schools received attention; and an afternoon session was spent in conference in relation thereto.

The Theological Seminary did not occupy as much of the time of the Synod as it has done for some years past; but there was greater unanimity and heartiness in the action taken than at any former time. Dr. Dales pressed his resignation as Professor; and it was finally, with much reluctance, accepted. The Synod heartily thanked him for his valuable and self-sacrificing labours in connection with the Institution. The resignation of Dr. Dales being accepted, Dr. Harper was left as the only Professor. The Synod resolved to elect two additional Professors. The election resulted in the choice of Rev. Robert Stewart, of Delaware Presbytery, and Rev. W. W. Barr, of the Presbytery of Philadelphia. It was also resolved to raise an endowment of \$50,000, and a committee was appointed, to which the matter was committed. Henry Harrison, Esq., of New York, was elected Treasurer of the endowment fund. The whole action of Synod on this subject looked towards the efficient carrying on of this Institution. In former years, a large minority of the Synod were earnestly in favour of making an effort to consolidate the Seminaries of the church. This effort was at length made, but the action of the last Assembly probably convinced all that there was no possibility of consolidation at least for some time to come. This being decided, there seems to be a general and earnest determination to sustain a Seminary east of the Alleghenies. If we are to have four Seminaries, there can hardly be a doubt that one of them should be in the East. This appears now to be the decided and unanimous judgment of the Synod. It is hoped that the people throughout the Synod will see this matter in the same light; and that they will do their part towards making the Seminary all that it should be. Their contributions towards the endowment fund will reveal what their judgment is. If they see the importance of the Institution, and are in earnest, the proposed endowment can easily be raised.

We judge from the reports of Presbyteries, and from the report of the committee on the Narrative and State of Religion, that the congregations generally in the bounds of the Synod, are flourishing. The Presbytery of St. Lawrence, having been reduced by the release of two ministers from their pastoral charges, and the dismissal of their congregations to the Presbyterian Church in the Lower Provinces, was dissolved. The remaining pastor, the Rev. John Harper, and his congregation, were attached by Synod to the Presbytery of Albany.

The meeting of Synod was a very pleasant one. Brother Lee and his people were unremitting in their attention to the wants of the members. They received the hearty thanks of the Synod, and we can assure them that the members of Synod carry with them still pleasant memories of the meeting at Bovina.

The Synod was in session more than five full days. It adjourned to meet in Philadelphia, on the 4th Wednesday of September, 1872, at 7½ P. M.

HIRED PRAISES.

Under this title, a late number of the *Independent* contained the following remarks:—

Not long ago it was my evil fortune to sit for half an hour at a dinner-table, in one of our large cities, by the side of a woman who impressed me as being the most utterly shallow, frivolous, characterless person I had ever seen. The writer of the "Girl of the Period" articles should have made her acquaintance. She could have given him several new suggestions. After dinner I made inquiry about this woman, and learned to my horror that she was the leading soprano in Dr. So-and-so's church,—one of the most fashionable Protestant churches in the city. Think of it, good people! Think of a woman like this standing up in the reverent atmosphere of the Lord's house, and leading you in the solemn ascriptions of praise, the tender confessions of sin, the earnest petitions for illumination and help of which your hymns are the expression! Think of such a person singing, "Just as I am," or "Nearer, my God, to thee!"

But you say, perhaps, that however unbecoming the conduct of such persons may be out of the gallery, and even in the gallery, during other parts of the service, *that*, for the most part, is unknown to the congregation, and when they take part in the service of song they are decorous enough, and even render the words of the hymns with a good deal of appropriate feeling. That may be; but if the feeling is only simulated, and is known to be, should we not recoil from it with horror as a ceremony of worship? If the singer is one whom we know to be incapable of any honest expression of such sentiments as our hymns contain, is it not the veriest mockery to employ him or her to be our mouthpiece in worshipping God? How would it do to hire some profane and irreligious elocutionist, with a pathetic tone in his voice, to recite our prayers for us? Why not employ some dissolute player to do the preaching?

In reading the above, a thought came into our mind which we set down for what it may be deemed worth. It was this: Is there not a connection between this trifling wicked conduct on the part of singers, and the matter that is used in singing the praise of God? Would such carelessness and levity be felt or manifested, if there was a consciousness that the words taken into the mouths of the singers are the very words of God? We hardly think such a thing could be possible. There is a consciousness that the songs used are the productions of mere men, and although they are solemn in their character, yet they lack the awful solemnity and power of the divine word. Connected with this, also, is the use of the instrument. A man or boy is there pumping wind into it. This has, we cannot doubt, a tendency to induce feelings that are not devotional. We lately saw a man thus engaged in the presence, not only of the choir, but also of the preacher and the whole congregation. The sight seemed to us ridiculous; and the question forced itself upon our mind, "Is that man worshipping God? Can that be a part of the divinely instituted worship, in this New Testament, spiritual dispensation?" Whatever may be the arguments advanced in its favour, we do verily think that the mind and heart are instinctively against it. We set out, however, merely to suggest

whether there be not a connection between the character and conduct described in the above extract, and the mere human compositions and instruments used in the worship of God?

THE UNIVERSITY.

The question of establishing a university was introduced to the last Assembly. The project received favour to the extent of the appointment of a committee. The committee was instructed to ascertain what pecuniary aid could be relied on to carry out the enterprise, and to report to the next Assembly.

The Committee held a meeting lately in Pittsburgh, and resolved in substance,—

That the interests of the United Presbyterian Church demand enlarged educational facilities, and that the establishment of a first-class college or university in a good location is greatly desirable. Also, that the pastors throughout the church, and other friends of education, take pains to discover what pecuniary prospects encourage the hope that such a school is immediately or presently possible, and send their information to the Chairman of the Committee.

We are somewhat disappointed that the committee have not been able to present something more tangible. From representations made in the Assembly, we had been led to believe that a few individuals were about ready to shoulder the pecuniary responsibility of this proposed institution. If this be not so, we must say that we have but little hope of its success. The committee should be enabled to report that individuals have pledged themselves for such an amount as would make it perfectly safe to begin the enterprise. The church would then come in to supplement the large individual contributions. To expect the church at large to shoulder the burden of a University, in addition to the work she has now on hand, is to expect what, in our judgment, will not be realized. The matter, however, is an important one, and should receive the careful and prayerful attention of all the members of the church. The chairman of the committee, to whom pastors and other friends of education are requested to communicate whatever information they may have, is the Rev. J. R. Johnston, of Washington, Penna.

EDITORIAL VALEDICTORY.

To the Patrons and Friends of the Evangelical Repository:—Dear Brethren:—With this number will end my editorial responsibility in connection with this periodical. It may well be imagined, that the termination of a relation of such long standing as that which has existed between you and myself is an event that cannot but awaken peculiar and tender emotions. In the year 1842, I took charge of this work, and with the exception of about three years, during which time it was

conducted by my dearly beloved brother, the late Rev. Thomas H. Beveridge, I have been editorially connected with it to the present time,—embracing a period of twenty-eight years. During the greater part of this time, it was under my exclusive control. It would be wholly out of place for me to say one word in reference to the manner in which this solemn responsibility has been discharged by me. I can assure my readers, that whatever ground of thankfulness to the God of all grace I may have for any degree of fidelity and ability with which he has enabled me to perform the duties of my position, this feeling is not unmingled with a painful sense of short-coming. I can, however, truthfully say, that I have bestowed upon it all the care and labour which I felt to be at all consistent with other important duties that were constantly claiming my attention. Not unfrequently have I denied myself the rest and recreation which nature demanded, that I might meet the claims of its patrons. Owing to the fact, that I had other important engagements which I could not neglect without great guilt, my continuance in this position, though in some respects interesting and attractive, was never a matter of choice. The duty seemed to be imposed upon me, and I endeavoured each year to discharge it according to the opportunity and ability afforded me.

I cannot refrain in retiring from my position to express to the friends and patrons of this periodical my cordial appreciation of the labours of my colleague, the Rev. W. W. Barr, since he became associated with me in this work, and also my grateful sense of the assistance which he has ever been so ready to render. He has not only thereby greatly lightened the burden that was resting upon me, but by his cheerful and honourable deportment has increased its pleasures and attractions. So intimate and harmonious have been our intercourse and co-operation, that I would not be doing justice to my feelings, if I did not say, that the thought of the separation which is to take place between us as editors is not among the least of the unpleasant reflections which the thought of the termination of my labours in this capacity awakens. The only alleviation which there is to this regret is, that I leave the editorial management of the work in the hands of one who will, as I have every reason to believe, do all that he can to make it an instrument of profit to its readers and to the church at large. Most cordially can I commend him to the support and confidence of the friends of the *Repository*.

It is also, I am sure, a matter of thankfulness that my old and long tried friend, Mr. Wm. S. Young, its proprietor and publisher, will still continue to bestow upon it his unremitting attentions. Though he has grown gray in its service, his interest in its behalf is still not only unabated, but ever increasing. He feels that it has done a good work for the Master, and he seems willing to spend the remainder of his

days in sending it forth from month to month that it may still further prosecute this work. The personal sacrifices which he has made in its behalf are such as could only come from one who has "a mind to the work." It is my earnest prayer, that he may richly enjoy that which is better than gold and silver,—the sweet consciousness of having endeavoured to "serve his own generation by the will of God."

Although my connection with the *Repository* as its editor will end with this volume, yet I shall not cease to feel a deep interest in its prosperity. It will certainly afford me no little gratification, should I be permitted to see it attaining a circulation throughout the church far greater than it has yet reached. It would be a discredit to the United Presbyterian Church if she would allow a magazine which, for nearly half a century has been unceasingly devoting itself to her interests, to die for want of support. Such a result, however, I do not anticipate. There have been times, indeed, when I have been almost ready to conclude, that its career was near to its close; but it has rallied once more, and again and again has it been seen in the fore-front of the lines which the church from time to time has marshalled for the conflicts in which she has been called to engage with the forces of evil. Its friends, it is true, have not been numerous; but, for the most part, they have been steadfast and faithful, and there are still not a few throughout the church who will stand by it in almost any emergency short of a surrender, on its part, of the principles to which its energies have ever been devoted.

To these good friends, it becomes me to tender, on this occasion, my most grateful acknowledgments, and to ask that you extend to my brother, whom I am happy to leave at the post, the forbearance, confidence and support which you have not withheld from me.

The time is short, brethren. This, as well as other changes, to which we have been subjected, teaches us, that our working day here will come to a close. Let us, as its hours are so rapidly passing away, be girding up our loins for still more active exertions than we have ever yet put forth. Praying that you and I, dear reader, may be prepared for the issues that are before us, and especially for the great crisis that awaits the church, come when it may, I bid you *farewell*.

J. T. COOPER.

REMARKS BY THE JUNIOR EDITOR.

It will be seen, from the above remarks by Dr. Cooper, that he now formally takes leave of the *Repository*, as its Senior Editor. We cannot doubt for a moment that this announcement will be received with sincere regret by all of our readers. Many of them have for years welcomed his monthly visits to them and their families through this medium, and have always felt themselves instructed and edified by his

teachings. The *Repository* has had most of its growth and influence under his guidance; and it does seem to us, as it probably will also to many of our readers, that his connection with it is essential to its growth, if not its very life. In the providence of God, however, he has been called to another field of labour. If the *Repository* has yet a mission to fulfil in our church, He will care of it, and will raise up friends and helpers to conduct and sustain it.

The writer of these lines, as soon as it became probable that Dr. Cooper would go to Allegheny, sent his resignation as editor to the publisher. He was wholly unwilling to assume the care, labour and responsibility of sole editor. This resignation, for reasons deemed sufficient by the publisher, has not been accepted. It seems, therefore, that we must, for the time being, retain this position. We do it with the assurance that the way is open for another, as soon as the publisher can obtain his services; and also in the confident anticipation that while we continue in this capacity, our brethren in the ministry will come to our aid. Our part we will endeavour to do faithfully, and with whatever ability God may be pleased to bestow upon us. *But the Repository will be largely just what the brethren in the church choose to make it.* The editor cannot possibly do the main part of the work. Nor, as we understand it, is it his business to attempt this. The periodical, in one sense, belongs to the church. It is the medium through which the brethren may communicate their best thoughts to one another. As such, it is and will be open to them. It will be used also as a means of calling forth and developing the writing talent of the church. We earnestly ask our brethren, and especially the younger part of them, to use our pages for this end. They will, by this means, do good to themselves, and at the same time to our readers.

We cannot close these remarks without saying, that no one will feel and regret the absence of Dr. Cooper as much as ourself. For eleven years we have toiled together. Our intercourse has been uniformly most pleasant. In reality a father to us, he has always made himself a loving companion, and oftentimes, in his humility, less than our equal. To lose the companionship, counsel and instruction of such a one, is an affliction that can only be felt, not described. But such is the will of God, and he will provide. Dr. Cooper goes to his new field of labour bearing our profound respect and gratitude. We will follow him with our best wishes and with our prayers, and will assure him, when this meets his eye, of what he has never at least fully known from our lips, namely, of the profound sense of obligation under which we are to him, for a companionship of eleven years in editorial and pastoral life.

It will be gratifying to the readers of the *Repository* to know, that while the name of Dr. Cooper will disappear as Senior Editor, it will take its place as Corresponding Editor. We shall hope, therefore, that in

the midst of his other duties, he will find time to send us an occasional communication in that capacity. He, however, will not be held responsible for any thing that appears in this or any subsequent issue, except what is accompanied by his signature.

NOT STROSSMAYER'S SPEECH.

It appears that the speech that we published in our August issue as Bishop Strossmayer's was a fabrication. We hesitated a little before publishing it; for we could not understand how such a speech could have been made in the Œcumenical Council, or if made, how it could have come to light. It appeared, however, to be so natural, and to have so many indications of being verbatim as spoken, that we concluded to give it to our readers. We did what has been done by many other periodicals in this country. We believe that the "Speech" first appeared in a translation from the Latin in the London *Guardian*. It was denounced as a forgery, and the *Guardian* sought for evidence of its genuineness. It was discovered that it was written out "by a Florentine literary gentleman(?) from the newspaper accounts." The author frankly said to the Rev. Mr. Langdon, agent of an American Episcopal society in Florence, who inquired where he could find a copy of the Latin original, "Oh, there is none; it's all my own story!"

We have thus made the necessary correction; and we have only to say, that the speech was all true, though many will be disappointed when they know that this true testimony concerning Rome does not come, as they had been led to believe, from one of Rome's most eminent bishops.

A VALUABLE FORTHCOMING BOOK.

We learn from the Publisher, Wm. S. Rentoul, Philadelphia, in advance of its publication, that some time in *October* he will publish,—*"THE BIBLE A MIRACLE; or, The Word of God its own Witness;"* in which the supernatural inspiration of the Scriptures is shown from their Literary, Political, Theological, and Moral Excellence: by Rev. David Macdill, Pastor of the United Presbyterian Church, Cherry Fork, Ohio. It will be a book of about five hundred pages, 12mo.; and will, no doubt, be brought out in the handsome style that characterizes its Publisher's previous valuable publications.

In the words of the author, in his Preface,—*"The object of this book is twofold; first, to present more fully than has been done, the argument for the supernatural inspiration of the Scriptures drawn from their incomparable excellence; and, secondly, to meet the infidel assumption that 'miracles are incredible, if not impossible,' by showing that the Bible itself is a Miracle."*

This is indeed a very modest statement by the author of the nature of his book. We have access to know that it is a book at once original in its character and plan; embodying the fruits of many years of extensive reading and study; and eminently adapted to meet the exigency of the times in which we live, by combating modern infidelity in its varied and most popular aspects, and with its own weapons, and establishing on the most clear, convincing, and solid basis, the divinity of the Bible.

We regret that want of space prevents us in this number giving a more extended notice of this important, fresh contribution to our American controversial religious literature. Were it otherwise, we should have been happy to have heralded its publication with a fuller exhibition of its peculiar characteristics. We may however observe, that we would hail such a book with a cordial welcome, from whatever quarter of the evangelical church of Christ it may emanate; but we do so with added interest and pleasure, because it emanates from a minister of our own branch of the church. We feel well assured that it is a book that will confer no small honour and reputation on its author; and, what is of far more consequence, that it will do great good. Nor are we alone in this our judgment. We have had the pleasure to see a communication addressed to the publisher from Professor Jacob Cooper, of Rutgers's College, N. J., a gentleman of established reputation for eminent scholarship, and especially in religious literature, giving his impressions of this work on actual perusal of it. Professor Cooper writes of it,—“I have seen the manuscript before it was entirely complete, and I make free to say, that it is the most powerful vindication of the divine revelation against the assaults of infidelity that I have seen. It undertakes to show, from a comparison between the morality, the common sense, and the scientific accuracy of the Bible on the one hand, and the immorality, absurdity, and scientific inaccuracy of the Greek and Roman systems of Mythology, Jurisprudence, and Ethics, and of the same points in the Koran, the Zend Avesta, the Vedas, the Institutes of Menu, and the system of Confucius, on the other,—from this comparison he undertakes to show that the Bible gives internal evidence of divine origin. I was editor of the *Danville Review* during its whole existence, and had abundant opportunity for examining compositions with a view to publication, and I feel confident that this book is one which will at once bring its author into the front rank of writers; and will prove an unanswerable vindication of the sacred Word against the tribe of humanitarians, infidels, and other enemies of our common faith.” Prof. Jacob Cooper further writes,—“The book is one of immense erudition, as well as written in a clear, vigorous, and sparkling style;” and, respecting the author of it, he says, “To my personal knowledge, he is a first-rate scholar in Latin, Greek, French, and German, and has kept himself thoroughly read up in the book and periodical literature in the modern European languages; as well as studied all the standard works of antiquity. His attention has been especially directed to controversial theology and apologetics; and he has given the best part of fifteen years to the preparation of his work—‘The Bible a Miracle; or The Word of God its own Witness.’”

When this book is published, we purpose to notice it again. Mean time, we recommend our readers to bespeak a copy of it immediately on its publication.

Ecclesiastical Record.

CALLS.—Rev. W. A. Campbell, from Iberia, Pres. of Mansfield. Rev. T. W. Winter, from Northwood, Pres. of Sidney; declined. Mr. Tadrus Yusef, from Nakhayleh, Pres. of Egypt. Rev. Robert Armstrong, from the Second Church, Jersey City, 1st Pres. of New York. Mr. John A. Nelson, from Madison, Pres. of Westmoreland; accepted.

STUDENTS RECEIVED.—Mr. H. Houston, has been admitted to the study of theology by the Pres. of Mercer. Mr. M. M. Patterson by the Pres. of Westmoreland.

LICENSED.—Mr. J. B. Jackson, by the Pres. of Westmoreland.

ORDAINED AND INSTALLED.—Rev. R. G. Young was ordained and installed pastor of Brownsdale and Union cong's. by the Pres. of Butler, on the fifth of September. Rev. W. H. M'Master was ordained and installed pastor of Bethel cong. by the Pres. of Westmoreland, on the 5th of September. The Rev. S. H. Graham was installed pastor of the 7th Avenue cong. by the First Pres. of New York, on the 20th of September.

CHANGE OF PRESBYTERIAL RELATION.—The Rev. Wm. Galbraith, from Des Moines to Butler.

RELEASED.—Rev. M. L. Ross, from the pastoral charge of the First Church, Brooklyn, by the 2d Pres. of New York. The Rev. Alexander Young, from the 2d Church, Monmouth, by the Pres. of Monmouth.

NEW ORGANIZATIONS.—A cong. has been organized at Johnstown, Pa., by the Pres. of Conemaugh. Mr. W. R. Stevenson, a licentiate, is labouring in the new organization with success. A congregation has been organized at Nakhayleh, by the Pres. of Egypt. A congregation, consisting of fifteen members, was organized at Page City, Iowa, on the 24th of June.

DEGREES CONFERRED.—The Revs. David Paul, of New Concord, O., the Rev. John Comin, of Rix Mills, O., and the Rev. R. H. Pollock of Wooster, O., had the honorary degree of Doctor of Divinity conferred upon them at the late commencement of Muskingum College.

MISCELLANEOUS.—Mr. David Strang, of the Egyptian Mission, has been taken on trial for licensure, by the Pres. of Egypt.

The Rev. John S. Easton, D.D., has been appointed to fill the vacancy in the Board of Church Extension, occasioned by the death of Dr. Gracey.

The Rev. W. E. Henning, of North Argyle, N. Y., sailed in August for Ireland. He has gone to recruit his health.

Mr. Isaac M'Gay, an elder in the 7th Avenue Church, New York, died on the 22d of August. He was a good man, an earnest worker, and a liberal contributor to the various benevolent enterprises of the church.

Dr. Cooper preached his farewell sermon to his congregation on Sabbath evening, the 27th of August.

The Rev. J. A. Williamson, of Johnstown, N. Y., will leave this country in November for a tour in Europe and the East. His congregation have given him leave of absence for one year.

The Rev. R. B. Robertson, of Freeport, Pa., is engaged in arranging music for our Psalms as now authorized to be used. He asks precentors or others to give him their aid in the selection of suitable tunes. The undertaking is an important one, and is intimately connected with the prosperity of our churches.

The Rev. Dr. Dales, of Philadelphia, again presented his resignation as Professor in the Theological Seminary at Newburgh, to the Synod of New York. It was reluctantly accepted by the Synod.

Rev. W. W. Barr, of Philadelphia, and the Rev. Robert Stewart, of Davenport, New York, have been elected to Professorships in the Theological Seminary at Newburgh, by the Synod of New York;—the former to the chair of Pastoral Theology and Church History, and the latter to the chair of Homiletics and Exegetics.

NEW PUBLICATIONS.

JESUS: HIS LIFE AND WORK, as narrated by the four evangelists. By Howard Crosby. University Publishing Co., 4 Bond St., New York. 8vo. pp. 551. Tinted paper, and finely bound in cloth. Price \$4.50.

The author of this volume says in his preface, that the life of Jesus is both the historic and doctrinal basis of Christianity, and that therefore "the church of Christ is ever to be purified or preserved in purity by a constant recurrence to that life. Every thing in doctrine or practice is to be brought to this touchstone, and to stand or fall by this test. Every thing that is out of harmony with the life of Jesus, as explained by the Baptist and the Apostles, is abnormal in Christianity. Neither philosophy nor authority can palliate the incongruity." . . .

"The great need of the church to-day is the study of these four gospels, not so much the perusal of dissertations on the character of the Gospels and the Messiah portrayed in them, as the actual examination of the sacred word itself. Treatises are written on the life of Jesus by many who only skim over the history to gain materials for their favourite theories; and one of those which lately made a great stir in the world, betrayed, with a show of learning and philosophy, a lamentable ignorance of the facts of the narrative, and a complete misunderstanding of Old Testament expressions found in the new. German rationalistic critics have made themselves notorious in this nineteenth century for their destructive efforts against the gospels pure and simple. The true defence of the mind against their evil work is in the careful study of the sacred text. Before such a study the soul can only laugh at the folly of the whole crew, from Bruno Bauer, with his extreme charge of imposture, through Paulus, and F. Ch. Baur, to Strauss, with his elaborated and learned life-work of childishness. These and the fanciful Frenchman, Renan, with his Parisian romance on the life of Jesus, suited to the French theatres, are to be treated as we should treat a writer who should insist that the story of the Pilgrim Fathers was a mythical preface placed before American history by later necessities, (this is the Strauss idea) or was an outgrowth, poetical and legendary, (this is the Renan idea.) Sober consideration of such folly is only necessary to shelter weak minds, who do not study the Scriptures, from the evil influence. No one who carefully reads the Gospel can be affected for a moment by such wild criticism."

"It is to promote the study of the Gospels that I have written this volume. I desire it to be a book which may suggest a continual reference to the sacred text, and which may make, by any explanations it may offer, the study of that text the more fascinating and fruitful. I have not sought to be elegant or eloquent, but to be careful and accurate; and yet I know, I must have made many mistakes to try the forbearance of my readers."

We have thus placed before the reader's mind the author's views and purpose* in preparing this volume. We can freely say that we think he has accomplished his work with admirable fidelity and with scholarly ability. The whole field that lay in his way has manifestly been carefully investigated. In an elegant sentence or two we often find expressed what must have cost the author hours of labour to ascertain. We do not hesitate to say that the results of the latest investigations and criticisms are stated in this volume with more brevity, yet fulness, with more elegance and eloquence, than in any similar work that has been published in our language. Throughout the volume the mind of the reader is kept so intimately connected with the sacred narratives themselves, and has frequently such light thrown upon them, that it cannot but be instructed, pleased and edified. The heart is also impressed with the dignity, simplicity and beauty of the ideas. Thus the soul is made better. We sincerely thank the author for the intellectual and spiritual feast he has set before us, and we express the hope that multitudes will experience a gratification similar to ours as they go over the pages of this, in every sense, attractive volume. We should add, that over one hundred engravings by Rawson illustrate the work. It is also a model in printing, and is very neatly bound.

A HARMONY OF THE FOUR GOSPELS IN GREEK, According to the Text of Tischendorf; With a Collation of the *Textus Receptus*, and of the Texts of Griesbach, Lachmann, and Tregelles. By Frederic Gardiner, D.D., Professor in the Berkeley Divinity School. Author of "A Commentary on the Epistle of St. Jude," "A Harmony of the Gospels in English," etc. Warren F. Draper, Andover. For sale by Smith, English & Co., 710 Arch St., Philadelphia. 8vo. pp. 268.

Of the necessity for his work, and his aim in executing it, the author says.—"The arrangement of the Gospels in harmony has been recognised as useful almost from the time of their first publication; and the propriety of placing such an arrangement among the earlier studies of a course of theological instruction has been established by an experience too long and varied to need further proof. It remains to improve as much as may be the apparatus for the study, yet with care that it be kept within the means of theological students. Much has been excellently done to this end in past years, especially by Robinson, both in editing Newcome, and subsequently in the various editions of his own harmony. So long a time, however, has since elapsed, and during this time the apparatus of the Biblical scholar has so greatly increased, that farther improvement seems now practicable, and indeed demanded. Personal experience in theological teaching has produced an impression, confirmed by correspondence with many others similarly occupied, of the need of a Harmony embracing several features not contained in any existing work. To supply this want, at least in part, is the aim of the present volume."

The distinctive features of the work are, 1. A critical text. Tischendorf's eighth edition has been adopted as embodying the latest results of criticism. The divergences from the *textus receptus* are printed in different type, so that the student can readily detect them. The *textus receptus*, when displaced, is printed in all cases in the margin, and is thus under the eye of the reader. The texts of Griesbach, Lachmann, and Tregelles, are carefully collated in these variations, and thus the student has the advantage of the labours of these eminent scholars.

2. All quotations from the Old Testament are given in full in the margin according to Tischendorf's edition of the LXX., together with the *varii lectioes*, of the Alexandrina text and of the *Codex Sinaiticus*, and also of the versions of Aquila, Symmachus, and Theodolian, when any of these are matters of interest or importance. The original Hebrew is added when there is any notable variation in the translation of the LXX.

3. A small but very useful selection of parallel references has been placed in the margin.

4. Brief notes relating only to matters of harmony, and not intended to serve in any sense as a commentary, have been placed at the bottom of the page. The aim in these notes is to show that the discrepancies in the several gospel narratives are only superficial.

5. It has been the author's aim to present his arrangement of his harmony after a careful comparison of many earlier works. He has in no case yielded to the temptation to repeat passages in different connections in order to get rid of difficulties.

6. In the arrangement of the columns, the effort has been to combine the greatest clearness with the least cost. In this we judge the author has been very successful.

7. A synoptical table, presenting together the Harmonies of Greswell, Stroud, Robison, Thomson, Tischendorf and the author, follows the introduction. This shows the student how general is the agreement on the main points of chronology, and also the differences; and it also affords him the opportunity of following, if he desire it, any one of the harmonies, of these distinguished Biblical scholars.

We can only add, after this exhibition of the author's work, that his labour has been most faithfully performed; and we assure him that he will receive the thanks of many whom he will by this means greatly aid in the study, and help to the clearer understanding of the precious gospels.

DIATESSARON. The Life of our Lord, in the words of the Gospels. By Frederic Gardiner, D. D., Prof. in the Berkeley Divinity School. Author of "A Harmony of the Gospels in Greek," etc., etc., 12mo., pp. 239. Warren F. Draper, Andover. For sale by Smith, English & Co., 710 Arch St., Phila.

The author says, "The following work is an attempt to combine, in one continuous narrative, the distinct histories of the life of our blessed Lord as given by the four evangelists. In bringing them together, and weaving into continuous and connected sentences all their various clauses, supplying each its separate information, slight modifications of the language are sometimes unavoidable. Care has been taken to limit these as much as possible, and in no case to alter the sense."

The results of the latest and most approved changes in the original have been introduced into this translation; also some approved amendments to the common English version. These variations from the English texts are carefully noted in the margin. The reader has thus the new and the old under his eye. The narrative, of course, follows the author's English and Greek Harmonies. It thus varies considerably from some, and in a few instances from all others. We may say in relation to the work, that while it will not perhaps throw as much light upon the life of Jesus as some others of a more expository character that have been written, yet we doubt not that many intelligent minds and pious hearts will esteem this as the best life of our Lord outside of the Bible that has ever been prepared,—the best because it is so nearly in the very words of the Spirit of inspiration.

THE THEBAN LEGION. A story of the Times of Diocletian. By the Rev. Wm. M. Blackburn, D. D. Presbyterian Board of Publication, 1334 Chestnut St., Phila., 12mo., pp., 239. Price 90 cts.

The several chapters of this volume appeared originally in "Our Monthly." It has been revised, several pages have been added, and it is now given to the public in this permanent form. It is really a historical work, presenting in narrative form the story of the last great persecution of the ancient church. The author has carefully consulted voluminous histories in order to present the facts contained in this volume. He has done a good work, and has made a valuable addition to the family and Sabbath School library.

THE HOLY BIBLE. According to the Authorized Version (A. D. 1611) with an Explanatory and Critical Commentary, and a Revision of the Translation. By Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M. A. Canon of Exeter, Vol. I., Containing the Pentateuch. Charles Scribner & Co., N. Y. For sale by Smith, English & Co., 710 Arch St. Phila., Royal 8vo. pp. 928. Price 5.00.

SYSTEMATIC THEOLOGY. By Charles Hodge, D. D., Professor in the Princeton Theological Seminary, Princeton, New Jersey. Vol. I., Charles Scribner & Co., 654 Broadway, N. Y. London & Edinburgh, T. Nelson & Sons. For sale by Smith, English & Co., 710 Arch St., Phila., Royal 8vo. Cloth. Tinted paper. pp. 648. Price 4.50.

The above two volumes have just been received from the publishers. We have neither time nor space to notice them in this number as their merits deserve. From the limited examination that we have been able to bestow upon them we are convinced that they are among the most valuable contributions that have been made in our language, or perhaps any other, to Biblical and Theological literature. We must, however, examine them more carefully, and having done so, we will notice them in our next issue. In the mean time we confidently advise our readers to procure these volumes.

LIFE IN NARROW STREETS. By Julia Carrie Thompson. Author of "Aspenridge." Pres. Board of Publication, 1334 Chestnut St., Phila., 12mo., pp., 284. Price 1.00.

We are informed in the Editor's Preface, this is "a simply told tale of life among the labouring-class in our great cities. It is not an overdrawn sketch of imaginary beings, but a true story of actual characters in the city of Philadelphia." It is an interesting and useful volume. The rich and the poor will read it with profit; and all Christian workers will see in its pages that there are doors of usefulness opened every where into which they can enter and work for Jesus. This work should be in every teacher's and Sabbath School library; and it would do good in any home.

GOOD HEALTH. Alexander Moore, Publisher, Boston, \$2 a year. Contents of September No.:—National Health, II.; Near-Sightedness, or Myopia; Notes of a Health Trip to the Pacific, IV. Yosemite Valley; Sunstroke; Perfumes Medical Treatment of Insanity; On Skeletons, etc.; Consumption, Disorders of the Capillary Blood-Vessels; Editorial; Our School System; Miscellany; Book Notices; Short Pieces.

HERALD OF HEALTH and journal of Physical Culture. Wood & Holbrook, Publishers, New York. \$2.00 a year. Single copy 20 cts.

This journal is published monthly, and is filled with excellent articles. It advocates a higher type of manhood, physical, intellectual, and moral. We are quite certain, that if its instructions were followed by the people generally, the generation in which we live would be much improved physically, and the improvement of this generation would be an inestimable blessing to the following ones.

A CLASSIFIED CATALOGUE OF THEOLOGICAL AND RELIGIOUS BOOKS. Smith, English & Co., 710 Arch St., Phila. Price 25 cts.

This catalogue is an octavo volume of 128 closely printed pages. It comprises a large collection of standard works, American and Foreign, old and rare books, and recent publications; also, an addition of miscellaneous literature, works of reference, etc. We advise our readers who are in need of books, and who desire to supply themselves, to procure this Catalogue. The list is very extensive, and there is perhaps no house in this country better fitted for accommodating them, especially in theological works, than this house of Smith, English & Co.

THE LATE MR. ISAAC M'GAY.

On the 22d of August, 1871, Mr. ISAAC MCGAY, ruling elder in the Seventh Avenue Church, New York City, departed this life. In reference to this painful dispensation, the following action was taken by the session, the congregation and Sabbath school:—

Whereas it has pleased our sovereign Lord and Saviour, in his all-wise and holy, but inscrutable providence, to remove from the church militant Mr. Isaac McGay, in the midst of his days and usefulness, we deem it to be eminently proper, as a session, as a congregation, and as a Sabbath school, that we should unite in giving some suitable expression of our high appreciation of his character and services, not as a mere matter of course, but in order that we may commend to our people, and especially to our youth, the honourable and Christian example of this father and friend, and the power and excellence of that religion which so adorned his character in life, sustained and comforted him in death, and now secures for him such a blessed memory, that, "being dead, he yet speaketh." Therefore, Resolved,

1. That we recognise, in this sad visitation, the assertion of our Lord's right to come and, at his own pleasure, to call any of his servants from the fellowship of earth to the closer fellowship of heaven; and while we cannot but feel deeply afflicted in this apparently adverse dispensation, we seek to bow in submission to his holy and sovereign will, assured, that what is our loss, is our brother's gain.

2. That the session has lost a very intelligent, judicious and faithful member and counsellor, and the higher courts the living influence of one who, in the office of ruling elder, spent thirty-four years of untiring effort to promote the best interests of the whole church, with unwavering devotion to the truth as it is in Jesus,

and faithfulness to the testimony of the church in which he was an officer,—contending earnestly for the faith once delivered to the saints.

3. That the congregation has sustained a severe loss in being deprived of the life and example of one in whose piety and purity of motive, all who knew him had implicit confidence, whose uniform, amiable disposition, together with his pleasant and unostentatious manners and Christian charity, greatly endeared him to all; for always, without reference to their worldly circumstances, he esteemed as the “best society” those who are denominated, “the excellent ones of earth.”

4. That the Sabbath school of which he has been, for many years, the superintendent, has been bereft of one who has been as a father to all connected with it,—giving it a liberal support and his personal attention, at a sacrifice of ease and comfort to himself. He was able to control the children without offending them or losing their affection.

5. That although a faithful servant of Christ and a co-worker in his cause has been removed, it is our duty to trust in promised grace and strength, and go forward in the discharge of known duty, accepting anew the charge, “Occupy till I come,” and seeking in prayer, that this bereavement may be sanctified to us and to all concerned, that it may not be recorded against us, “The righteous perisheth, and no man layeth it to heart.”

6. That we tender to his afflicted family our deepest sympathy in this painful bereavement, and commend them to a covenant-keeping God, who has promised to be a Father to the fatherless and a Husband to the widow. And we would commend to his children the instruction of their departed parent as their *most precious inheritance* in this life, and point them to that “inheritance with the saints in light,” of which their father, who has gone before, is already a partaker, (as we trust,)—“an inheritance incorruptible, undefiled, and that fadeth not away.”

7. That a copy of the above be sent to the family, and also to the papers of the church for publication, and recorded in the minutes of the session and also in the minutes of the congregation.

JOHN NIGHTINGALE, DAVID WADDELL, THOMAS REED, HENRY HARRISON,
JAMES K. KNIFE, Committee.

Obituary.

AN HUMBLE TRIBUTE TO DEPARTED WORTH.

DIED, September 22d, 1871, Miss MARGARETTA YOUNG,—third daughter of Mr. Alexander and Mrs. Ann Young, and sister of Wm. S. Young,—in the 72d year of her age, after an illness of two weeks.

The subject of this notice was well known to many members and ministers of the church of God. She professed her faith in the Redeemer in early life, and probably no one living can recollect a period, even in childhood, when she did not love the word, the ways, and the people of God, or regard it as her chief object and end to serve and please Him.

Her memory was early stored with religious knowledge. She was received into the visible communion of the Associate Presbyterian Church of Philadelphia when the congregation was under the charge of the Rev. John Banks, D.D. At that time Mr. John M'Culloch,—a prominent elder in the church,*—had a class composed of most of the younger portion of the congregation. The boys were examined in the early part of the afternoon, the girls in the evening. A leading exercise, or text book, was Fisher's Catechism,—a closely printed 12mo. volume of nearly 400 pages. The whole of this, Margaretta, her elder sister and perhaps a few others, committed to memory,—the two former afterwards reciting the volume a second time! Besides this, the young ladies committed to memory Marshall's, Muckarsie's, and the Shorter Catechisms. Also, usually, and on the same evenings too, from ten to twenty verses of the metrical Psalms. The writer has reason to know that these long lessons were correctly recited in class, as they were invariably rehearsed before leaving home; and the sub-teacher almost learned the Catechism by heart from hearing it so constantly repeated. All this was done without any of the present stimulants to study,—Sabbath school papers, reward books, Sabbath school library, summer pic-nic excursions, festivals, etc. All the reward expected or received, was the coveted commendation of their revered preceptor, and the sweet satisfaction of an approving conscience.

Difficult as must have been these lessons in early girlhood, they were never regarded as a drudgery, nor even as a task; for the duty became their delight.

By the Divine blessing these early and severe studies proved the foundation for that steadiness, consistency, and attachment to the doctrines of the gospel which evinced itself in almost every action of her life, and so well qualified her to instruct others.

Margaretta was naturally of a lively or versatile disposition. Her conversation was marked by wit and vivacity. She was good at repartee, and her friends have often observed, that "she was never at a loss for an answer." This rendered her a genial and favourite companion, not only to her immediate family, but to a large circle of endeared friends. Yet even this dangerous and unmanageable faculty seemed to be under the rein of reason and religion; and she not unfrequently turned it to good account, directing her good-natured and playful railery against the faults or foibles of her younger friends; and thus accomplished an end not so easily attained in such cases by plain and sober reasoning.

As observed above, she early sought the Saviour, and early found him. She "remembered her Creator in the days of her youth," and made it her constant effort, and doubtless her constant prayer, that others should then remember Him too. Many years since, the writer accidentally met with a document bearing her own signature, and written with her own hand, devoting herself, soul and body, to the service of Christ. This was, no doubt, intended solely for her own eye, and designed only for her own use. We never heard the most remote allusion to it; but we have reason to believe that the covenant, on her part, was neither broken nor forgotten, but proved an everlasting covenant. "I remember thee, the kindness of thy youth, the love of thy espousals, when thou wentest after Me."

"Welcome, great Guest: this house, my Shall all be thine. [heart, I will resign my interest in every part: Only be pleased to use it as thy own	For ever, and inhabit it alone:— And by thy light Possess my sight With sense of an eternal day."
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The character of Margaretta was marked by great self-possession. She never lost sight of what was due to others or demanded of herself. She had not only a proper answer to every proper question, but knew how to act in every emergency, and her counsel or advice could never be safely disregarded. She had, intuitively, the nicest sense of propriety, and unusual command of temper. This especially qualified her to guide and control the young.

She had many children, at various periods of her life, intrusted to her charge, several even in infancy.—She could have had many more, had her bodily strength been equal to her mental ability. These she most assiduously and successfully taught the principles of purity and piety. They learned to love and obey, and ever after retained their affection and esteem for her. She had a method of her own, teaching them to read from the Gospels, or the sacred scriptures themselves, with proper emphasis and peculiar propriety. By consulting not only the capacity, but the taste of each child, she was enabled to select the books best suited to engage their attention; and we have often seen little children sit hour after hour listening to her, and finally, when she stopt, entreating her to proceed.

Another feature of her character was disinterestedness, and self-sacrifice for the good of others. She could not rest herself if she knew that the repose of others was disturbed; and has spent sleepless nights in administering to their relief. She felt the deepest interest in all that related to the purity and prosperity of the church of God, and aimed to do all in her power to promote this. She, with the assistance of her sister, then living, collected an incredible amount towards the erection of the Third Associate, now the Sixth United Presbyterian Church of this city, of which she was a member, and, we believe, has ever been regarded as one of its most active, efficient, and liberal supporters; or as "the beloved Persis, who laboured much in the Lord."

Will any infer from these remarks that we imagine the deceased was without defects? By no means. Although we did not notice, or do not recollect such, she doubtless did, and humbly and daily confessed them, too. But Margaretta neither paraded her piety nor made an exhibition of "voluntary humility." She spoke not of herself,—either as a saint, as a sinner, or as a sufferer; but laboured to commend herself to God, and to live without reproach among men. Any good qualities which distinguished her character, we know, were due to the favour of Heaven and we "glorify God in her." She studied to live "owing no

one any thing;" and every dollar gleaned from her narrow income or saved from her slender resources, was used to assist others, or deposited in the treasury of heaven. Nothing was hoarded; nothing was wasted: nothing went for fashion, finery, or folly.

Margaretta confined her reading to books of the most solid and substantial character, and she rarely touched an ephemeral production of any kind;—we do not recollect ever seeing her spend five minutes even over a daily paper. The favourite books were the Bible, with Henry's, Scott's and other commentaries on it; and the most read authors, the Erskines, Hervey, Newton, and others of similar evangelical character. Many of Erskine's Sonnets, and also of the Olney Collection of Cowper and Newton's Hymns and Paraphrases, had been committed to memory, which helped to mould her sentiments in after life. The books she gave her class, or the children intrusted to her guidance, were selected and first read by herself; and were such as both to interest and benefit them.

Her "end was peace." Throughout life she appeared to entertain no fear of death, even when, on two former occasions, to all human appearance, "the last enemy" was very near.

"Land of Eternity! what shadowy hosts
Mantle thy dim, interminable shore!
All voyagers from life's tempestuous sea.
Shore of Eternity!—Wave after wave
Influent, to thy mighty bosom bears

Successive generations. Our faint eyes,
Aching with vain surveys of th' vastness,
Do find a sweet repose, on spots suffused
With mellow light of pitying Hope,—
The bourns of voyagers we loved."

May we not apply the words addressed by our Lord to Magdalene, also to Margaretta?—"She hath done what she could." If so, "over such, the second death hath no power." "Weep not for me." "I have waited for thy salvation, O Lord!" W.

The SENIOR EDITOR of this periodical cannot allow the foregoing obituary to go before the public without expressing the warm sympathies of his heart with its sentiments. It is thirty-three years since he first became acquainted with the deceased. For eighteen months he was a member of the household over which she presided, and for many years she was a much esteemed member of his congregation. He had therefore the most abundant opportunities of forming an acquaintance with her character and worth. The friendship that was then formed continued unabated until the day of her death. The writer mourns her loss as that of a dear and valued friend. Often, very often, has he felt his heart cheered and strengthened for the trials of his work by the visits which it was his privilege to make, from time to time, to her happy home;—a home that was so frequently the resort of ministers of our church, and where they were always sure to find a cordial welcome. A woman of more pure, refined sensibilities, associated with a deep and earnest piety, it has never been the writer's privilege to know.

FROM THE PHILADELPHIA "EVENING STAR," SEPT. 28D.

The many friends of Miss Margaretta Young will be pained to hear of her death, after a short but severe illness. Deceased was gifted with social talents that made her a welcome accession to any society; she had added to these a remarkably conscientious disposition, and a simple, earnest, active religious faith, constantly exhibiting itself in sympathy and assistance to the necessitous, as well as in energetic efforts in religious and charitable organizations. Long will the blessed influence of her example and teaching be felt by those favoured with her society while living. Ever green and beautiful in memory will be the remembrance of that unostentatious life of Christian usefulness. Sadly felt and deeply mourned will be the taking away of this sainted one, who died in full faith of a blessed immortality. And all gratitude to that Providence which favoured us so long with the life of one who reflected so much of Christian excellence and worth.

THE
EVANGELICAL REPOSITORY
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OLD SERIES,
VOL. XLVIII. }

NOVEMBER, 1871.

} NEW SERIES,
VOL. X.—No. 6.

THE CHRISTIAN.

BY THE REV. J. W. HARSHA.

"O, Antioch, thou teacher of the world!—
From out thy portals passed the feet of those,
Who, banished and despised, have made thy name
The next in rank to proud Jerusalem.
Within thy gates the persecuted few,
Who dared to rally round the holy cross,
And worship Him whose sacred form it bore,
Were first called *Christians*."

From good authority, we learn that Antioch, in Syria, was the capital of the Grecian kings of Syria, and afterwards of the Roman governors of the province. It was situated on a bend of the river Orontes, partly on the level, and partly on the ascent of Mount Silpius. It was founded by Seleucus Nicator three hundred years before Christ, and was a good site for commercial and military purposes. According to Josephus, many Jews settled there from the first, and were governed by their own rulers, and enjoyed the same political privileges as the Greeks. Under the Seleucid kings it became a city of great extent and beauty, was made free by Porphyry, and so continued until the time of Antoninus Pius.

But its interest to us arises from its intimate connection with the rise and progress of Christianity. One of the seven deacons at Jerusalem was Nicolas, a proselyte of Antioch. There the Christians, who were dispersed from Jerusalem at the death of Stephen, preached the gospel. There came Agabus and other prophets who foretold the dearth which came to pass in the days of Claudius Cæsar. Paul and Barnabas were sent from Antioch to Jerusalem on a mission of charity, and from Jerusalem, Judaizers came, who disturbed the church at Antioch. There Paul rebuked Peter for his dissimulation; there he exercised his first regular ministry, and there began his first, second and third missionary tours; the last of which was ended by the imprisonment at Jerusalem and Cæsarea. The decrees of the first apostolic council were directed especially to the Gentile converts at Antioch. There the first gentile church was founded, and there the disciples were first called Christians, most probably, by the empire citizens, who were

noted for scurrilous wit and the invention of nicknames. These facts in regard to the history of the church are found in the sixth, the eleventh, thirteenth, fourteenth, fifteenth, and eighteenth chapters of the Acts of the Apostles, and in the second chapter of the epistle to the Galatians.

Modern Antioch is an insignificant and miserable place. Some of the walls, shattered by an earthquake, stick on the crags of Mount Silpins; and a gateway is seen which still bears the name of Paul. But no gallant ships anchor in the harbour of that once beautiful city; no soldiers pitch their tents around her walls; no lamp of science shines with its effulgent rays,—no sound of the glorious gospel greets the ears of the bewildered pilgrim. The messengers of peace are recalled, and her glory is departed. There was also an Antioch in Pisidia, founded by Seleucus Nicator. There also Paul preached the gospel, and had many converts; but was persecuted, and driven to Iconium and to Lystra. Barnabas, and Timotheus and Silas were his companions and fellow-labourers in these places, as appears from the thirteenth and fourteenth chapters of the Acts of the Apostles, and the third chapter of the second epistle to Timothy.

A disciple literally signifies a scholar, and, in the New Testament, signifies a believer, a Christian, a follower of Jesus Christ. Acts vi. 1; ix. 1. At first, they were seventy in number, and called themselves disciples, brethren, believers, and the church. But others, in derision, called them Nazarenes and Galileans. They were distinguished for their upright conduct, virtuous lives, and the miraculous gifts bestowed on them. They attended daily in the temple, progressed in holiness, and sold their possessions, and distributed to the wants of the brethren. But they were the despised sect every where spoken against,—hated, persecuted, accused of idolatry, treason and the worst of crimes. "All manner of evil was said against them falsely for Christ's sake."

Now, men are called Christians, merely because they are born in a Christian land, instructed in the Christian religion, and attend Christian worship. But Christians are of two kinds,—*nominal* and *real*. The *nominal* Christian is one who professes his belief in the religion of Jesus Christ. He may profess it because he prefers it to every other system of religion, or because his parents, or his companions, profess it, or he may do so to get a name in society, gain confidence or obtain some selfish end, or because he vainly supposes all that is necessary to obtain heaven is to confess Christ before men and receive the sealing ordinances. As touching the righteousness of the law, he may be blameless before the world, and go the round of Christian duties,—be zealous in every good cause,—pay tithes of all he possesses,—bestow all his goods to feed the poor, pray fervently in the synagogues, and in the corners of the streets, and contend earnestly for some peculiar mode of faith, as the only one derived from heaven, or decry all modes, creeds and confessions, and yet be only a nominal Christian. But he is more generally indifferent and inactive in the cause of religion, and disregards his vows and engagements to God; omits prayer in secret, in the family and in society,—neglects the reading and preaching of the word, grudges all he does for Christ, is easily offended and separated from the church, and only for his occasional appear-

ance at the Lord's table, he differs little or nothing from the unbelieving world. Whatever profession and display he makes in the church or in the world, he is still the same poor, graceless sinner who has the name and form of godliness, without the power. He has come to Christ for the loaves and fishes, and perhaps will finally plead for admission into heaven, on the ground that he has eaten and drunk in Christ's presence, or prophesied in his name, and cast out devils, and done many wonderful works.

The Scribes and Pharisees made broad the borders of their phylacteries, paid tithe of mint, and anise, and cummin,—were the most zealous advocates of the law,—built the tombs of the prophets, and garnished the sepulchres of the righteous, and yet were full of extortion and excess,—of hypocrisy and iniquity,—a “generation of vipers that could not escape the condemnation of hell.” The nominal Christian is of the same character, and belongs to the greater class of all who bear the Christian name, although many of them are professed or practical infidels.

1. The *real* or *true* Christian is more than a professor of Christ's name. He is one who is united to Christ by faith, and partakes of his nature, and Spirit and grace, and obeys his will. (His mind is so enlightened by the Spirit of truth, that he sees his natural depravity and inability to save himself, and comes to Christ for help; and through him, by the aid of the Spirit to God the Father, for all the blessings of his providence and grace.) He has passed from death to life, and become a new creature,—the workmanship, husbandry and building of God. His affections are elevated above the world, and centred in God alone. He embraces him as his portion,—loves him supremely,—worships him in spirit and in truth, and cheerfully supports and defends his cause, and makes his word the rule of his faith and practice. He has a new nature,—new principles, motives, desires, aims and purposes. Christ is formed in him the hope of glory, and he lives by faith in him, and derives his life, support and consolation from him. The Holy Spirit dwells in him as the Comforter, abides with him, and leads him into all truth, and renders him more and more holy, and bears witness to his heirship and title to eternal life.

He professes his faith in the Redeemer from a principle of love to him and discharges all his duties on the same principle,—not “to be seen of men” and receive their applause. (He daily reads and meditates on God's word, and keeps the Sabbath holy; not in idleness nor in worldly thoughts, conversation and pleasure. He conscientiously prays in secret, and in his family, morning and evening, improves all the ordinances of grace, and supports and defends the cause of religion, for the glory of God and the welfare of souls.) His deportment through life is becoming the gospel, humble, amiable, uniform. Every where, and at all times, he endeavours to “have always a conscience void of offence toward God and toward men;” walking in the footsteps of the Saviour, and progressing in holiness, until he arrives “at the measure of a perfect man in Christ.” He “counts not his life dear that he may win Christ and be found in him;” and neither reproof nor punishment, nor persecution can drive him from his divine Master. Nothing can separate him from the love of God which is in Christ Jesus our Lord. His course is onward and upward. His path is as the

“shining light, which shineth more and more to the perfect day;” and he will at last shine in the kingdom of glory as “the brightness of the firmament, and as the stars, for ever and ever.”

3. *He faithfully discharges his duties.* They are personal and relative, public and private, civil and religious. It is his duty to take up his cross, and follow the Lamb through evil as well as through good report,—to love the word, the ordinances, and the people of God, of every name and clime;—to promote the peace and prosperity and extension of Zion, and grow in grace and in the knowledge of the Saviour;—to do good unto all men,—to love his enemies, and bless them that curse him,—to forbear and “forgive, even as God for Christ’s sake has forgiven” him;—to “fear God and keep his commandments, for *this* is the *whole duty* of man,” or, as it is expressed by the Saviour, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,—and thou shalt love thy neighbour as thyself.” This is the duty of all men, but the Christian only endeavours to discharge it.

He must not only be a good citizen, and support the institutions of his country, so far as they are in accordance with the principles of eternal truth, but also a good Christian, liberally and cheerfully supporting and extending the kingdom of Christ to the ends of the earth, until “men shall be blessed in him, and all nations shall call him blessed.” This seems to be a duty to which he is especially called in the present day, and he is encouraged to discharge it, not only from the example of the primitive Christians, but also from the promise of God’s blessing, both in this world and in the world to come. His promise for temporal blessings is contained in such language as the following:—“Honour the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine.” “Cast thy bread upon the waters, for thou shalt find it after many days.” “The liberal soul shall be made fat,” but he that “soweth sparingly, shall reap also sparingly.” While God’s house lay waste, and the Jews robbed him in tithes and offerings, and were guilty of oppression, and idolatry, and other heinous sins, he smote them with blasting, and mildew, and hail, and drought, and famine, and pestilence,—yea, and their young men were slain with the sword. They sowed much and brought in little; and had not sufficient meat, and drink and raiment; but from the day that the foundation of the temple was laid, the Lord blessed them abundantly in their persons, in their families and estates, and crowned them with honour, and “fed them with the heritage of Jacob their father.” But look beyond the scenes of this world to the joys that are above, and consider the words of the Saviour:—“There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel’s, but he shall receive a hundred fold, now in this time, . . . and in the world to come, eternal life.” Mk. x. 29, 30. “A hundred fold now in this time!” a hundred fold! Reader, did you ever think of this promise? and did you ever think of eternal life, which is a blessing far above and beyond all finite comprehension?

4. *The true Christian wages irreconcilable war against all his foes.* In him is “the company of two armies” fiercely engaged in mortal

conflict: "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other;"—always contrary, always irreconcilable. Depraved nature, called "~~the flesh~~," is a foe in the camp, or household, and so the worst of all foes; for it is always present in every place and in every employment; betraying us into the hands of those that are without, filling the mind with the vanities of this sinful world, excluding the beauties of holiness, and the vast concerns of spiritual and eternal things. It alienates the heart from God and his service, inclines it to sin, renders it impatient of restraint, subjects it to evil passions and ungovernable lusts and appetites, and unfits and indisposes for any religious duty.

The remains of depraved nature cleave to him, and render his whole life a warfare, and his progress in holiness slow and difficult. "The law in his members wars against the law of his mind, and brings him into captivity to the law of sin." It checks his aspirations for God, restrains his courage, ensnares his thoughts and affections, involves him in darkness, jealousies and tears, deprives him of God's comfortable presence, and makes him cry, "Oh, wretched man that I am!—who shall deliver me from the body of this death?"

He also wars against his *external* foes,—against the Prince of darkness, and his banded legions,—"*the world, the flesh and the Devil*,"—against "*principalities and powers, and the rulers of the darkness of this world*,"—against spiritual wickedness in high places." The world throws a barrier in his way to heaven. Riches, licour, and pleasure spread their charms, and tempt him to the pursuit of flying shadows, to the neglect of the "*one thing needful*."—The vain and filthy conversation of the wicked, their example, persuasions, reasonings, reproaches, forms, and arts of flattery, discourage, ensnare, and sometimes overcome him. But he still wars against his foes, and against the odium they cast on religion, and on the righteous, whom they "*count as sheep for the slaughter*," and "*as the filth of the world*," and whom they make "*a spectacle to the world, and to men, and to angels*." He has no rest in the enemy's country. "Without are fightings, within are fears."—"We are troubled on every side, yet not distressed;—we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed: always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. iv. 8—10.

The different conditions in life,—prosperity and adversity,—increase the Christian's warfare. By the one his heart is often alienated from God, and he feels unwilling to leave the momentary pleasures of this world. By the other, it is broken and dejected, and sometimes entertains hard thoughts of God,—even that he writes bitter things against him. The society of the world and the inconsistent conduct of many professors, whose walk and conversation are so unbecoming the gospel, throw stumbling-blocks in his way, and give his foes occasion of great joy. (Satan and his allies take advantage of this, and of every thing which tends to beguile and injure the Christian. They have all the relics of angelic power and wisdom combined: they are artful and active, experienced and malicious. "Their name is legion, for they are many."—Their attacks are incessant, insinuating, and ensnaring.—They inflame the lusts and appetites of depraved nature, and banish

serious thoughts from the mind, filling it with trifles, or with "the kingdoms and glory of this world."

In this great warfare, where the strife is for *eternity*, the Christian is sometimes overcome, and led captive, but is not subdued. He bitterly laments his defeat, and takes no rest until he breaks his chains, and gets under the banner of God's everlasting love. Until the last conflict is over, he is subject to fall, but he can never be subdued and cast down utterly;—for "He who has begun a good work in him will perform it until the day of Jesus Christ." God never leaves his work unfinished in the kingdom of nature or of grace. Nor is it easy to tell how far he may fall, or how long he may continue in the mire, or how far he may wander from his Father's house, and how long remain in a state of bondage and want, and yet be a true Christian. He may be a "temple of the Holy Ghost," and yet oft lodging fiends!—the dwelling-place of all the heavenly virtues, and yet the common haunt of passions foul with lust! Allied to heaven, yet parleying oft with hell! A soldier enlisted in Messiah's band, and yet giving quarter to Abaddon's troops.) But against all these troops, he wages irreconcilable war until he is more than conqueror through Jesus Christ, and gains the victory of never-ending bliss.

5. *He patiently endures his trials.* "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you." 1 Pet. iv. 12. It would be strange, indeed, were there no trials in his way to glory, and honour, and immortality. In the natural world, the soldier has his trials in leaving home, and kindred, and the enjoyments and pleasures of life, and entering on a life of toil, privation and suffering. So the Christian, in his way to heaven, passes through a vale of tears. It may be a trial for him to leave his old idols, and his old friends and companions in sin. He may be tried in his own person or in the partner of his joys and sorrows,—in the conduct of a profligate son or wayward daughter. The highway robber may deprive him of his earthly estate, or the tongue of slander rob him of his good name. The fire of heaven may consume his flocks and servants, and a great wind from the wilderness may smite his house, and bury his children in the ruins. He may be grieved for the divisions and declensions of the church or for the wickedness of "men who run on in sin." The messenger of Satan may be sent to buffet him, or God may withhold the tokens of his love. Jesus said to his disciples, "In the world, ye shall have tribulation." "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "If they have persecuted me, they will persecute you also." From the beginning Christians have endured trials of persecution and apparent desertion. The spirit of persecution has raged "against the Lord and his Anointed," and his people, until their history has been written with their own blood. Every weapon which infernal rage could forge has been brought against the church. Without she has been assailed; within, corrupted, betrayed, deserted. The history of the church, and of the individual Christian, has been one of trials,—of alternate cloud and sunshine:—now on the mount of transfiguration, now passing under a cloud;—now walking in the light of God's countenance, now mourning in the valley of desertion.

One of the Christian's greatest trials is to know, *assuredly*, that he

has "with the heart believed unto righteousness," and never will he be without trials until this question is determined in his favour. Until then, the spring may bloom, the summer shine, and autumn swell with fruit, but it will be winter, cheerless, gloomy, desolate winter, in his soul. Nature may smile in all her beauty; the fields and trees, and streams may lend their music to his ears; the rocks may pour him out rivers of oil, and the admiring multitude may bow in honour, and shout its plaudits, yet all this avails him nothing without the assurance of his interest in Christ Jesus.

But he may be a true Christian and yet not have assurance of it. There can be no doubt that Gideon believed God when He said to him, "Thou shalt save Israel from the hand of the Midianites;" or that Hezekiah believed that God would heal him, and prolong his life, according to promise; and yet both these men wanted a sign from God in addition to his promise! So the true Christian often wants a sign in addition to the promise of eternal life. He wants the Spirit to shine on his own work in his soul, or wants some internal and irresistible conviction which will rise above all doubts and difficulties, and bring all heaven before his ravished eyes. Wherever there is true faith, there will be a sincere, earnest and constant pursuit of assurance. For wise reasons, God may long withhold from him this assurance. Perhaps he is too worldly and unfit for so great a favour, or he might abuse it, turn it to self-righteousness, and count it a part of his justification. Perhaps it is withheld for his correction, or for the trial of his faith, that he may depend on God for daily supplies, as the Israelites did for manna in the wilderness. But he still cleaves to God, knowing that when he is tried he shall come forth as gold, and that the trial of his faith will be found unto praise and honour and glory at the appearing of Jesus Christ.

Christians have *long endured the most severe trials*. Like their Master, they were despised, rejected and persecuted from the beginning, both by the Jews and by the heathen. A.D. 76, Nero, the sixth emperor of Rome, set fire to that city and charged that base deed to the Christians, who were then put to death, by the most cruel tortures. In the reign of Domitian, forty thousand suffered martyrdom. In the year 100, they were persecuted with great violence, and also in the reigns of Trajan, Antoninus, Severus, Maximinus, Decius, Valerian and Aurelian. In the reign of Diocletian, seventeen thousand were slain in one month, and in ten years of his reign, one hundred and forty-four thousand died in Egypt alone, besides seven hundred thousand elsewhere by the tortures and pains of persecution.

They were also persecuted by those of the same name.—From the time of Constantine, who built and dedicated Constantinople to the Virgin Mary, A.D. 330, to the time of Martin Luther in 1517, persecution continued. But when that reformer opposed the dogmas of the Church of Rome, the famous Council of Trent, which continued eighteen years, was called to prevent the reformation and establish popery in greater splendor. The Inquisition, a most unrighteous tribunal for the examination and punishment of heretics, had been established in the twelfth century, but then every device of torture which infernal rage could forge was employed by it to extort a confession from the Christian, whose extreme sufferings were ended only by death.

During thirty years, persecution raged in Germany, Bohemia, Poland and Hungary. In Holland and Flanders, at least fifty thousand were slain. In 1572, in the reign of Charles IX., many of the principal protestants were invited under a solemn oath of safety to Paris, to the marriage of the King's sister, to the prince of Navarre, and there basely murdered, and, in three days, more than ten thousand people of all ranks were murdered in the city of Paris. From Paris, the massacre spread through the whole kingdom:—at Orleans, fifty thousand were destroyed;—at Lyons and other places, one hundred thousand; and for this, it was decreed that the pope and his cardinals should march to the Church of St. Mark's, to give thanks to God for so great a blessing conferred on the See of Rome and the Christian world! It was also decreed, that mass should be celebrated in the Church of Minerva, at which Pope Gregory XIII. and his cardinals were present, and that a jubilee be proclaimed through the whole Christian world, and thanks returned to God, for the extirpation of the enemies of the truth and the Church in France! At St. Angelo, in Rome, cannon were fired, and bonfires made to illuminate the city. In the reign of Louis XIV., persecution raged with still greater fury, severity, and barbarity.

It raged in England, Scotland and Ireland. In the reigns of Henry VIII. and of Queen Mary, hundreds were burnt to death, and thousands suffered martyrdom by the most cruel tortures. The hands of Elizabeth were stained with the blood of both protestants and papists. In the reign of James I., the Act of Conformity to the rites of the Church of England silenced five hundred clergymen,—some of whom were excommunicated,—others banished. In a few following reigns, twenty-two thousand persons were banished from England to this country. In the reign of Charles II., the Act of Uniformity deprived two thousand clergyman of their benefices, and the Conventicle Act and Oxford Act imprisoned and reduced to want and the grave eight thousand persons. In the reign of Charles I., (1641,) forty or fifty thousand were slain, in Ireland, in a few days' time. Scotland Spain, Italy and the valley of Piedmont and other places suffered in like manner all the torture which infernal rage could devise and inflict, on the true Christian. No act was esteemed too base,—no cruelty too great,—no punishment too severe to be inflicted on male or female, of every age and condition. They "had trial of cruel mockings and scourgings,—of bonds and imprisonment,"—were stoned, tortured, roasted, tempted, slain with the sword," and "being destitute, afflicted, tormented, they wandered in deserts, in mountains, and in dens and caves of the earth." The worst that could be done, was the best, in the estimation of their foes.

Popery was the principal agent in this nefarious work, and has also to answer for the lives of millions of Jews, Mahometans, and barbarians. Among the natives of Spanish America, hundreds of thousands, by the lowest computation,—(Fox and Buck estimate it by millions,)—were sacrificed to the genius of popery. It is estimated that *fifty millions* of protestants have been slain by the Church of Rome, and well might the inspired penman say that at mystical Babylon's destruction was found in her the "blood of prophets, and of saints, and of all that were slain upon the earth." Rev. xviii. 24.

After all, some are so silly as to say that Popery is not now what it

once was, and the old feeble Pope who claims infallibility and sets himself above all that is called God, or that is worshipped, would not now persecute a protestant. But be not deceived. All that hinders him is the want of power. His principles are unchanged, his spirit is the same. In 1842, he caused the Bible to be burnt at Champlain in this far-famed land of civil and religious liberty, and is now, with all his cunning, and all his allies, endeavouring to exclude it from our schools, and make of it a general bonfire, which would be followed by a total eclipse of the true light, over this whole continent for generations yet unborn. The late riot in New York city, occasioned by the Orangemen proposing to celebrate the day in which their ancestors at the "Boyme" gained a signal victory over popery, proves beyond doubt that it is the same now, in principle and in spirit, that it was when the flames of persecution rose to their greatest height. Give it the power, and it would destroy every protestant under heaven. But let us remember that popery is doomed to fall, and suffer for the innocent blood which it has shed. On that generation which crucified the Saviour, came "all the righteous blood shed on the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom they slew between the temple and the altar:" and now, about three hundred years since the Bartholomew massacre, France is visited for the innocent blood which she shed in the cause of popery. She has fallen before the victorious Germans, and still more disgracefully by her own citizens. She is humbled and stigmatized as "the basest of kingdoms," and weeps amid the ruin brought on by her own wicked hands. Centuries ago, the Pope declared himself to be the sovereign of the world: now his civil power is lost, and he complains that he is abandoned by man;—by kings and governments, and trembles in anticipation of his final overthrow, when the stone cut out of the mountain without hands will break him in pieces, and the kingdom shall be given to the saints of the Most High. May God hasten it in his own time, and avenge the blood of his saints which cries to him from the ground.

From this view of the Christian, in his *character, duties, warfare and trials*, may be seen the power of Christianity. In the Christian's breast there is a principle of faith and love, which enables him to forsake all earthly endearments, discharge all Christian duties, and endure all Christian trials for the sake of Jesus and the gospel. He dearly loves Him who made atonement for his sins by his own precious blood. With the far-reaching eye of faith, he beholds the glories of his future and eternal home, and spurns the scorn, derision, reproach and obloquy cast on him by the unbelieving world; he rises above the fear of want, of flame and torture, and the gloom of the grave; and from its shade calls up beauty, and divinity and immortality. His treasure lies beyond the grave. There he will dwell in a land of pure delight, where no foe can enter to disturb his perfect peace. All is bliss, supreme and eternal. No mists of earth can ever draw one darkening shadow over his brow of light, "for God himself shall be with him, and be his God, and shall wipe away all tears from his eyes. There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." The last trumpet of war has sounded,—the last shout of battle has expired,—the last enemy is destroyed, and peace, divine and eternal, reigns in

every breast. He retires from the field, and reviews his conquests,—exchanges his humble cottage for mansions of bliss,—his rags for robes of glory,—his sorrows for songs of everlasting joy. He turns over the leaves of Providence in the history of the church and of the world, and reads the mysteries of man's redemption by God's incarnate Son, who bought us with his blood, from every kindred, nation, people and tongue, and washed, sanctified and saved our souls, and gave us robes of linen pure, and crowns of life, and made us kings and priests to God. There, upon the bright plains of glory, under the echoing arches of the everlasting firmament, all the children of light will raise their loudest, sweetest song of redeeming love to God and to the Lamb, while God himself will hear and approve the praise. Every Christian's heart will glow with love, and feel amply rewarded for all the toils and sufferings on the way to glory.

Again, it is evident that the privileges of Christians are greater now, and their piety less than when they suffered and died for the truth. Then persecution in all its horrors prevailed;—now, at least in this land, every one can entertain his religious belief, without fear of disturbance, or of pain and torture. Then it was not easy to be a Christian without the loss of all earthly things, even life itself;—now, any one can easily bear the name without any loss. Then they bought the truth and sold it not at any price;—now, in conformity to the world, it is often sacrificed for human devices. Then a meek and humble spirit, leading Christians to esteem each other better than themselves prevailed;—now, a spirit of pride, and envy and jealousy and strife for the pre-eminence, is too manifest. Then there was great liberality in behalf of the poor and the cause of the gospel;—now, the love of money, and of human applause, seems to be the ruling spirit of the church, as well as of the world. Then the power of godliness was clearly manifest;—now the form, without the power is more evident. Then the Sabbath was kept holy to the Lord;—now, it is profaned in nearly every possible way. Then, the hearts of the disciples burned within them while they talked of Jesus in the house and by the way;—now, they have very little room for their Lord and Master. Then the ambassador for Christ gave himself wholly to the ministry;—now, almost every profession in life is tacked on as a compliment to the ministry of reconciliation, and the preacher is counted smart, and worthy of a good dubbing, who can jump into the pulpit and entertain the people with vain harangues, for which no one is any wiser or better. But perhaps enough is said, by way of contrast, to show our great privileges and obligations to God, and that piety does not always thrive most amid the greatest privileges, but often, least.

Reader, let us see to it that we are true Christians, growing in grace and in the knowledge of the Saviour, partaking of his Spirit and grace, and obeying his will,—loving all that is true, and honest, and just, and pure, and lovely, and of good report; hating and warring against all sin,—bitterly lamenting every departure from God,—deprecating his frown, and esteeming his favour the life and sunshine of our souls,—Christians, whom God will own, and openly acknowledge and honour in the last great day. It is of the utmost importance to each one of us to be found in Christ and partake of his Spirit and grace. Union to Christ is the principal thing,—the basis of all true greatness, and

the source of all true felicity. Without it, a man had better never been born. Without it, he floats as a worthless atom in the universe, apart from all his proper attractions,—out of the path of all his duties,—away, far away, from all true happiness, without God, and without hope in the world.

Finally, I exhort and entreat all of you, my readers, to become true Christians without delay. Many suppose that in becoming Christians, they must bid adieu to all that is desirable and lovely on earth, and lead a morose, gloomy and melancholy life. But this supposition is utterly false. Here, nothing is required but what is just; nothing is forbidden but what is sinful; nothing is required but to do justly and love mercy, and walk humbly with God,—nothing but to “fear God and keep his commandments.” “A Christian is the highest style of man.” He has the best society, and the highest honour of men or angels,—the only true and lasting peace,—the crown that never fades, and liberty which monarchs cannot give, nor prisons bind, nor all the powers of earth and hell confederate, take away. All is his,—“life and death, things present, and things to come.” God is his portion,—heaven his home.

The time is coming when the enemies of the Lord will utterly perish, and when they would fondly give ten thousand worlds to be true Christians. Why not be Christians now, before it is too late? I entreat you, by the majesty and mercy of the Lord, and by the meekness and gentleness of Christ,—by his condescension and compassion, and the memory of what he said and did through life, and suffered in death, to save us from sin and woe. I entreat you by the labours of those who are spending their lives for your salvation,—by the misery of those who have trifled away the day of grace and died in their sins, and by the happiness of those who have improved that day and obtained eternal life,—I entreat you by the value of your souls, and all that will be desirable to man, when he will stand amid the scenes of the last great day, before that tribunal from which there is no appeal, and I entreat you by the strength of all these things combined, to become true Christians now, before the last hope of mercy expires. Trials, you may expect, in following the Saviour through this vale of tears; but you will have a greater source of happiness, and heaven will more than compensate for all your sorrows on the way.

In the world the Christian had his troubles;—was slandered, mocked, derided, persecuted, slain;—but still he had a source of happiness which man could “neither give nor take away.”

“He saw with faith’s far-reaching eye the Fount
Of Life, his Father’s house, his Saviour God,
And borrowed thence to help his present want,
Till at the stature of a perfect man
In Christ arrived, and with the Spirit filled,
He gained the harbour of eternal rest.”

APOSTACY: ITS TRUE NATURE.

BY JOHN BROWN, A. M., CASCADE, IOWA.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. vi. 4-6.

I. The apostle does not speak *hypothetically*. He does not merely suppose that those who were "once enlightened," etc., might "fall away;" but asserts the fact that some of those whom he here describes had actually fallen. This is evident from the original, which reads not, "if they shall fall away;" but, "and have fallen away." The following observations of Dr. Macknight fully justify this translation: "The participles *photisthentas*, who were enlightened, *geusamenous*, who have tasted, and *genethentas*, who were made partakers, being *aorists*, are properly rendered by our translators in the past time; wherefore, *parapesontas*, being an *aorist*, ought to have been translated in the past time, 'Have fallen away.' " Nevertheless, our translators, following Beza, who, without any authority from ancient MSS., has inserted in his version *si*, if, have rendered this clause, "If they shall fall away," that this text might not appear to contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to or alter the Scriptures, for the sake of any favourite doctrine, I have translated *parapesontas* in the past time, "have fallen away," according to the true import of the word, as standing in connection with the other *aorists* in the preceding verse. The apostle then does not merely suppose that those whom he here describes might fall away; but asserts the fact that they had actually become apostates. But,—

II. The language does not imply the possibility of true saints falling from a state of grace. For,—

1. If the text were to be explained on the Arminian principle, that true believers may fall from grace, it would prove more than Arminians desire, namely, the impossibility of a second conversion. If the passage implies that true saints may fall from a state of grace, it follows as the unavoidable consequence, that those who do fall are irrecoverably lost. If those who are once converted may fall away, it is impossible for them to be converted a second time. "For it is impossible for those who were once enlightened, etc., . . . and have fallen away, to renew them again unto repentance."

2. The perseverance of the saints is absolutely secure. It is secured by electing love, redeeming blood, immutable promises, and almighty power. It is secured by electing love. "They were chosen" in Christ "before the foundation of the world," (Eph. i. 4,) and this choice is absolute and irreversible. "He is of one mind, and who can turn him? and what his soul desireth, even that he doeth," Job xxiii. 13. "The counsels of Jehovah endureth for ever, the thoughts of his heart to all generations," Psa. xxxiii. 11. Now, if God has "chosen" his people "to salvation," then he will never alter his purpose, or change his mind. It is secured by redeeming blood. The

church is Christ's "purchased possession," Eph. i. 14. He "redeemed" or bought her back "from the curse of the law," Gal. iii. 13. She is "bought with a price," (1 Cor. vi. 20,) even "the precious blood of Christ," (1 Pet. i. 18.) But if Christ has bought the church, then he will lose none of his purchase. The "redemption" which he "obtained" for us is "eternal redemption," (Heb. ix. 12;) consequently, the believer "hath everlasting life, and shall not come unto condemnation" again; "but is passed from death unto life," John v. 24. It is secured by immutable promises. "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee," Isa. liv. 9, 10. "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand," John x. 28. "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me," Jer. xxxii. 40. The perseverance of the saints is thus secured on both hands. God promises so to love his people that he will "not turn away from them;" and to cause them so to fear him, that they shall not turn away from him. It is secured by almighty power. "My Father, who gave them me," says Jesus, "is greater than all; and none is able to pluck them out of my Father's hand," John x. 29. The saints are "kept by the power of God, through faith, unto salvation," 1 Pet. i. 5. It is, therefore, plainly impossible for the saints to fall from a state of grace and salvation. But,—

III. Since true converts are not permitted to fall away, and since those of whom the apostle speaks are represented as having actually fallen; therefore, the expressions employed in the passage must not be understood as involving a necessary description of vital religion. It is true, they are represented as having been "once enlightened;" but though all Christians are enlightened, yet all enlightened persons are not Christians. Balaam uttered some of the most precious sentiments respecting Christ. He is described as "the man whose eyes are open;" and yet he had "neither part nor lot in the matter" of salvation. Num. xxiii. 19-24; xxiv. 3-9, 15, 16. They are also represented as having been made "partakers of the Holy Ghost. But the Holy Spirit, in primitive ages, was given as a Spirit of prophecy as well as a Spirit of sanctification; and it is evident, both from the Old Testament and the New, that he has often been communicated in the former sense, where he has not been enjoyed in the latter. Thus, the Spirit of Jehovah came upon *Saul*, and he prophesied, and was turned into another man," (1 Sam. x. 6;) but he was not made a *new* man, or a partaker of the Spirit of *holiness*. Men, then, may be "partakers of the Holy Spirit" in this sense, and yet be unconverted. "Tasting the powers of the world to come" seems to indicate the miraculous gifts of primitive times. The original word which is here translated "powers," is rendered "wonderful works" in Matt. vii. 22; and the phrase "world to come," or "the future age," was in common use among the Hebrews to denote the kingdom of Messiah: Matt. xii. 32; Heb. ii. 5. Now

that many have been enabled to work miracles, who were not savingly converted to God, is evident from the words of our Lord, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many (*dunameis*) wonderful works?"—(the same Greek word as that which is used in the text.) "And then I will profess unto them, I never knew you: depart from me, ye that work iniquity," Matt. vii. 22, 23. But Jesus could not say, he never knew them, if at any time they had been true Christians. Men may also "taste the good word of God," so as to have their affections exercised about divine things, when, after all, the heart is not changed. The stony ground hearer is said to "receive the word with joy," though he has "no root in himself," and we read of some who even "delighted in approaching to God," and yet they are not acknowledged as being true converts. Matt. xii. 6, 20; Isa. lviii. 2.

IV. That the persons described in these verses were not savingly converted to God, is a question which the apostle himself has decided. Their character is fully expressed in the 8th verse, under the image of "the earth, which beareth thorns and briers," which is "rejected, and is nigh unto cursing, whose end is to be burned." "It is an argument," says President Edwards, "that those here spoken of are such as never were regenerated, that they are compared to the thorny ground, which, however it may seem to receive the seed and to nourish it, so that it may spring up, and appear flourishing awhile, yet never brings forth any good fruit; but the fruit finally produced always is briers and thorns, because the ground is thorny, full of seeds and roots of thorns, which were never purged out to prepare the ground for the good seed; so that whatsoever showers descend upon it, how benign soever they are, yet they only go to nourish the thorns, and make them grow the faster: which representation certainly implies that the ground is naught, it was never so changed as to prepare it to bring forth good fruit. It is a good rule, in our endeavours to understand the mind of the Spirit of God, to "compare spiritual things with spiritual," and to interpret scripture by scripture. Now, it is manifest that Christ represents the thorny ground as different from the good ground. The ground itself is naught, and not fitted so to receive and nourish the seed, as to bring forth fruit to perfection; and they that are represented by the thorny ground, are, in Christ's explanation of the parable, distinguished from those that have good and honest hearts. The fault of the way-side, of the stony ground, and of the thorny ground, was, in each, the nature of the ground; and the good fruit in the good ground is ascribed to the better nature of the ground; and, therefore, they are here represented as ground, which, though often receiving refreshing benign showers, always brings forth briers and thorns, are ground that never has been purged, and changed, and made good, but is inveterately evil, and, therefore, fit for nothing but to be burnt. It is not impossible that thorny ground may be brought to bring forth good fruit, but then it must be changed, the very roots of the thorns must be killed or rooted up. If this be not done, let good seed be sown in it, and good and kindly showers of rain descend upon it never so often, it will bring forth briers and thorns. This killing or rooting up of the lusts of the heart, compared to thorns, is done

by a work of regeneration, or circumcising the heart, as is represented, Jer. iv. 4, 5: 'Break up your fallow ground, sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskin of your hearts, lest my fury come forth like fire, and burn that none can quench it.' There the end of the ground that bears briars and thorns is represented as being to be burned, as here in the 6th chapter of Hebrews. This is the end of those whose hearts do, as it were, bring forth briars and thorns, and that because their hearts were never circumcised, that is, never regenerated."

V. That the apostle does not describe saving conversion in this passage, may be inferred from the 7th verse, in which the character of the true Christian is expressed under the image of "the earth, which bringeth forth herbs meet for them by whom it is dressed," and receiveth blessing from God. The character of genuine Christians is here contrasted with that which is described in the foregoing verses.

Again, in the 9th verse he expresses his firm persuasion that the Hebrews were possessed of better things than those of which he had been speaking, and "things that accompanied salvation;" things that so accompany salvation, as to be inseparable from it; which implies, that the things of which he has spoken, may exist *without* it; that is, they have no *necessary* connection with salvation.

VI. The apostle appears to allude to the unpardonable sin. Hence he says, it is "impossible to renew them again unto repentance." To the same effect our Lord says, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. . . . Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32. See, also, Heb. x. 26-29; 1 John v. 16. From these passages it appears that there is a sin which it is not the intention of God to forgive: what that sin is, it is not our present purpose to show. The impossibility of renewing such persons, however, does not arise out of any want of power on the part of God, or any deficiency of value in the blood of Christ; but from the nature of their sin in crucifying the Son of God afresh, and thus rejecting the remedy; and from the purpose of God in giving them over to judicial blindness, or a reprobate mind. Psal. lxxxi. 12; 2 Thess. ii. 11, 12.

THE TEMPERANCE PROBLEM.

BY REV. D. M. M'CLELLAN.

Recently, *The Interior* published a lengthy letter from the Rev. Mr. Shedd, a missionary at Ooromiah, Persia, denying the Biblical distinction between fermented and unfermented wine, and also that fermented wine is a thing in itself unclean and accursed. He bases his argument upon the present usage and understanding of terms.

Now, it is simply absurd to endeavour to settle the ancient usage, and meaning of terms by the ideas that are now attached to those terms. Take up Webster's Unabridged Dictionary, and any one can see how words have changed in meaning and application in our own language, and also that the definition, which formerly was the principal,

or prominent one has now become entirely obsolete. The philologist will have no trouble to recall very many such terms. But we cannot suppose that other languages are different from ours in this respect. Consequently, if we wish to know the correct meaning of a term used two or three thousand years ago, we must know the idea attached to the term at that time, instead of the present.

Much stress is laid on the present Arabic and Syriac term wine, from the root *Hhamr*, meaning to ferment, and fermentation. It certainly is either very presumptuous, or else manifests gross ignorance of scriptural terms, to endeavour to decide the temperance question by the meaning of a single term as now understood in the eastern countries. In the Hebrew Bible there are no less than ten terms translated wine and strong drink, and the term to which he refers is among those that are the most seldom used. The generic terms are Yayin and Shakar, denoting both the fermented and unfermented. The terms Tirosh, absis, ashishah, montaggin "evidently denote the unfermented, while also soveh denotes a luscious and probably boiled wine." She-marim denotes "dregs," and mesek "the mixture." The Temperance Bible Commentary, page 415, speaking of the term that Mr. Shedd mentions, says, "Khemer, (Hebrew, kh-m-r, pronounced khemer,) is a word descriptive of the foaming appearance of the juice of the grape newly expressed, or when undergoing fermentation. It occurs but nine times in all,—(Deut. xxxii. 14; Ezra vi. 9; vii. 22, Ps. lxxv. 8; Is. xxvii. 2; Dan. v. 1, 2; iv. 23;) including once as a verb, and six times in its Chaldee form of khamar or khamrah." The different terms employed show the absurdity of deciding the question from the use of the term, only employed nine times in the Hebrew Bible.

That there was an unfermented wine used by the ancients is evident from the ancient authors, and that this drink was known by the name of wine is also evident from the same writers,—such as Pliny, Plautus, Nicander, Columella, Aristotle, Homer, and Horace. This is fully proved by Rev. Wm. Patton, D. D., in *The Laws of Fermentation and Wines of the Ancients*, p. 41.* That the term has changed in its application since, is also evident; but this fact cannot change the former application, or proofs given. While the unfermented wine may not now be known in the East by that name, yet are they to be obtained under other names. The Rev. Henry Holmes, an American missionary at Constantinople, writing in the *Bibliotheca Sacra* of May, 1848, tells us that it can be obtained in that city, and is called *Nardenk*. He tells us of the grape syrup, and in a foot note we are told that "*Syrup* or *Sherap*, is still one of the eastern names for wine, like *Pekmery*. So, formerly, Herbert, A. D. 1638, in his Persian Vocabulary, has '*Sherap*, wine.' And Olearius (1637,) says, "They (the ambassadors) received a bottle of *scherab*, or Persian wine," (p. 175.) Mr. E. W. Lane, the great Arabic scholar and traveller, has shown that *Nebidh* was originally the name of an unfermented wine. He says, "Other beverages to which the name has been applied, like *Zebeeb*, no longer called by that name, while under the same appellations have been classed the different kinds of beer called *booyeh*," showing the variation in the meaning of the same term.† The Rev. Dr. Eli Smith, an American missionary in

* See "Temperance among the Ancients, Repository, Sept. No.

† See Temperance Bible Commentary, p. 141-145

Syria, writing in the *Bibliotheca Sacra* of November, 1846, tells us, that "the only form in which the unfermented juice of the grape is preserved is that of dibbs, which may be called grape *molasses*. The ancients called it wine; the present inhabitants call it dibbs; and Dr. E. Smith calls it grape-molasses."*

Mr. Shedd has not made any new statement, in saying that unfermented wines are not known in the eastern countries by the name of wines. The question that his article calls up is one that was discussed and exploded years ago. We find a full and definite argument on this subject in *The Temperance Bible Commentary*, pp. 445, 446, which, for the benefit of our readers, we quote in full.

"An article in the '*Bibliotheca Sacra*,' for January, 1869, by Dr. Laurie, lays great stress upon the statements of some modern missionaries, that there is no unintoxicating substance now called 'wine' in the East. The argument is of no value, (1.) Because the various substances anciently called wine are still plentiful in Syria, and, as we have seen, some are still called wine. (2.) Because names and language are undergoing perpetual modifications, and even transformations and inversions. For instance, *sherap* is now 'wine' in the East, but *syrup* in the West, and, by the same trickery of words, can be proved to have no existence in the Orient. Nevertheless, there it is, with its *new* name. In India, *toddi* means palm tree juice, but in Scotland it has become a word for hot *whiskey and water*.

Holmes records that *krasion*, which means 'mixed' merely, has supplanted the old scripture term *oinos*, 'wine.' (4.) Because, instead of the primitive language, we have only the testimony, concerning *words*, of the mixed population of the Syrian cities, which in other cases has led to erroneous conclusions, and must in this instance. The parties appealed to are often no more judges of the matter submitted to them, than a Londoner would be of old Saxon phrases to be found in the Yorkshire or Cumberland dialects. As Dr. Beard says, "It is among the native Aramæan population that the old traditions, knowledge, and names are to be learnt,"—not in towns where the language and habits are corrupted with a foreign population. (5.) Because the objection equally applies to our own word 'wine,' where it *demonstratively* terminates in a *falsity*. Ten years back only a few philologists knew that *wine* one hundred, two hundred, three hundred, and eighteen hundred years ago, included 'unfermented wines,' but that fact is not the less certain, because modern usage and taste have changed. (6.) Because a modern dictionary cannot destroy the former meaning of antique words, but ought to preserve their respective and successive senses by careful induction of historical usage. The Bible is not written in technical language, and the *Encyclopædia Americana* (Boston, 1855,) concedes that "the juice of grapes, when newly expressed, and before it has begun to ferment, is called must, and in common language, sweet wine." And, (7.) Because the alleged fact is no fact at all. Peckmez, Nebidh, and Sakar, in various parts of the East, are applied inclusively to *unfermented liquors*, as they were originally exclusively."

* *Laws of Fermentation*, p. 81.

Whether a thing is unclean, unlawful, and accursed in itself, must be proved by consequences, and the testimony of Mr. Shedd must have force in contradicting his own position. He says, "We have never found wine an ally to the temperance cause. Beastly intemperance is the besetting sin of the people, and is too common to excite comment. The corruptions of morals, the degradation of mind, the midnight carousals, the losses from riotous living, from idleness, quarrelling and crime, are too enormous to be exaggerated." Similar testimony has been borne by Dr. Holland, (Timothy Titcomb,) Rev. Dr. Prime, E. C. Delevan, and many others, which enables us to understand, aside from Bible teaching, the character of fermented wine before it is 'enforced' or adulterated,—results prove it unclean, unlawful, and accursed, and consequently, as a beverage, it must be condemned.

The idea is advanced, that the remedy for intemperance is not prohibition, but total abstinence, adopted as a principle of conscience. This would make us only keepers of ourselves, and not of our brethren; but scripture teaches us that we are responsible for our brethren, if they fall before an evil, if we have not used means to save them, when we saw the evil. Prohibition is the only means by which we can save a large mass of people from the ruin that intemperance brings, therefore is it the duty of all to exert themselves to prohibit the evil. As the murderer, robber, and every criminal is branded, so should intemperance, which is very generally the cause or instrument of all these, be suppressed, not only by conscience, but by legal enactments.

The *Methodist*, in noticing the letter of Mr. Shedd, cites Dr. Eli Smith, who says, "I have not been able to learn of any process ever adopted for arresting vinous fermentation before it is complete." If the Doctor had carefully read many of the classic authors, he might have learned that to boil, filter, fumigate, or allow the juice to clear itself by settling at a low temperature, would prevent fermentation, so that it would not be necessary to arrest it; or, if once commenced, these processes would, for the time at least, arrest its course. The same paper cites Dr. Van Dyck, who "expresses the decided opinion that such a thing as unfermented wine has never been known in Syria, and that the same may be said of all the east." This, however, is only an opinion,—one that is in conflict with the evident declarations of scripture, and the testimony of credible witnesses, ancient and modern. It is an assumption of facts, and to make it bear on the question there must necessarily be a begging of principles.

The problem is solved, not by the modern use of a term, nor modes of operation and practice, but by the correct knowledge of terms and facts, as they existed thousands of years ago. If the Bible be correctly understood, it will prove the ruling principle to not only control the vitiated taste, but also to direct the course of all moral minds in the great temperance issue.

TAKE THEM TO CHURCH.

BY THE REV. J. T. CRANE, D. D. Digitized by Google

When Jesus was only twelve years old, he walked sixty-five miles in order to join the company of worshippers in the house of the Lord. Can

we for one moment suppose that he would not have gone every Sabbath, if he had lived as near the church as we do? Yet we are falling into the error of imagining that the attendance of children upon the regular church service is not a matter of much importance. The pastor surveys the congregation on Sabbath morning, and mournfully notes the fact that few of the lambs of the flock are present. Parents fall into the easy habit of not getting the children ready for church, quieting an occasional doubt by saying to themselves, "I wish they could go, but the mornings are so short, and there is so much to do. Still they go to Sabbath school regularly." And so the subject is dismissed. The superintendent of the Sabbath-school also notes the absence of the children from church, but looks at it from another point of view, and perhaps accepts it as a new proof of the importance of his own position.

The evil is a great one, and needs a remedy. Public worship and a living ministry are divinely instituted. If we assume the responsibility of teaching our children to attend the Sabbath-school and neglect the church, we take it for granted either that the school is the children's church, and the superintendent and the teacher are the children's pastors, or we cut the children off from privileges belonging to them by divine appointment, and take from the pastor, whom God has appointed, a portion of the flock of which God gave him the oversight. The Sabbath-school is not the children's church. It is no church at all, but a school in which instruction is the main thing and worship is but incidental. God's plan is to have a place and an hour for worship, and to gather all the people for the express purpose of worship. The sermon indeed instructs, but even in the sermon the great object is not merely to inform, but to draw souls to God, to cultivate religious awe, devotion, a sense of the divine presence, sorrow for sin, trust in a present Saviour, joy in the Lord and in the hope of eternal life.

I am aware that a writer of lively imagination can so describe an ideal teacher as to make him altogether superior to the actual pastor; nevertheless that will not change the divine order of things. The church is for the people, for all the people, rich and poor, "young men and maidens, old men and children," and he must be of a presumptuous spirit who dares to scatter this assembly, and say that God's messenger shall speak to a part of them only, when he delivers his message.

And direct intimations of God's plan are not lacking. He commanded his ancient people to assemble, at least three times a year, from all parts of the land, for worship, and bring their little ones with them. The tabernacle was erected as a place for public worship. It is called, over and over again, "the tent of the congregation." The temple was designed to be a place of public worship; thither our Lord delighted to go with his disciples, and there the children cried, "Hosanna to the Son of David."

He, then, who would shut the children out of the house of the Lord goes counter to the plans of God, narrows down the minister's call to the older and less hopeful part of the people, takes the best part of the pastor's work out of his hands, and deprives the children of the best part of their Christian heritage.—*S. S. Times.*

RELIGION IN COLLEGE.

In a late number of the *Christian Union*, the Rev. Henry Ward Beecher discourses upon this subject. His remarks are well worthy of consideration, and we herewith present them to our readers.

Mr. Beecher has taken grounds against the Bible in the common schools, and to be somewhat consistent with this position he prefixes some remarks relating to this subject. It is a strange idea, indeed, that religion is such a good thing for Colleges, but is not needed in common schools! Let the mind be filled with as much evil as may be during the youthful years, but don't neglect it when it is somewhat advanced! Mr. Beecher's pleas for such a course is, that the children are cared for by "parent, priest, or pastor." But does he not well know that the large majority of children have none to care for their religious training? Would not some ideas of religion be good for these, if imparted by reading the Bible in the common school? How does Mr. Beecher show that religion is such a good thing for these same children when they grow up and enter College, and that it would not be quite as good a thing if taught them while young? He goes against all experience, and against the Bible in assuming such a position. Fill the youthful mind with truth, and thus keep it from imbibing error, is the philosophy of the Bible, as well as the philosophy of common sense. But here is what he says:—

The pupils of our free schools vibrate so frequently between the school-house and their homes, that it is unreasonable to insist that the religion of the home should be intruded into the school house at the hazard of offending the representatives of others' homes and bringing the schools themselves to an end, as schools of the whole people.

Six hours under a teacher's care at school, eight hours cared for by parent, priest or pastor, and ten hours devoted to sleep and its twilight; by this distribution of time, we do not see that the religious interests of any pupil are imperilled.

But when a school calls its pupils away from their homes for months at a time, it assumes a larger duty than belongs to our free day-schools. The considerations that in some cases reasonably banish the Bible and religious exercises from our free schools do not apply to boarding-schools, colleges, and universities. If these neglect or entirely dismiss religious training, they have no defence against the charge that they are furnishing an education utterly and fatally atheistic.

As a well-equipped gymnasium provides apparatus for the exercise of every muscle of a man's body, so a wisely adjusted institution of learning will exhibit apparatus for the exercise and development of every faculty. And conversely, the shops in which men work at special trades, using but part of their muscles, predict, by the work which they require and the work which they neglect, the deformity which must come from following that trade. Further, in the case of certain trades, like that of the tailor, or the shoemaker, the organs that are neglected or oppressed are so vital that the intelligent mechanic has need, if he would keep his health, to invent activities not called for by his trade.

Facts analogous to these are patent to the most careless observer in the matter of mental, and moral and spiritual faculties, and their unequal development. By attention and exercise one range of faculties may be caused to grow until they seem to rob and overshadow the others.

Isaac Newton, by devotion to science, lost faculty as a lover, so that he acted like a fool even when a suitable lady love was provided for him. Merchants and professional men in the heat of their ambition not unfrequently leave their children half orphans, and shut themselves away from the divine exercises proper to a father. Young girls that enjoyed music, and attained great skill therein, before marriage, are apt to lose all their musical ability by the neglect of it enforced by household care. Or, finally, men who consecrate themselves to physical science, and therefore darken all the windows and apertures through which diffused light entering might disturb the sharp-lined rays upon which they would concentrate attention, will by and by, dwelling in their dark room, forget that there are any windows save those of sense.

It becomes, then, a very serious matter when an institution of learning for one reason or another disregards any faculty that belongs to man's original endowment. Our higher schools and colleges that call children away from the atmosphere of home and the religious usages of an ancestral faith, if they provide no distinct spiritual culture, must accept honestly one of two alternatives: Either deny that man has spiritual faculties properly so called, or else proclaim that they propose to deform him by a deliberate neglect of them.

We can name at least two institutions in which all culture of a man's spiritual nature by a diet of revealed truth and a drill of religious observance is intentionally and boastfully abjured. When visiting one, we accidentally called the large lecture-room "*a chapel*." The president, who was courteously exhibiting to us the splendid scientific apparatus there gathered, started suddenly as if stung, and with an unmistakable sneer said, "No! no! We have no chapel. *We don't preach.*" Visitors at the other are often told, "We interpose no obstacle in the way of our students going to church where they will. We do not meddle with those matters at all. We provide sittings for our students in the churches of their choice, but we don't pretend to teach religion." All this in a magnificent, patronizing style, which like an atmosphere so pervades the institution that susceptible youth must needs absorb the opinion that science, and history, and art, and mechanics, and engineering, and belles-lettres, and philology, and all such, are mines of ore, well rewarding the most diligent labours; but as for this religion,—well, if any one chooses to frequent those old diggings and toss hither and thither the spent rubbish there abounding, we do not forbid it at all. We allow it. The boys may dig where they please in the religious mines.

In other institutions which were founded in prayer and had never known a day of prosperity but for sacrifices inspired by religious enthusiasm, we observe with regret a gradual yielding to the restlessness of the young and the clamour of the superficial in the matter of reducing to a minimum their time-honoured religious observances, and an absence of any brave, strong, and daily declaration by the Faculty that faith in God and growth in the knowledge of him is an attainment compared with which all other gettings are but rubbish.

True, we find that natural theology, evidences of Christianity, and moral philosophy, still have place in the course of study. But these are put far along in college life, and do not, as a general thing, excite enthusiasm or provoke the ambition of the student.

The sophomore year in college is the time when indelible marks are made upon the student. Habits are formed and class-momentum acquired late along in the freshman year; and when the sophomores re-assemble there is no lost time. The fires are burning the third day of the term. It is the hardest year, the hottest year of all the four. In this year the class assort itself. The ambitious go to the front, their college honours shining on their brows. The dull and discouraged drop back. In short, the students that are to be shaped by college training come to their plastic state, their welding heat, somewhere in the sophomore and early junior years.

In just these years it will be found that pride of intellect mounts highest; boys that came to college with pious habits of prayer and Bible reading and holy living as pleasing God, begun in the family, and fostered in the Sabbath-school and church at home, in this year fall back. Their spiritual faculty, unfed and unexercised, is overshadowed and forgotten. When they come to the studies of the junior and senior years, where religion is at last allowed to put in appearance and make an apologetic plea before the court of intellect, clear, cold, and proud, the young judges will seize upon the arguments as if religion could be apprehended by the same faculties that mastered the calculus and ran through the domain of natural science, conquering and accumulating.

These young men might as well examine the perfume of heliotrope and mignonette by chewing them, or master the mystery of harmony and counterpart by smelling an old score by Beethoven, or judge of pictures and statuary by listening to them, as attempt to examine and understand a Christian's religion by help of the logical, mathematical or any other faculty of pure intellect.

If, to avoid offending the Christian denominations, it be necessary thus to minify or dismiss spiritual culture from our higher schools, it were better that each church endow its own school, build high walls, raise its flags bravely, cease to apologize for, and begin to inculcate religion. Colleges that are stridulously sectarian were a less evil than colleges without piety and without God.

But, thank God, we are not reduced to this alternative. There is a body of catholic truth which can be used in the education of the young; a body of truth self-evidencing and instinct with a divine life. There are motives and inspirations attainable through religious culture, more lasting and effective than any that can be attained by college competitions, and enthusiasms of science and the intellect. The master works of man, whose renown is undying, have ever come to pass when a divine madness seized the workman. Painting, sculpture, architecture, exploits of travel, commerce, discovery, warfare, agriculture,—all deeds possible to man have risen to magnificence only when rounded and upheld by a consciousness of God.

These facts, which may be read on every page of history, satisfy us that even in the colleges and universities the power and inspiration of God, received and enjoyed by the spiritual susceptibilities common to man, will produce a higher and better activity than any modern device of motive, however adroit.

All this should be recognized and acted on in our higher schools. Every professor and every student comes short of his possibility in just

what ratio he neglects or thwarts his spiritual nature. All the college years should have in them the savor of piety and the seeking for higher attainment. Putting this first, all things else shall be added.

The Bible should be read and studied. Aside from the answers which this book is supposed to give to doctrinal questionings, the book has a literary history and value of its own. It will repay careful study quite as well as the writings of Shakspeare, Milton, and Addison, who could not themselves have attained literary greatness but for the Bible.

The habit of hearing lectures and reproducing an abstract of them, when they deal with science, history, and language, or what not, is of no greater value than the same habit with reference to chapel sermons, with recitations based upon them the ensuing Monday. And possibly the chapel preacher, if he knew that his hearers were to be examined and rated according to what they understood and retained of his sermon, would produce better sermons.

And if it should happen, moreover, that the pleasant hospitalities which the Faculty extends to seniors before they graduate, were begun earlier, and the freshmen, boys palpitating with home associations, saw the inside of other Christian homes; and if, when invited to tea, they stayed a little time, also, for family prayer; and if, again, it should happen that professors and tutors gained deserved reputation not only for proficiency in their specialties as Grecists, or scientists, or philologists, or what not, but also for roundness of character, and depth of heart, and unmistakable Christian love; and if, farther, the chapel preacher were himself a many sided man, not only making sacred speeches to the gathered students on the Lord's day, but also associating with them as Jesus with his disciples, and answering questions; and if, moreover, he were so blessedly equipped that by his manner and judgments upon passing events he somehow reminded the students incessantly, when least he knew it, of the Christ to whom he would bring them;—in other words, if he himself were a sample of the peace and strength which is wrought in poor human nature by the healing of the Holy Ghost;—if, in short, the entire academic Faculty radiated the evidence of spiritual attainment as they now radiate the evidence of secular and scientific attainment, the college would then be a blessed conservatory for the germination and growth of spiritual flowers and fruit, as it is now unquestionably a place where the isolated intellect is stimulated to its uttermost.

The question is a fundamental one, and with the restatement of it we leave the matter for the present. Is there to man a spiritual faculty? If *yes*, why neglect it? If *no*, in the name of truth and manliness let our colleges come out and say so, and dispel the old fogs of superstition and fanaticism.

CHURCH ENTERPRISES.

THE SCRIPTURAL PLAN FOR THEIR SUPPORT.—BY F. T.

How can we build our church? how can we support a pastor? how can we meet current expenses necessary in sustaining a church organization? are questions which are to-day deeply exercising the minds of thousands of enthusiastic Christians struggling under the oppressive

burdens of personal responsibility they have already assumed, while yet the desired objects remain unaccomplished.

The advice of one is, "Start a subscription: I will give a hundred, or a thousand dollars," when, perhaps, not another man in the whole congregation sees that amount of cash in a whole year.

Another advises, "Send the pastor to large city churches, to beg of them, for they surely must have plenty of money."

"Apply to the Home Missionary Society," says another; "that, we know, will help us who are so worthy, yet so poor."

"Go ahead," says the bustling business man, "I'll help you; lend you money,—only give me a mortgage. Put up your church, then sell the pews, or rent them to the highest bidder; I know 'twill pay."

"Start a lottery, hold a fair or festival," cry the unscrupulous; "they pay well."

All these and other plans are suggested, and in thousands of cases have been tried, many, perhaps, with success, while many others have resulted in disaster,—the friends finally compelled, (after trying several irregular plans,) to abandon the enterprise, and sell out what remains to the highest bidder.

Without presuming to call in question the sound judgment of the fathers in church matters, as illustrated in the schemes above mentioned, we submit to the consideration of all candid-minded Christians, whether any of the old plans are such as in their best judgment they heartily approve, and whether there is in any of these plans a manifest evidence that they bear the impress of divine favour, or that the best, of them does not indicate more of the "commercial enterprise" or savor more of "worldly wisdom" than a true desire to "honour the Lord our substance," and accomplish a great moral good, while others of the methods are felt to be positively bad and exceedingly evil in their tendencies,—far outweighing all the good realized?

We sincerely hope and trust that the day is past when church-lotteries, under the name of fairs or festivals, or any other corrupt and sinful schemes, shall be resorted to to advance the interests of the cause of Christ. Many of his disciples have had reason to blush and plead humiliating excuses, to silence the merited rebukes from the enemies of Christianity.

Turn we now to the Bible,—the only true and safe guide,—and what do we learn? Not one word of approbation of the old plans, but, "Bring ye all the tithes into the storehouse," etc., "upon the first day of the week," etc., with numberless analogous passages, all which speak emphatically to seekers after truth and lines of duty, and call upon all who feel moved to enter into and incur the responsibilities of sustaining church ordinances or buildings to ponder well the "ways and means" before entering upon active measures.

The moral tendencies of scriptural methods are also unspeakably beneficial upon the minds of the young. The simple act of "laying aside" a small amount of money, devoting and depositing it every Sabbath as a part of their religious duty, cannot fail in time to impress the heart and lead the thoughts to follow the "gift," and consider, "What is the object and what will be the consequence of this act performed by me and my companions every sabbath?" Their interest in church ordinances will gradually increase, and soon it will be manifest

that where little or no concern had been felt, now solicitude for the cause of Christ is showing itself, and, from thoughtless indifference, there soon comes to be exhibited a desire to do more, and to be a participant in the spiritual interests of the church. Hence, as a means of grace, the scriptural plans are invaluable: spiritual discipline is being wrought, which will always make the young person an active Christian, and teach him the intimate connection there is between "prayers and alms;" that they go up together "as a memorial before God," which ensures the double action of blessing both the object and the giver.

Why is it, we are led to ask, that "plan and system" are introduced into and govern all the various industries in secular affairs,—exhibiting such wonderful results, and yet Christians and church associations are so slow and even reluctant to adopt any measures, however scripturally warranted, for fear of an imaginary evil? We are well aware that in former days, "Free Church" enterprises were engaged in at various places, without satisfactory success. There may have been, and undoubtedly were, good and sufficient reasons for their failure. But if we misjudge not, the causes which embarrassed many were a "want of system" and "a well-arranged plan" in financial measures, burdens undertaken by a few when opportunities for all to participate should have been given. Such reasons cannot now be urged; for intelligent Christian men having the cause of church extension at heart have prepared thoroughly-systematized books and other aids upon so simple a method as to bring the entire apparatus within the comprehension of young and old,—presenting, at any interval of the year, the exact condition of the financial affairs of any church.

It is estimated, that there are millions of young persons in America who, from want of interest or simple solicitation, give not one dollar a year to the cause of churches or Christian enterprises, yet should they contribute but ten cents a week, would produce the yearly income of over twenty millions. Why, then, will not Christians awake to the consideration of this subject, to a proper cognizance of this immense dormant power, and move at once in the use of means to reach it, so as to ensure the glorious dawning of that promised day when "to the poor shall the gospel be preached," and "the whole earth shall be filled with the knowledge of the Lord?"

If fifty persons give ten cents each, the amount will be \$5 per week, or 260 per year.

If fifty persons give twenty cents each, the amount will be \$10 per week, or \$520 per year.

If forty persons give thirty cents each, the amount will be \$12 per week, or \$624 per year.

If thirty persons give forty cents each, the amount will be \$12 per week, or \$624 per year.

If twenty persons give fifty cents each, the amount will be \$10 per week, or \$520 per year.

If ten persons give \$1 each the amount will be \$10 per week, or \$520 per year.

Total, \$3068 per year.—*Methodist.*

FAMILY DIALOGUES.—VOL. II.—PART I.

DIALOGUE I.—CONTINUED.

Here the minister broke off; he saw her dull, ignorant, and without any relish of what he had said; that the answers she had made were, as it were, extorted from her, not at all natural or spoken with freedom; and so he told me when we talked. "However, cousin," says he, "I have cleared the way for you to begin to work, (which is your duty,) and I hope you will have no obstruction from your wife."

This good man stayed, as I told you, about four months, and when he began to be well again, he prepared to go home; but the evening before he went away he called me to him, and as my wife was sitting by him before, he directed his speech to us both. He made a short, but a very significant discourse, of the necessity and advantage of a religious family government, and orderly household, showing just examples to our servants and children, and the duty upon masters of families to worship God in a public manner, for the advantage, example, and encouragement of all under their roof. After this he turned to me, and with a kind of an air of reproof, but very respectfully, he put me in mind how the weight of all his discourse was upon me; that I was the head of the family, and answerable for the government of it, as well civil as religious. "I know, cousin," says he, "you are but newly married, and perhaps your wife and you may not yet have inquired of one another what is or is not your duty; but as I have taken upon me to tell you this is your duty, so I take upon me to answer for your wife, that she will not be any hindrance to you: nay, she has owned to me that she is desirous of it, and will do all that lies in her power to encourage it."

I made him a bow, and told him I was very glad of it; that indeed I had been always educated in a religious family, and that I had never omitted my duty in that matter till since I was married; but, however, that I did not charge the neglect upon my wife. I told him it was true that I never had proposed it to her, and so I did not know her sentiments on those things, but I acknowledged that was my fault, and that I was exceedingly glad that he had so happily prevented me, and that since she desired it of me, I was sure I never willingly denied her any thing she desired, much less should I do it in a thing that was as much my inclination as my duty.

"I assure you, cousin," said he, "your wife desires it, and gave me leave to tell you so. I hope she will confirm what I say. Do you not, niece?" says he, turning to her, at which she made a bow to him, as her consent; but I thought, even then, I saw a kind of contempt in her countenance of the whole discourse, and particularly as to her being desirous of it, at which I saw she plainly smiled. However, in a word, the good man made us both promise, that as he had been our chaplain now for four months, and brought the servants to a course of good order, and family worship, that now it should be constantly kept up.

For my part, I never made a promise with greater satisfaction, and thought myself over the greatest difficulty that ever was upon me, namely, of bringing my wife to consent. But I little thought how much I was mistaken.

When my wife was gone, I thanked the good gentleman, and told him how glad I was of the step he had taken; yet I owned to him, that I thought my wife had come into it rather to oblige him, than from any sincere regard to the duty itself.

"I see that plainly, cousin," said he, "but do you go on; it is your part to do your duty, whether she likes it or consents to it or not. And be-

sides," said he, "you do not know, but in time she may be convinced, as I hope she will." At which he repeated these words, "How knowest thou, O man, but thou mayest gain thy wife?" and thus we ended this discourse.

The next day, our good chaplain being gone, as my wife and I were sitting together after dinner, I said to her, "Well, my dear, do you remember what we promised to do at night, are you of the same mind?"

"What mind?" said she.

"Why, that we should keep up the order of the house, and go to prayer every night and morning."

"Yes, yes," says she, "I am just in the same mind now as I was then."

"Well," says I, "then I will perform my promise, as well as I can; it shall not be wanting on my part; and the more willingly, because as you said, you were desirous of it, I hope you will bear with the meanness of the performance."

"I desirous of it!" said she; and laughed aloud.

"Yes," said I, "did not you say you were?"

Wife. Not I; it is true I made a bow, and said nothing, because I would not vex the old parson; but I never said I was desirous of it: I could not tell such a lie.

Husb. I am very sorry you should strive to come off of a thing which it was so much your honour that you consented to it, and my double satisfaction that I thought you had desired it.

Wife. I wonder you should make such ado about these things, I never trouble my head about them; but since the old man would have it so, you know I could not disoblige him.

Husb. I am sorry you have no better motive: however, I hope you have nothing to say against praying to God; and you know it is not only my duty, but my promise.

Wife. Well, then, you may do your duty, and keep your promise; I do not hinder it as I know of.

This was but a cold way of beginning; however, as I had promised, I called up my people together in the evening, and, as well as I could, did my duty.

Cil. That was right, and I hope your wife came into it with more willingness afterwards.

Fr. Quite the contrary, and this is the grievance I wanted to tell you of; for my wife and I, that lived the most pleasant and agreeable life in the world before, have hardly enjoyed an hour of peaceable conversation since; she is the uneasiest creature living; this religious way of life is quite different from her temper. She tells me, she is brought quite out of her element; her delight is in company, cards, the play, and all the gay things of the times. She wants to come to London all the winter season, and go back into the country only for a little shade in the heat of summer; she treats religion with the utmost contempt; she bates the melancholy life we lead. She tells me, if I resolve to live thus, she will go to London with Sir Richard, when he goes up to parliament, and I may stay at home and pray for them.

Cil. Well, but how does she behave as to the duty itself? I hope she complies with the form of it, and is decent in the time of worship.

Fr. Truly, hardly; she is silent indeed, and that is all. But she will sit when we kneel, read while we sing; nay, and sometimes continue reading while we are praying. And it is a favour if she only sleeps, and gives me no uneasiness but her snoring.

Cil. How can you have patience with her?

Fr. When I have performed the duty, she will banter it in a most profane manner: ask me why I did not pray for a better wife; tell me I forgot

to pray for such a thing; and; in short, she lets the whole house see that she hates the duty, and undervalues the performance

I told her if she did not like my performance, I would keep for her a chaplain. "No, no," says she, "then we would have no sport. I take it to be an excellent opera; all the grievance to me is, that it is a little too often." Besides such as this, she will frequently mix such profane stuff with her banter, that sometimes she talks words I dare not repeat; indeed, downright blasphemy.

Cit. And could you go on with the performance under all this?

Fr. Indeed, I have been often at the point of giving it quite over. I have thought that charity is so absolutely necessary to every Christian duty, that I neither could perform with profit to myself, nor profit to those that heard me without it.

Cit. I cannot say as to profit, but I think it impossible to perform it with composure, when we know they that hear us are not equally affected with it.

Fr. Much more when we know they despise and make a jest of it.

Cit. Very true, it is my own case exactly; and as this was what I meant when I told you I knew one whose case was like yours, so I must acknowledge it has made your story exceedingly pleasant to me.

Fr. I am very sorry that what is my affliction should be your diversion: I am sure it has been a very unpleasant circumstance to me.

Cit. You mistake me very much: it has not been pleasant to hear that you have been under such a severe affliction; but it was a great pleasure to me to find a dear friend in a case, from which I was so likely to receive instruction, comfort, and advice in my own, which is almost the same in every circumstance, and in which I have been so much at a loss how to behave, that I have neither known what to do, nor whom to go for advice.

Fr. I am sure, if your case is like mine, you need no other affliction.

Cit. Mine differs in nothing but such particulars, in which it is much worse.

Fr. That can hardly be, for mine has broken the peace of my mind, and the peace of my family too. I confess I have a little recovered the first, but the last I believe will never be recovered.

Cit. My mind and family are in the utmost distraction, and I see no way of restoring either of them.

Fr. Well, but despair of nothing. God can restore both.

Cit. That is true; but there is a circumstance or two in mine, that, as I said, makes it worse than yours, and that is in this particular, namely, that there is less hope of recovering mine than there is of yours.

Fr. It will be very difficult to make me sensible of that: can any thing be harder to reclaim than an original atheist, one bred without the knowledge of God, and resolving never to learn it?

Cit. Yes, yes, a great deal, namely, a hardened hypocrite, who is past the power of conviction, and arrived to such a pitch in her pretences to religion, as to make it a cloak of maliciousness.

Fr. That is bad indeed, but I know not which is the worst: what can be worse than a despiser, a scoffer of every thing that is serious, who neither looks up, nor looks in, that mocks her Maker, and all those that serve him; that says to the Almighty, "Depart from us, we desire not the knowledge of thy ways."

Cit. Yes, those who are pharisaically religious, and say to every one, "Stand by thyself, I am holier than thou;" that can say of a husband or relative, with the pride of their own performances, *God, I thank thee I am not as this publican*; that trample upon every one's sincerity and humility as an imperfection, and think no pattern imitable but their own. These are they of whom our blessed Lord said, *They were like painted*

sepulchres, full of rottenness within. And this is the case in my house exactly, and therefore it is worse than yours.

Fr. You surprise me very much; I think it is your turn now; pray let me hear the particulars of your case.

Cit. You shall, but it is a very melancholy story.

(Here he repeats to him all the particulars relating to himself and his wife, as they stand in the beginning of this dialogue.)

Fr. Indeed, yours is a melancholy case, and in one particular goes beyond mine for the present; but mine is coming fairly up after it.

Cit. In one particular, do you say? I think it is worse in many particulars. It is worse in what I said above, that I think my wife will be harder to reclaim than yours, because she pretends at least to think herself already in the right; and that I am the profligate and the enemy to religion. Your wife cannot think she is right, only carries it on upon the foot of an entire neglect of right and wrong; not being touched with any conviction, but being just in the original state we should all have been in but for the advantages of a better education. There is all the room for the grace of God to work in that can be expected: nay, such are the proper fields in which God is often pleased to display the glory of redeeming mercy, and the sovereignty of his grace: "When thou wert cast out to the loathing of thy person, when thou wert in thy blood, I said unto thee, Live." But pharisaical hypocrites seem to be the abhorrence even of the Spirit of God, and it is very rarely that such are brought back.

Fr. You go very far in the case of your wife.

Cit. I assure you I do her no wrong: I rather conceal and cover her behaviour, than make it worse. But then I have two circumstances more, which make my case worse than yours. 1. My children are grown up, so far at least as to distinguish themselves in the debate; and three of them, out of five, take part with their mother; prepossessed by her deluding tongue, and by the advantage she has of being always with them, wheedling and crying to them; so that they carry it almost as insolently as my wife, and especially in this part, of despising and scorning the needful union which the duty of our family calls for.

Fr. Well, and what is the other?

Cit. Why, the other is the greatest affliction to me of all the rest, namely, that by this abusive, brutish behaviour of my wife and children, my family is quite unhinged; all appearance of order and duty is lost; the servants and my other children are let loose to the world, like people without government; we have no worship of God among us; my wife and her three children go up stairs, and there she pretends to pray and read with them by herself, as if her husband were a heathen, her other children outcasts, and her family reprobates; and I am quite distracted between the sense of my duty, and the impossibility of performing it.

Fr. Hark ye, my friend, this is a sad case, it is true; but give me leave to tell you that this is not really so much matter for your affliction, as of your repentance; for I see little or nothing in all this but what lies at your own door, and is in your power to rectify; and which you must set to work immediately to rectify, or your family will be ruined and undone, and yourself too.

Cit. What can I do? Can I reform a perverse woman? can I reduce an obstinate temper? am I in God's stead? can I convince a hypocrite, whose pride fortifies her against reason or Scripture, and whose vanity makes her despise reproof? How can you have so little charity as to say, it all lies at my door?

Fr. But, my friend, do not be so full of your own case. I do not say you can work upon your wife; and I acknowledge what you said, that such a temper is very hard to be touched: spiritual pride is the strongest hold

the devil has in our hearts, and which he is hardest to be beaten out of; but this is not what I spoke of. What is this to your doing your own duty?

Cit. How can I do my duty in such circumstances? and what is my duty? I told you the argument I used at first; I cannot think it is my duty to throw pearls before swine, who will turn again and rend me.

Fr. Come, my dear friend, let me tell you, this was my temptation, as it has been yours, but I bless God I got over it. Your great mistake has been, that you went out into the fields, as you said, and consulted with your enemy. Had you looked into your own conscience, or into the word of God,—the faithful counsellors of all that sincerely consult with them,—you would have found the difference. You consulted your passions, your resentment, and the just cause you had to be angry; and the devil, who watches all advantages, took you by the right handle; so you argued yourself out of your duty, instead of arguing yourself into it.

Cit. Why, what could I do? was it not enough to provoke the calmest man alive to a passion?

Fr. I will allow that too; but remember this, whoever he is, that when (though by the most injurious treatment) provoked, shall consult with his own passions only, he is sure to be wrong. You should have summoned your reason; you should have consulted your conscience. In a word, you should have looked up to God for direction what to do.

Cit. That is true, I confess it; but I do not now see, after all my passion is over, what I could have done.

Fr. I know, if I should tell you the course I took, you will answer that my case is not like yours, and perhaps it is not; yet you do not know but the same method pursued in your case, might have brought with it secret instruction, equal to your difficulty, as it did to mine.

Cit. I shall be willing to take any advice, for my case is indeed deplorable; I have no peace night or day, to see the ruin of my family, and to live in a constant breach of known duty.

Fr. Why, as I told you, my temptation was the same as yours; and perhaps the arguments against my duty were stronger, for I had no family, no children, but one half a year old; so it naturally offered to me thus: why, let her alone, if she will be a heathen, and die like a heathen, what can I do? I must retire myself; seeing she will not let me pray with her, I must pray by myself and pray for her, and wait the time when it may please God to reclaim her, and then I may set up family worship again. This went a great way with me, and I argued just as you did, that it was not my duty to offer the worship of God to the contempt of a scoffer; that there could be no composure, no engagement of the affections, no energy in prayer, where I knew I was ridiculed and laughed at by her that should join with me; and, in a word, that it was impossible I should pray to my own edification, or to the profit of others, in such circumstances, and therefore I would not pray at all.

In this strait I continued some time, especially on the occasion of one particular breach between us, in which my wife had thrown out all that bitterness and banter which her unhappy wit furnishes her too much with, about my praying in my family.

But, after my passion was abated, I considered calmly, that for me to omit my duty, because my wife would not do hers, had no manner of coherence with itself, any more than that I should not eat my meat if my wife would not eat hers. I looked upon praying to God, as not only my indispensable duty, but as an inestimable privilege, and that to abate it for the mistake of a weak or wicked woman, was to punish myself, not to punish her. I remembered an unhappy accident which happened in the town where I live, of a poor man, a shoemaker, who had a very turbulent

provoking wife, and being driven into passion and desperation by her wicked usage of him, stabbed himself with his knife. It came fresh into my mind how universally all the neighbours condemned him as guilty of self-murder; and how, in particular, I was one of the most forward to censure him on that very account, and to say, that to kill himself because his wife was unkind, was making one affliction two; and, which was worse, made her sin against him an occasion of his sin against God and himself, which was a horrible wickedness. Then I argued with myself thus:—by this woman's unkindness I am robbed of the comfort of my family, and of the expectation I had from her as a relative; but if I omit my duty, I then rob myself of my peace, sin against God and my family, and open a door to all manner of sin and distraction.

Upon these considerations, I immediately lifted up my heart for direction to Him who has said, "If any man lack wisdom, let him ask of God." Immediately came to my mind the words of Joshua to the people of Israel, "As for me and my house, we will serve the Lord;" also, the story of Daniel, who would not,—no, not to avoid being devoured by lions,—omit his public, and perhaps family worship. It presently offered then, that Daniel might have satisfied himself with his retirement, and made his prayer in his closet with safety; but then he had seemed to yield the point to his enemies, and granted that his life was of more concern to him than his duty to God; which he abhorred the thought of, and therefore continued his duty at the utmost hazard.

Cil. Indeed, you took a different course from mine, and you met with assistance from it, which I wanted.

Fr. Immediately upon this, I resolved to do my duty, whatever opposition I met with; and withal, that if my wife continued to be obstinate, I would take upon me to let her know, that if she would not submit to attend the worship of God decently, and with that reverence as she ought to do in the family, she should submit to be absent, and should see herself thrust out, as not fit to be admitted to the worship of her Maker in company with her family, till she thought fit to behave as became her.

Cil. That was a noble resolution, but looked a little rigid to your wife; pray how did she take it?

Fr. Truly, I cannot say much of that part yet; for my business calling me to London soon after, I was obliged to leave her before her temper had brought her so much as to think it any affront, for at first she seemed very well pleased with it.

Cil. It would be very obliging, if you would let me hear the particulars of this part, for I begin to be very much affected with it.

Fr. Nay, our dialogue was very short: I told her how ill she used me about my performing my duty, for we had too many words about it, and indeed some were irritating, which occasioned the retirement I have told you of just now; after which, having composed myself as well as I could, I came back to my wife, whom I found not so much out of humour as I expected; for it seems she made such a mock of the thing, that indeed it had been all acted like a jest with her, and she made sport even of the words we had had about it.

Cil. By your relation, your wife must be as barren of any thing religious as almost any women I ever heard of.

Fr. Yes, or ever will hear of as long as you live: however, I resolved to go seriously to work with her, and let her see it was no jest with me, whatever it was with her; so I began the discourse thus:—

Husb. My dear, said I, when you and I married, I thought we should never have lived to treat one another as I see we are likely to do, and especially on such a subject: I was in hopes we should have lived better together.

Wife. Why, how do we live? I think we live mightily well, if you can be contented.

Husb. My dear, no man can be contented to be ill-used.

Wife. Why, who uses you ill? I know of no ill usage, unless you mean my jesting a little with you about your new fits of devotion; surely you may bear a jest a little, can't you?

Husb. Jestings with sacred things is disallowed by all good men in the world; and is indeed not jesting, but downright profaneness.

Wife. I find you have a mind to pick a quarrel with your wife: you may talk of your religion and your prayers as much as you will; I will be at liberty to laugh when I think fit. I know I am your upper servant, but surely I am not such a servant but I may have liberty to laugh a little at my master, when I think proper.

Husb. My dear, I never made a servant of you, nor offered to abridge you of any liberty you desired; but I would fain persuade you to treat me with the common respect such things require. Your uncle was the man that put us upon it; you did not laugh at him, why should you make your husband only the subject of your jest?

Wife. O, my uncle! he's a parson; it is his business.

Husb. Well, and I hope I am a Christian, and so it is my business, and I dare not omit it. I think common civility might prevail on you to behave decently to me.

Wife. I am sorry my behaviour does not please you; and more, that I have you for my teacher.

Husb. My dear, I do not attempt to teach you, but to persuade you to be civil to me. If you have dropped your affection, yet certainly good manners requires something.

Wife. Yes, yes, I'll be as mannerly as you please.

Husb. All I ask is, that you will banter any thing else rather than my serving God, which I tell you plainly, I cannot omit; neither can I bear to hear your reproaches about it, or see your behaviour at it.

Wife. Then you must exercise your authority to stop my mouth, which perhaps you may not find so easy as you imagine; for I will have my liberty when you have done all.

Husb. Well, then, I hope you will give me my liberty too. I have as good a title to it as you.

Wife. You put the case wrong; it is not in my power to give, it is yours to take. Your liberty is absolutely your own, and I find you claim some authority over mine; but pray what liberty do you speak of?

Husb. Why, to be plain, if you resolve to behave indecently during the worship of God, and treat me with jeer and ridicule for doing my duty; I desire this favour, that you will withdraw when we go to prayer, and leave us to serve God without discomposure, by the favour of your absence.

Wife. Yes, with all my heart: you shall be obeyed.

Husb. Well, then, since I can obtain no more from you, I expect that; and desire you will not take it ill that I shut you out from that duty which you render yourself unworthy the privilege of being present at; for I will not purchase your favour at the price of disobeying my Maker, and I hope in time your eyes may be opened.

Wife. They are already, to see what an obliging husband I have.

Husb. I doubt they are not, said I; and with that I left her, being unwilling to have more words with her; for I found nothing made the least impression upon her; and to have told her what an affliction it had been to me, would have been nothing; she would have but bantered it the more.

Cit. Well, and did you begin with her that evening?

Fr. Yes, but being as cautious as I could of exposing her, I stayed out

a little later than usual, so that she was gone to bed when I came home, and we had the family worship without her, of course.

Cil. Well, but in the morning?

Fr. In the morning we were in her dressing-room, and as I had ordered my man to call to prayers, her maid came up, and said the servants were ready; so I rose up, and as I went, "My dear," said I, "we won't give you the trouble of going down;" she made no answer, but sat still; and this is the length we are gone, for in the afternoon I came away to London.

Cil. You have been both a wiser man, and a better Christian than I; for, like a fool, I gave way to my passions, without making use of my reason; and, like a man void of religion, I gave up my duty a sacrifice to the wickedness and pride of my wife; and now she glories in my shame, for she upbraids me with living void of religion, without the sense of it upon my mind, or the face of it upon my behaviour; and she has so much truth on her side, as to fact, though she herself has been the unhappy occasion, that her words are, as Solomon said, "like the piercing of a sword." I cannot answer her, for I am convinced, that however wicked she had been, however sharp her taunts and reproaches, however contemptibly she might speak or think of my performance, I ought to have done my duty.

End of the First Dialogue.

DIALOGUE II.

The conference between the two friends in the last dialogue, left them almost in the same condition; both of them being opposed in the performance of their family duty by their wives, and both of them resolved to go on in the way of their duty, and to keep the worship of God in their families, whether their wives would or not.

The discourse of the country gentleman had opened the eyes of the citizen, and he resolved to follow his example; though as he had most easily given up his duty at first, so he had far the greater difficulty in bringing his family to a compliance afterwards, as will presently appear.

When he came home, he sat pensive and melancholy a good while, musing with himself what course he should take with his wife; his resolution to take upon himself the government of his family had not failed him, but he was so ruffled by his wife before, in the case of his performance, that he hardly knew in what manner to go about it, nor how to manage it. He was loath to shut his wife out of the room, and yet was afraid of her going away, and taking away those three children with her, who, as was said, had sided with her against him, and who he was resolved should attend him at his public worship. However, it so happened, to his great mortification, that going but out of the room upon some particular occasion, his wife in the interval goes away with her youngest son and her two eldest daughters, and, retiring to her own apartment, stayed there nearly an hour.

This so surprised, and, which was worse, so discomposed him, that, together with some unkind words which passed afterwards between him and his wife, and which put him into a violent passion, he was quite unfitted for his duty for that night; and, as he said afterwards, it had so discouraged him, that he was almost at the point of giving it all over again, as he had before: however, it quite broke off his thoughts of it, as I said, for that night.

In the morning he composed his mind as well as he could, and resolved to enter upon his work, whether his wife consented or not; and yet being willing to have it all managed, if possible, in a loving and Christian manner, he resolved to discourse with his wife first, and try to bring her to a sense of her duty both to God and her husband; and I think the following

discourse was before they were up, or at least before they were come out of their chamber:—

"My dear," says the husband, "you and I have had a sad breach about our family worship, and it has been attended with a great deal of sin on both sides. Are there no hopes of putting an end to it? It is a sad thing, that seeing we both acknowledge it to be our duty, we should fall out about the manner of doing it.

Wife. All such breaches are best ended by those who began them.

Husb. I am loath to enter into a new strife about who began the old dispute. I had rather enter into measures of peace for putting an end to it on both sides.

Wife. I had no hand in it; don't think to excuse your own sin by loading your wife: as I told you before, that won't take the charge off from yourself.

Husb. My dear, I am not excusing myself, I have been guilty of a great sin in suffering your bad usage of me to be my snare; neglecting my duty for your contempt of it; but have you been to blame in nothing? Have you done all your part aright? Are you sure that all the fault is mine?

Wife. I know nothing I have been to blame in but in telling you what is true enough, that your praying in your family is to me a piece of cold, insignificant stuff. I look upon you as one of those whose prayer is an abomination.

Husb. That is calling me a wicked man in the first place; and yet even such are commanded to repent, to pray, to turn to God, and to call upon him. You do not argue, I hope, that because you esteem me so much worse than yourself, that therefore I must not pray to God, nor take care to have religious worship kept up in my family: to do that, is the way to have our children worse than any of us.

Wife. I'll take care of my children; they sha'n't be the worse for your example, if I can help it.

Husb. I question whether that would be in your power, if my example were really bad, as I hope it is not. However, I hope in praying for them, and with them, I can do them no harm: there is no bad example in that.

Wife. You may do as you please; your prayers are of no use to me.

Husb. Have a care, my dear, lest some time or other you come into a condition to desire, nay, perhaps to want the prayers of every one that will but pity you enough to pray for you.

Wife. That's none of your business; you see I don't ask your prayers now: you may stay till I do.

Husb. I'll pray that God will be pleased to give you a better mind.

Wife. You may as well let it alone.

Husb. Your temper is perfectly void of charity, and you act as if you would have the worship of God wholly neglected or dropped out of the family.

Wife. I look upon that, and your performing it, to be much alike: if it were otherwise, I should do as becomes me.

Husb. I wish you would do as becomes you now, and not discourage the work of God. What if God, notwithstanding your despising them, should accept my imperfect petitions? I am sure you are not a judge of the sincerity of the heart. What if He that knows the heart should accept what you so much despise? You would then be found "fighting against God." I entreat you consider your duty.

Wife. I don't want to be taught my duty by you, that do not understand your own.

Husb. How can you say I do not understand my duty, when I now tell you with grief my sense of having omitted it, and my desire to return to the discharge of it?

Wife. Well, what is it you pretend to desire of me?

Husb. My desire is, that you would concur in the exercise of our morning and evening service, that we may join together in praying for the pardon of our family sins, and for a blessing upon us and our children.

Wife. I tell you my reasons why I cannot join with you. I do not look upon your performance to be called praying. I do not see that your lips and your heart go together, or that your life conforms to the seeming holiness of your expressions.

Husb. Why, my dear, must none pray but those that have no infirmities? And pray who made you a judge of the sincerity of the heart?

Wife. Well, what is all this discourse for?

Husb. Why, my dear, I would fain restore the face of religion in my family, which our last dispute has made a dreadful breach in.

Wife. Well, and so you would set up your hypocritical formalities again?

Husb. That's very unchristian, very unkind, and very discouraging.

Wife. But may be very just for all that.

Husb. No, nor is it just; but however, since you are so rude to me, and in a thing so necessary, and which I cannot, I dare not any longer omit, I tell you I am resolved to do my duty, do what you will.

Wife. Then what need was there of this discourse?

Husb. Because I would fain have had your concurrence and your countenance in it; which it is your duty to give among your children and servants.

Wife. I don't think any of the children like it, any more than I do.

Husb. To you, my dear, I'll offer no force of any kind; as for them, I shall expect their attendance. I will take care of that part myself: whether they like it or not, that's another question.

Wife. I believe they will all be dissenters. I hope you will give them liberty of conscience.

Husb. Liberty of conscience relates to different ways of worship, but is not concerned in the dispute between worship in general and no worship at all; there's no toleration to be an atheist, to deny God, or abandon religion.

Wife. But they may pray by themselves.

Husb. I'll require them to give their attendance to family orders. I am sure it is their duty; they may pray by themselves too, and I hope they will.

Wife. If they don't think it is their duty, it is persecution and tyranny.

Husb. Family worship is an undoubted duty: if they think not, it is time they were better taught.

Wife. Perhaps they do worship in the family without you, and more to their satisfaction.

Husb. Let them worship God as often as they will, I hinder none; but at my stated times I shall expect them; their worshipping in the family without me is not family worship.

Wife. They will let you see plainly enough, then, that it is a force upon their inclinations, and perhaps sometimes in a manner which you will not like.

Husb. I know not what your example may have encouraged them to; however, as it is their duty to do otherwise, if they fail in their duty, I shall find means to teach them better manners; and as for yourself, seeing you oblige me to force my way thus to that, which, as a kind wife, you ought to have assisted me in, and as a good Christian you ought to have encouraged in your family, I shall be best pleased if you will prevent the discouragement I have formerly met with from you, by withdrawing yourself, till you can with charity and decency join with me; and in the mean time I'll pray for you, that God will reconcile you better to what I am so well assured is your duty.

Wife. I believe you will be sooner gratified by me than by your daughters.

Husb. Leave that to me.

The good man was exceedingly afflicted with this obstinacy of his wife; and the more, because he looked upon it to be incurable; however, being resolved to do his duty, he takes his little boy by the hand, and goes down stairs; and after some time, called for his two eldest daughters, who came down also to him; upon this he calls his servants into his parlour, and causing his eldest son to read a chapter, had fastened the door and went to prayer with them.

During his performance he had the disturbance to hear his wife come down stairs and offer to open the door, but finding it fast, to retire and go up again.

At night he resolved to do the same, but before the usual hour; and, that his wife might not prevent his children's attendance, he called his eldest daughter, of about seventeen years old to him, and began to discourse a little with her of the nature of prayer, which occasioned the following dialogue; his second daughter being also by.

"Well, my dear," said he, "are you one of those that are dissatisfied with your father's calling you to prayer in the family?"

Da. No, sir; not I.

Fa. No! What made you then and your sister go away last night?

Da. My mother called us, sir.

Fa. Well, I hope your mother called you into her closet, to reading and private prayer.

Da. Yes, sir.

Fa. But that must not interrupt public worship, my dear.

Da. But if my mother calls us —

Fa. Why, that's true, my dear; but I'll speak to your mother not to call you at that time when we should all meet for family worship.

Da. But my mother will, it may be.

Fa. Then, my dear, you must answer that your father has called to prayers.

Da. But my mother will be angry.

Fa. No, child; I hope such an answer will satisfy her: if not, you must answer her as you do me, and tell her your father will be angry.

Da. Yes, sir.

Fa. But hark ye, my dear; do you love praying to God, or is it a burden, or tiresome to you?

Da. No, sir; I am not tired with it, I hope. My mother has always told us it is our duty, and showed us God's command for it in the Scriptures.

Fa. Well, my dear, then if your father prays with you in the family, and your mother also in her closet, I hope you won't think it too much?

Da. No, indeed, sir.

Fa. I hope you know the nature and meaning of praying to God; you have learnt your catechism, my dear.

Da. Yes, sir.

Fa. And you too, child? (Turning to the other.)

Da. Yes, sir.

Fa. Well, my dear, come, be plain with me, then; have you any scruple in your thoughts against joining with your father when he prays in the family?

Da. I don't know what you mean, sir.

Fa. Are you willing and satisfied to come to prayer, when I call the family together to worship God? Do you like it? and are you as willing when I do it here, as when your mother does it above stairs?

Da. O dear, willing, sir!—what can you think of me to ask such a ques-

Fa. My dear, I think nothing amiss of you; but there is a reason for my question, which perhaps you will know at another time. Speak now freely to me: are you willing and desirous to attend the family worship?

Da. Yes, very willing, sir.

Fa. And you too, my dear. (Speaking to the second daughter.)

2d Da. Yes, sir, with all my heart.

Fa. Have you any objections against it, my dear, or against my performing it?

Da. No, none at all, sir.

Fa. Nor you neither, my dear.

2d Da. No, sir, indeed; not I.

Fa. No! nor had you never any dislike of it in your thoughts?

Da. No, never, sir. I can't imagine why you ask, sir. Did I ever show any backwardness to come when you called? I am sure I was very sorry when you left it off.

Fa. My dear, I don't say you have shown any backwardness, nor have I known that you did; but you have been represented so to me, as if you disliked the duty, or your father's performance.

Da. They did me a great deal of wrong, sir, whoever said so. You have taught me better than to dislike praying to God; and as for the other, I hope I do not set up to judge. I am sure I never heard any that I liked better.

Fa. But, my dear, did you never speak a word of that kind in the house?

Da. No, never, sir, not a word: I never had such a thought.

2d Da. Nor I neither, sir; I wonder who should say so of us!

Fa. Well, my dear, I am satisfied: I hope you understand the nature of prayer to be such, that as we have a heavenly pattern set us in Scripture, to direct our form, so we have a merciful heavenly Father to pray to, who is pleased to pass over our imperfections, and to accept us for the righteousness of our Redeemer, not the aptness or excellence of our expressions.

Da. If it were not so, sir, very few ought to utter their own words when they pray.

Fa. It is true, my dear, and though forms of prayer may be useful to help the tongue, especially with respect to the edification of those that hear; yet, blessed be God, he hears the thoughts of the hearts, when the tongue has no words to express itself by, or forms to assist it in speaking.

Da. Sir, you always told us, that whatever form we prayed by, God would hear us, if we prayed with sincerity and faith in the name of Jesus Christ.

Fa. I did so, and I have the Scripture to support it: "Whatsoever ye ask the Father in my name, believing that you shall receive it, you shall have it."

Da. I don't remember, sir, that in all my Bible I am forbidden to join in prayer with any, on account of their words, or for any personal defect or infirmity. My business is to see that I am sincere myself.

Fa. Very true, child! If they that pray are not sincere in what they say, it is their fault; those that join may be accepted, when he whose words they join with may be rejected; else we should have a dreadful task in prayer, and such confusion of thoughts must follow, as would destroy the nature of the duty; for we should never know when we were to be accepted, and when not.

Da. I am sure I need not pretend to make difficulties: any body may do it better than I.

Fa. Well, my dear, the Spirit of God will help your infirmities;—you must pray for the help of the Spirit; but I shall talk of that another time.

REMINISCENCES OF ROME.

Wandering, one day, through the numerous halls of the Vatican palace, we paused to examine the frescoes of the massacre of St. Bartholomew's day, which, strange to say, still adorn the *Sala Regia*, or royal saloon, leading to the Sistine Chapel.

That this massacre was considered a worthy triumph of the Church of Rome, at the time when *Vasari* painted these frescoes, is placed beyond all doubt by their locality. They are not painted in an obscure corner, but in the *Sala Regia*, which was built, in the pontificate of Paul III., as a hall of audience for the royal ambassadors; and is covered with frescoes illustrating various triumphant events in the history of the popes. Up to the year 1828 the names of these pictures were visible beneath them; but about that time, as a French traveller tells us, they were effaced; probably from a dread of their effect upon the Protestant visitor.

Three compartments of this large saloon are devoted to this bloody subject. In one, the first in order, we see Charles IX. in council, surrounded by his brothers, and the Prince Lorrain. He holds up his naked sword as if to give order for the massacre. In the next we see the noble face of the wounded Coligny, turned calmly towards the spectator, as he is being carried to his own house by some Huguenot friends, whose countenances evince deep sorrow struggling with terror. The third shows to us the horrible massacre itself;—a dense crowd of armed men, helmeted and mailed, are trampling down and massacring the helpless and defenceless, without pity or hesitation; while in the back-ground a few fierce-looking figures are hurling the body of the brave Coligny, with gestures of contempt, from the window of his own house!

Another picture in this saloon represents the absolution of the emperor of Germany, King Henry IV. before Pope Gregory VII. History tells us of the humiliation of this noble young emperor. How, having been excommunicated by the Pope, he crossed the frozen Alps, mostly on foot, in the depth of winter, to obtain absolution.

After keeping him waiting a long time, the haughty Gregory consented that the Emperor might enter the fortress of his kinswoman, the Countess Matilda, (with whom the Pope was then staying) in the garb of a penitent, to receive his sentence. This offer the anxious Henry gladly accepted, and on an intensely cold morning of January 1077, the greatest monarch of his time was seen barefooted, and clad in a garment of thin linen, wearily toiling up to this old fortress in the Apennines,—to find the gates closed relentlessly against him. Cold, faint, and dispirited he vainly waited throughout the anxious day, and at night was forced to return still unpardoned. *Three times* did this young monarch patiently and vainly perform this degrading journey; and becoming desperate, at the close of the third day, he went into the chapel, and on his bended knees besought the venerable Abbot, and the Countess Matilda, to intercede with the inexorable Pope on his behalf. On the fourth day of his public humiliation "His Holiness" agreed that he should be brought, still barefooted, into his presence to receive his pardon.

The brother artists, have admirably succeeded in painting this extraordinary scene. True sons of the Romish Church as they were, they did not hesitate to give to his face and figure the proud and imperious expression, which characterized Gregory VII. No better impersonation of papal tyranny can be found than is exhibited by this despotic pontiff, as, in the midst of his brilliant court, he stands over the prostrate emperor, who, crushed in spirit, by the anathema of him whom he had been taught, from infancy, to regard the "holder of the keys of heaven"—crouches servilely to kiss the feet of the Pope, and to receive the coveted absolution, which he fancies can alone give peace to his broken spirit. The bigoted Matilda looks calmly on, as if glorying in the power of the "Holy Father;" and with no pitying expression for the humiliation of her noble young kinsman.

This triumph of the Church has also been perpetuated in sculpture. On the superb monument of the Countess Matilda, erected in St. Peter's Church, more than five centuries after the scene just described, it may be found portrayed in bas-relief by the distinguished sculptor, Bernini. How singular that a Church so politic, should thus seek to perpetuate scenes which can have no other effect, than to disgust every hater of tyranny who approaches them! We have seen it

stated, that when the Emperor Joseph II. first visited St. Peter's Church, he stood long before this monument, and then turned away with a hasty step and a frowning brow.

How the power of Popery has waned since that day! What a striking contrast between that scene and the present humiliating position of the Papacy! See, to-day, the Quirinal, a favorite Palace of the Pope, occupied by an excommunicated king, and all Italy boasting of the great liberality of his government, in allowing "His Holiness" to remain in the Vatican! [*Ch. Work.*]

CONVENT SCHOOLS.

BY BISHOP A. CLEVELAND COXE.

Americans send their children to convent schools and Jesuit seminaries. The Italians abhor them, for they know all about them. Last summer, among the Alps, I met an Italian lady of rank. She had a fine boy, and, finding that we knew something about England, its church and its universities, she fastened upon these subjects, and asked me endless questions about English schools and education. "Italy has now a grand opportunity," she said, "to become a great nation; but we want men. We need English schools for men, and for women too. Our king has sent the young Duke of Genoa to England, to Harrow School; and I," she added, "am resolved to go to England with that boy, and to educate him there. He bears an illustrious name, but it will be a disgrace to him if he should prove incapable of adding to it additional honour in the service of Italy. I shall do all that I can to make him a man in the best sense of the word."

It was surprising to hear such words from a young Italian mother, but she had learned to speak English of an English lady, who had given her such ideas. I told her that the Bible is the ground-work of all our Anglo-Saxon education, and to speak the truth is our first law. She sighed,—"*It's not so in Italy.*"

In all lands where the Holy Scriptures are made the corner-stone of education, it is base for a woman to be unchaste, and just as base for a man to lie. "*It is not so in Italy;*" it is not so in France; it is not so in any land where convent schools and Jesuit seminaries give schooling to the masses. Worse than any other European system has been for ages that of the Roman States, where truth is exceptional, and where woman's virtue is not requisite to her character as a Christian. A clergyman who had been perverted to the Church of Rome, and who came back after trying it ten years, told me that the one thing which constantly suggested to him that he had made a mistake was the ever-recurring falsehood of which he was daily forced to be an observer, and to which he was often invited to be a party. "If we are the true church," he said to another pervert, "how is it that, from cardinals down to sacristans, it seems rare to find any body that speaks the truth?"

The answer is easily discovered by any one who will take the trouble to examine Liguori's ideas of truthfulness, which are sanctioned by infallibility, as containing "nothing contrary to good morals." This astonishing author begins by the best words on the subject that could be desired, and tells us that a lie is a mortal sin; in no case can it be forgiven,—except by the priest, of course, after due penance, in which exception lies the pith and kernel of the whole system of Jesuit morals. Practically, there's nothing in a "mortal sin" worse than in a "venial" one, save that it must be confessed and compounded for. But a lie is so convenient, at all times, and in all circumstances, among those whose religion is imposture, (and who conspire to propagate it by daily and hourly falsehood and deceptions, and by all manner of barefaced assertions of one kind and flat denials of another,) that lying must be made easy and so universal. How to do it?—Liguori answers by such distinctions and doctrines of equivocation that it would seem impossible not to lie, if we only accept him for a casuist.

Mr. Meyrick, an accomplished English divine, has extracted from Liguori not less than thirty ingenious methods by which, according to his teaching, any body is at liberty to trifle with truth, or even to *give false evidence under oath*. So far as I can discover, every one of these is as fairly attributed to this saint as to the Jesuits whom Pascal exposed so severely before they succeeded in making

their morals infallibly pure and saintly. It is worth while to examine the principle of these methods, which is easily seen by the following details:

1. Use a word that will bear two meanings.
2. Construct a sentence which will bear two meanings.
3. When examined under oath, answer *No, I say*. You only answer that you use the word *No*; it is none of your business to correct the jury, who are so simple as to imagine that you deny the fact in question.
4. Whisper part of your testimony, and speak the rest aloud. Take the oath *externally*, not seriously. In this case the tongue swears, not the mind; and it was a mere joke. [And much more of the same kind of teaching men to lie.]
6. In certain cases say, I swear, which is not an oath, if no question.

In some one if not by all of these thirty ways may the obligations of any oath be made void. It seems impossible that such things should be laid down, taught, and practised in the name of religion; but I challenge attention to the author's own pages, or to the work of Mr. Meyrick, an edition of which appeared in Baltimore, in 1856, and which has never been refuted. With a corrupt judge on the bench and Liguorian witness on the stand, or with the best judges and witnesses, and the case left to a Liguorian jury, let jurists decide as to the value of laws and the utility of courts. Shall the Republic be left to a generation whose training in common schools is after this fashion?

Convent schools are, generally under the direction of the "Ladies of the Sacred Heart," which, in the feminine gender, is nothing but this same society of Loyola. The history and practical operations of these sisterhoods are part of the history and working of that society. I once happened to be remonstrating with a foolish mother, who had sent her daughter to such a school; and she owned that her child had been taught duplicity in the said school, and had practised one artifice in particular. It was the artifice of pointing up her sleeve when she said, "I did not go that way;" meaning she did not go *up her sleeve*, but wishing her mother to suppose she had not gone by a certain forbidden path. This principle of mental restriction is justified by Liguori; and Meyrick cites from other Roman authorities the following example, which they regard as establishing its innocence. They say that, as St. Francis of Assisi was one day walking, he recognized a passer-by, whom he shortly after found to be followed by others in hot pursuit. They asked St. Francis whether he had seen the man. The Saint did not wish to say *yes*, but he could not *tell a lie*; so he contrived to point with his finger down his sleeve, and he answered, "He has not passed this way;" meaning that the man had not passed down his sleeve, which was not a lie, of course!

Stricter casuists than Liguori have felt themselves at liberty to excuse a lie. when in such a case it saved an innocent life;—for example, the life of Rahab. But Liguori never excuses a lie,—never, by any means, for why should any one tell a lie when he can deceive so innocently? Thus, why should a servant say *Not at home* for his mistress, when he can put his hand on the door-lock and answer truthfully, "Madame Blank is not here to-day?"

The Jesuit gains largely by this artificial scheme of conscience; for he can show that some Protestant moralists have admitted the lawfulness of a lie in certain cases;—for example, to an insane person, or to save a life, in great emergencies, for purposes of mercy only. To this weak concession certain moralists have been reduced by their otherwise unyielding condemnation of deception, and by their hatred of equivocation and amphibology. But Liguori and the Jesuits lay down the strictest verbal rules against all "lying;" and then define a lie so loosely, and admit such endless deceptions and practical falsehoods, that it would be hard to frame a lie which any body would be tempted to tell, with the wide world of equivocation and mental reservation all open as their innocent resources.

Again; I appeal to my countrymen who are endowing convent schools, and virtually "establishing" this system in some of our populous States,—I ask, in the name of the God of Truth, Is it not time to wake up to our daily increasing perils? I am not an alarmist. If our people will but bestir themselves, the danger is yet trifling; it may be easily overcome. But, on the other hand, the days of our liberty and happiness are numbered if we prove indifferent, and supine in the face of bold and organized Romish aggression. Divine Providence works no miracles in behalf of nations who will not be instructed by the lessons of history; who lay the torpid viper on their hearts, and refuse to protect their children when he repays the benefit by menacing them with his fangs.—*N. Y. Independent.*

EFFECTS OF EMANCIPATION.

"The French government, after the close of our civil war, dispatched a commissioner to this country, M. Hippeu, to prepare a special report on the efforts made for the education of the newly emancipated slaves, and the success attending them. This report, sent to the minister of Public Instruction, contains the following interesting paragraphs. They should stimulate all who still have the opportunity to unremitting exertions to further to the utmost the great work so auspiciously begun.

"It would be impossible to convey an idea of the energy and friendly rivalry displayed by the women of America in this truly Christian work. In the year 1862 public meetings were held in New York, Boston, and Philadelphia, and soon were formed, under the double influence of humanity and religion, the 'Association for the Aid of Freedmen,' and the 'Missionary Association' in New York; the 'Committee of Education' in Boston; the 'Societies of Education' of Philadelphia, Cincinnati, and Chicago. Special periodicals were established to publish the results achieved by each of these societies, to announce the voluntary donations collected by the committees, and to publish the letters and reports from all the different places wherein the protectors of the blacks were exercising their beneficent functions. In one year 1,500 schools for coloured pupils were opened. No sooner had the Northern army captured a new city than a host of devoted teachers, of both sexes, also entered it. In incorporating negroes into the Northern armies the Union generals formed regimental schools for them. Sherman in Georgia, Banks in Louisiana, and Howard in Tennessee, evinced in forwarding this great work of humanity, no less interest and energy than in the prosecution of the war.

"And it should be here stated, to the honour of a race so long disinherited, so long condemned to degradation, to brutality, to ignorance, (a law of the South punishing with death any one convicted of teaching a slave to read or write,) that no spectacle could be more touching than that offered by these helpless, unfortunate men, old and young, women and children, as eager to rush to the schools established for the regeneration of their minds and souls as to the places where they were provided with food and shelter. Never did a famished man pounce more eagerly upon food placed before him than did these poor fugitives upon the bread of knowledge, a sublime instinct causing them to regard education as the first condition of their regeneration.

"Such was the devotion of the men and women occupied in the education of children, that the number of schools increased so rapidly (there were four thousand at the commencement of 1868) that more teachers were required than the North and West could supply. The generals and superintendents of the Freedmen's Bureau partially supplied this want by creating normal schools for the blacks, and by confiding to them as soon as they acquired the rudiments of reading, writing, and arithmetic, the responsibility of communicating their knowledge to others. Admirable pupils, they became excellent professors. They themselves were then able to found schools, God knows at the price of what sacrifices and what privations. In 1868, they supported at their own cost twelve hundred schools, and owned three hundred and ninety-one school buildings.

"One fact alone goes to show the importance attached by them to education. In 1863, Louisiana had schools enough, supported by taxation, to furnish instruction to 50,000 freed persons. Pressing needs having caused the abolition of the tax, they were at first disheartened, but they soon regained their courage. They held meetings. Already they were paying, like the whites, a tax levied for public instruction, but which was employed entirely to sustain schools for the whites, and from which the blacks were excluded. Notwithstanding this injustice, they demanded to be authorized to furnish a special contribution for the education of their children, and, at the same time, were willing to pay the general school tax, and maintain their own schools themselves. In a few years the emancipated race had already elevated itself to the level of the civilized race.

"Surely the American people are entitled to admiration and thanks for the generous ardor with which they have lavished their gold and employed their noble and powerful initiative in giving to their new brethren all the advantages which accrue from education."—*Christian Statesman*.

Children's Department.

WHAT A CHILD CAN DO.

Little children can do much more good than they think they can. I know that there are many children who wish to do good, and who do not try, simply because they do not know what good they can do. I wish to tell these children that they can do a great deal, if they will only be in earnest about it, and try hard; and I will also try to explain to them how to do good.

Some children receive from their parents and friends, a great deal of money in the course of a year, and I am afraid that many of them spend it in a way in which it does very little good to themselves or to any body else. Now, if these children who receive much money, as presents, would only make it a rule to put one half of all the money they receive away, and keep it until they get together a dollar, or five dollars, and then give it to Mr. Scott, to help him build his new church, or to give away to the sick and poor, they would do a great deal of good, and would feel very much happier than if they had spent all the money they received in buying cakes, candies, and toys.

There are other children who very seldom receive any money from their parents, who are poor and not able to give them any. Even these children can give something towards finishing the new church or towards relieving the wants of the poor, if they will only try; and I wish them to be attentive while I try to explain to them how they can procure money to give away. They can all earn some money, although it may be only a little, and they must not feel ashamed to give even the smallest sum, when they cannot get more to give, and I will tell them now how they can all earn some money.

The harder they have to work to earn the money they give away, the more pleasing will it be to God. Our Lord valued more highly the mite cast into the treasury by the poor widow, than he valued the large sums of money given by rich men.

Winter-time is coming, and there will soon be plenty of snow, which will need to be cleaned off the pavements. Little boys can earn money by cleaning off the snow. There will also soon be much wood and coal to be put away in the cellars. Little boys can earn money in this way. They can also sometimes make money by running errands for their parents or neighbours. There are many things which boys can do, by which they can earn money, if they will only be in earnest about it and try hard. In almost every house there can, (in the course of a year) be collected a large quantity of old newspapers, or rags, and of old useless scraps of writing paper. Such are often thrown away or lost. By collecting these and keeping them until they amount to several pounds, and then selling them at stores where such things are bought, children can earn money to give away in charity: old newspapers and old books too much torn to be of any use, can be sold at two or three cents a pound. Old scraps of useless writing paper and old letters, envelopes, receipts, bills, copy books and account books which having been written full are of no use, can all be sold at from four to five cents a pound. The amount of money which some children could earn in this way, in the course of a year, would be so large that they would be astonished when they had counted it all up.

Children, will you not try hard to do good? You can, nearly all of you, by denying yourselves something, save something to give away. What little boy who does without a sled, a pair of skates, much more a pack of useless fire crackers, in order that he may give away the money he would have to pay for them, does not feel happier for having done so? What little girl who does without a doll in order that with the price of it she may buy bread for some other little girl that is hungry, does not feel all the better for having denied herself?

Children, if I find out that you profit by what I have told you in this paper, I will one of these days, in another paper, tell you how you can do good, even when you cannot give money.

WILLIE'S DREAM.—BY "AUNT FANNY."

All the morning, little Willie had been playing out in the sun, without his hat, which, somehow, would never stay on his head; and Jack, the dear old dog, whose bald forehead and big white whiskers made him look like an old gentleman, had been jumping, barking and playing to-day, which was not at all like Willie's grandpa.

Willie was a square, fat, little fellow, six years old, who, when he was not playing, was eating, and when neither playing nor eating, was sleeping.

It happened that this day Willie fell fast asleep in the barn, he was so tired romping with Jack; but the good dog kept wide awake, and sat up close to him, keeping faithful watch, and looking very grave and important. Now, Jack really is like grandpa, who always watched over and protected his dear little boy.

Presently a troubled, wistful look comes over Willie's sleeping face. He is dreaming. Would you like me to tell you his dream? Well, I will peep inside that little, round head, and you shall hear all about it.

But first, you must know that Willie had broken a china cup that morning. He had gone down to the brook at the bottom of the meadow, and after taking a drink, and giving Jack some, had tried to catch in his cup one of those dragon-flies, which you can see darting to and fro under the water, waiting for their wings to grow. But all he caught was a cupful of little beads of foam, for the wise dragon-flies knew very well how to keep out of his way; till at last, without meaning to do it, Willie banged his cup against a mossy stone, and that time all he brought up was its handle. The rest sank in pieces through the transparent water and lay there, still, white, and gleaming.

Willie stared at the handle in his hand, and then down at the pieces in the water, with his heart beating like a drum, while Jack wagged his tail slowly from side to side, and looked with his beautiful brown eyes straight into the little boy's face.

"I'll say Jack did it," said Willie, putting the handle into his pocket. "Come now, I don't care; I'll just say Jack did it."

The good dog pricked up his ears at this; then, standing on his hind legs, he toddled backward four or five steps, his mouth and eyes wide open with astonishment at such wickedness! That is, a little spirit called Conscience, who lived in Willie's heart, seemed to whisper to him that poor Jack knew that he had said he would do this mean and sinful thing. He could not bear to look at the dog, but jumping up, he pushed the broken cup handle far down in his pocket, and began to run with all his might around the meadow, as if in this way that rebuking little conscience could be left behind.

When quite tired out, he trotted into the barn, and was soon fast asleep and dreaming.

In his dream he was still sitting on the bank of the little stream, looking anxiously down at the broken pieces of the cup, when suddenly there came swimming to him through the clear water, a beautiful, soft, smooth, pussy-looking fairy, with shining eyes and golden hair. Slowly and gracefully she rose through the blue, crisp, little waves, the foam beads resting like strings of pearls on her hair. She came close up, kissing her hands to him and laughing merrily.

With all her beauty and winning smiles, Willie shrank from her when she laid her white hands upon his shoulder, and asked in a soft, low tone,—

"Willie, do you love sponge cake?"

"Oh yes! dearly," he answered.

"And ice cream and lemonade?"

"Yes, better than cake," said Willie.

"And candy?"

"Oh, that's the best of all!" cried Willie.

"Well, if you will tell your mother that Jack broke this,"—pointing to the pieces of cup—"If you will run home and say that Jack broke it, I will build you a beautiful sponge cake house, close by this pretty singing brook, and as fast as you eat up the sponge cake doors and walls I will renew them. Then every day we will sail together upon the water turned into delicious lemonade; we will sail in a striped candy boat loaded with ice cream. When you are tired of sailing, you shall have rocking ponies to ride upon, with little sleigh bells all over them. You shall ride through whole forests of Christmas trees hung full of toys, which you may pick off and play with whenever you choose. You shall have all these things, if you will only tell a lie.

There the boy sat dreaming,—tempted, hesitating, troubled, while the good, faithful dog, sitting close beside him, was ready to tear any one in pieces who

Sometimes, in that part of the country where Willie lived, a small, venomous snake makes its nest under the floor of a barn. One of these terrible little reptiles was now creeping slowly round Willie's leg, while Jack, who never dreamed that danger could come from the floor, was looking straight out of the wide-open door. Round and round the snake crept until it reared its ugly head above Willie's knee. Up and up it crawled till at last it touched the feathery hair on Jack's face.

The dog felt the touch and looked down. In a flash, with a short, sharp, angry bark he was upon it. The bark awakened Willie, who, seeing the snake, screamed with terror. The next instant the faithful dog had killed it and thrown it upon the floor!

With the impression of his dream strong upon him, Willie threw his arms around the good dog's neck and sobbed out,—

"Oh, no, no, Jack! I won't say you did it! Come, come quick, let us go and tell that it was I who broke the cup. Oh, come, dear Jack!"

Still hugging him, still sobbing out his penitent sorrow, Willie ran from the barn and met his mother just at the door; for hearing him scream, she had hurried out to see what was the matter.

"Why, Willie!" she cried; "what has happened?"

Out came the broken handle in an instant; and with trembling lips he cried, "Look, mamma, I broke it. Jack didn't. Jack killed the snake. He is a good dog. Come in and see, but oh, mamma, don't go too near! perhaps it isn't quite dead yet."

She went in, and saw, with a shudder, the venomous snake lying there dead, and oh, how earnestly she thanked God for the safety of her little boy. Then she had to hug Jack, and Willie had to hug him again, which delighted the good old dog so much, that it was well his tail was made fast at one end, or he certainly would have wagged it off.

After all this hugging, Willie took his mamma's hand, and Jack walking or rather frisking on the other side of her, all three returned to the house, as happy as happy could be.

There, sitting in his mother's lap, the little boy told about the broken cup, and hiding his face on her shoulder, confessed his wicked intention to cast the blame upon poor Jack. Then he related his wonderful dream, which was so suddenly ended by a real fright and danger, and now that dear good dog had saved his life, to all of which his mamma listened with tears in her loving eyes, and Jack with the most astonishing wags of his tail, standing on his hind legs, and resting his fore-paws upon her knee. I really think he understood every word; for when Willie ended by saying, "See, mamma, Jack knows I'm sorry; he knows I won't tell a lie to get him whipped, don't he?" the dog gave an up and down wag of his tail and one short bark, as much as to say, "Yes, of course I know. Hurrah!"

Chr. Union.

ANCESTRAL WISDOM.

In Pennsylvania, not many years ago, dwelt the descendants of Peter Van Schreubendyke, who had cleared his own farm, guarded it carefully from the attacks of Indians, and willed it to his son Jacob. Situated in the interior and far from any settlement, the farm was transmitted in regular order from father to son, and at last became the property of Heinrich Van Schreubendyke, a good-natured, stolid Teuton, whose son Johannes, a bright and lively youth of sixteen years, was told to saddle the horse and ride to the mill with the grist, and hurry back. The grist was on such occasions placed in one end of the bag and a large stone in the other end to balance it. Johannes having thrown the sack across the horse's back, had got the grist evenly divided, and had no need of the stone to balance it. He ran to his father and cried,—

"Oh, father, come and see; we don't need the stone any more!"

The old gentleman calmly surveyed the scene, and with a severely reproachful look, said,—

"Johannes, your fadder, your grandfadder, and your great-grandfadder, all went to de mill with de stone in one end of de bag, and de grist in de odder. Unt now you, a mere poy, sets yourself up to know more as dey do. You put de stone in the pag, and never more let me see such smartness like dat."

OUR IMMANUEL.

BY MRS. J. R. BLAND, VIRGINIA.

The full-orb'd moon in beauty bright,
Was seated on her throne above,
The slumb'ring earth was bath'd in light,
Such light as bards and sages love.

Twelve men went forth in pensive mood,
With quiet steps they took their way,
Conversing sweetly on the road,
Which led them to Gethsemane.

One of the number walked before,
Their hearts were sad, they knew not
why:

The Master, versed in heavenly lore,
Spoke gentle words of sympathy.

When at the spot arrived, 'twas late;
These weary men to sleep gave way:
To save them from impending fate,
The Master waked to watch and pray.

But ah! the traitor knew the place,
For they had oft' resorted there,
To join in holy hymns of praise,
And offer up the fervent prayer.

And now he comes with murd'rous band;
It is enough, the Master cries:
Behold! the traitor is at hand:
My sleeping friends, awake, arise.

But seized with trembling fear, they fled
And left their loving Master there;
And now his hands are bound; he's led
To Pilate's cruel judgment bar.

They crown with thorns the Son of God!
And scourge him, though no cause is
found:

The rabble clamour for his blood!
In fearful hordees they gather round.

By Roman soldiers led away,
He's crucified on Calvary,

While on the cross I hear him pray:
Thou murd'rous Jew, he prays for thee!

His dying groans awake the dead!
The sun refused to view the sight;
'Twas finished, and he bowed his head,
While earth and skies were veiled in
night.

Earth trembled and the rocks gave way,
Creation sighed and dropped a tear!
The centurion was heard to say,
The Son of God has suffered here!

They shrouded him in linen pure,
And laid him in the silent grave:
The Jews, to make their victim sure,
Now set a watch and sealed the cave.

Death held him in its strong embrace,
With Roman soldiers stationed near;
Nor friend might dare approach the place;
But he was God who slumbered there!

He burst the bands of death, he rose;
Nor guards nor grave could him de-
tain:

He triumphed o'er his deadly foes,—
His followers met their Lord again.

Commission to the twelve he gave:
To all the world my gospel preach,
Through me salvation all may have;
My grace can every sinner reach.

And now to Bethany he led,
And blessed them as he took his flight,
They viewed him as he upward sped,
A cloud received him out of sight.

Then glorified he entered heaven;
He fills the mediatorial throne;
Through him eternal life is given.
Kingdoms and crowns are all his own.

THE THREE LITTLE CHAIRS.

They sat by the bright wood-fire,
The gray-haired dame and the aged sire,
Dreaming of days gone by;
The tear-drops fell on each wrinkled cheek,
They both had thoughts they could not speak,
And each heart uttered a sigh;—

For their sad and tearful eyes described
Three little chairs placed side by side
Against the sitting-room wall;

Old-fashioned enough as there they stood,
Their seats of flag and their frames of wood,
With their backs so straight and tall.

Then the sire shook his silvery head,
And with trembling voice he gently said,—
“Mother, these empty chairs!
They bring such sad, sad thoughts to-night,
We'll put them for ever out of sight,
In the small, dark room up-stairs.”

But she answered,—“Father, no, not yet;
For I look at them and I forget
That the children are away:
The boys come back, and our Mary, too,
With her apron on, of checkered blue,
And sit there every day.

“Johnny still whittles a ship's tall masts,
And Willie his leaden bullets casts,
While Mary her patchwork sews;
At evening the three childish prayers
Go up to God from these little chairs,
So softly that no one knows.

“Johnnie comes back from the billow deep,
Willie wakes from the battle-field sleep,
To say good-night to me;
Mary's a wife and mother no more,
But a tired child whose play-time is o'er,
And comes to rest at my knee.

“So let them stand, though empty now,
And every time when alone we bow
At the Father's throne to pray,
We'll ask to meet the children above,
In our Saviour's home of rest and love,
Where no child goeth away.”

TO WHOM SHALL WE GIVE THANKS?

A little boy had sought the pump,
From whence the sparkling fluid burst,
And drank with eager joy the draught
That kindly quenched his raging thirst;
Then gracefully he touched his cap,—
“I thank you, Mr. Pump,” he said,
“For this nice drink you've given me!”
(This little boy had been well bred.)

Then said the pump, “My little man,
You're welcome to what I have done:
But I am not the one to thank—,
I only help the water run.”
“Oh! then,” the little fellow said,—
(Polite he always meant to be,)
“Cold water, please accept my thanks,
You have been very kind to me.”

“Ah!” said Cold Water, “don't thank me;
Far up the hill-side lives the Spring
That sends me forth with gen'rous hand
To gladden every living thing.”
“I'll thank the Spring, then,” said the boy;
And gracefully he bowed his head.
“Oh! don't thank me, my little man,”
The Spring, with silvery accents, said.

“Oh! don't thank me,—for what am I
Without the dew and summer rain?
Without their aid I ne'er could quench
Your thirst, my little boy, again.”
“Oh! well, then,” said the little boy,
“I'll gladly thank the Rain and Dew.”
“Pray don't thank us,—without the Sun
We could not fill one cup for you.”

“Then, Mr. Sun, ten thousand thanks
For all that you have done for me.”
“Stop!” said the Sun, with blushing face,
“My little fellow, don't thank me:
'Twas from the Ocean's mighty stores
I drew the draught I gave to thee.”
“O Ocean! thanks!” then said the boy—
It echoed back, “Not unto me;—

“Not unto me, but unto Him
Who formed the depths in which I lie:
Go, give thy thanks, my little boy,
To Him who will thy wants supply.”
The boy took off his cap and said,
In tones so gentle and subdued,
“O God! I thank thee for this gift,
Thou art the Giver of all good.”

A WIFE likes her husband to show her all due respect in the presence of others; she cannot bear to be reproved or criticised by him when others can hear it. Husbands owe the most profound respect to their wives, for their wives are the mothers of their children. No man has the slightest claim to the character of a gentleman who is not more scrupulously polite to his wife than to any other woman. We refer here to the essential of politeness, not its forms; we mean kindness and justice in little things.

Editorial.

THE POPE SPEAKS,—ANOTHER ENCYCLICAL.

Pius IX. has lately issued another letter to the archbishops, primates, and all heads of sodalities in Christ. His troubles continue; yet his trust is abiding. Enemies, heretics and apostates are at present exultant; but their triumphing shall not long continue. They shall be disappointed in their expectations. Lawfully established power is now lost; but it shall be recovered.

We are disposed to doubt the sincerity of these declarations. They make the impression on our mind, that the Pope is uneasy. He is, by frequent public declarations, making a desperate effort to keep up his courage, and that of the faithful,—perhaps also to cheer the hearts of the faltering.

He goes on to say, that his "confidence is not founded on the acquisition of formidable armies, nor in the insurrection of a universal crusade" in his favour. It is well that his faith does not rest in these human instrumentalities; and yet we question whether it would not be much stronger, had he the ability to command these. The day for these is past, and hence the Pope's loss of faith.

He knows, as do all those whom he addresses, and also every Christian that believes the word of God, that there can be but one holy Catholic Church, and that "we alone possess those essential marks." He and many of his bishops, etc., may believe this; but he must be assured, that multitudes of those who believe in the word of God, have no such faith. If he would only study carefully the word of God, which he professes to believe, he would discover that he possesses other "marks," quite different from those of the Catholic Apostolic Church. A careful reading of the Revelation might readily suggest to him that he bears the "mark of the Beast."

The Pope is confident that the great God who rules the church, will soon restore Rome to him. That is the weight upon his heart now. Rome is lost, and without it, his church is desolate. The signs of the times do not give indication of a speedy realization of his hopes in this regard.

He charges his enemies with falsely stating that there was no free-

dom in Rome while he reigned there; and makes the astounding declaration, that "in the adoption of all the elements of modern progress in Italy, Rome showed the first example." It is passing strange, if this were true, that the inhabitants of Rome voted almost unanimously that they did not wish the Pope's rule to continue longer therein. It certainly will be news to the nations of the world, that the elements of the progress of freedom originated in Rome, and of course under the influence of the Pope!

He further states, that Rome made greater progress than any part of Italy, in theology, art, science, etc., and that religion was free. It may be a question how much good resulted to the world from the progress in Rome to which reference is here made. That religion was free in Rome is a monstrous statement. Protestant worship could not be held within the gates of the city; and the only freedom enjoyed in religion was to worship as the Pope directed. We judge there has been something more like freedom, since the temporal power departed from the Vatican, and we judge also that the Protestants now worshipping within the gates of the city agree with us.

The pope, in conclusion, again asks for the prayers of the faithful. We think that God is now teaching him that the "sacrifice of the wicked is an abomination" in His sight.

SPURGEON'S PREACHING.

The public is always interested in reading the opinions of those who have heard the justly celebrated London preacher, the Rev. Charles H. Spurgeon. A correspondent of the *Methodist*, gives his impressions in a late number of that periodical. He says,—

Understanding, while in London, that the great pulpit orator, Rev. C. H. Spurgeon, would preach on Sabbath, we went very early, in order to secure a good, eligible seat, being provided with a letter of introduction from an eminent Baptist clergyman. We were ushered into the seat immediately behind the pew occupied by one of England's devout and elect women, Lady Burgoyne. Mr. Spurgeon, having been very ill for some time, was unable to reach the platform where his movable pulpit (simply a table with castors) stands, without assistance. Having supported himself by the railing, he immediately commenced an earnest prayer for the presence of the Holy Ghost during service; then followed the hymn, read very carefully and sung heartily by the whole congregation, the tune being raised by the Precentor, who stood by Mr. Spurgeon in the stand; then followed the Scripture-reading, with a running commentary on the several verses. Speaking of the Prodigal Son, he said the Prodigal would have said when he met the father, "Make me as one of thy hired servants;" but God smothered that part of his prayer with kisses. The sermon was on Luke xv. 17: "In my father's house there is bread enough and to spare." It being the one thousandth sermon he had delivered, he dwelt on the fact, and asked his people to praise God for sparing his life. After service we had a very pleasant interview with him. His manner in social life is very attractive. A lady with me remarked to him, "Mr. Spurgeon, I think I have discovered the great secret of your success; it is Christ, and Christ only." "Yes," said he; "I am constantly striking on the old piece of iron, and it is no wonder that it sometimes gets hot."

Many, in reading the parable of the prodigal son, have doubtless been struck with the fact, that he, in making his confession to his father, did not repeat his resolution to request his father to make him as one of his hired servants. How tender and touching is Mr. Spurgeon's idea in relation to this, that "God smothered this part of the prayer with kisses." His running comments on the Scriptures, as he reads the chapter in the service, are said to abound with striking and beautiful thoughts. In a few words, he often throws a flood of light upon a passage or paragraph. Multitudes will hear with regret that the health of this good and great man seems to be failing; and they will pray that his precious life may be spared, and that his afflictions may fit him for yet greater work in his Master's service.

SPURGEON'S SUCCESS.

The correspondent referred to above gives us some account of a prayer meeting in Mr. Spurgeon's Tabernacle. He says,—

On Monday night we went to the Tabernacle prayer-meeting. Mr. Spurgeon was present, but was so feeble that, after making some very appropriate and earnest remarks, he had to leave. The elders and members engaged most devoutly in prayer, especially for the health of their pastor, and a revival of God's work. There were nearly two thousand persons present, and a deep spirit of piety seemed to pervade the assemblage.

One thing is noticeable in Mr. Spurgeon's meetings,—the great crowds which fill his church, amounting to over five thousand on the Sabbath, are mostly of the working and middle classes. The common people hear him gladly. Let us praise God for his goodness in sending this apostolic man to utter glad tidings to the needy and weary sons of toil and trade.

The success that has attended the labours of this wonderful man, is doubtless due, for the most part, to his own earnestness and devotion. We may, however, see a part of the reason for it in the above remarks:—"The elders and members were present at the prayer-meeting, and they engaged most devoutly in prayer, especially for the health of their pastor, and the revival of God's work." Praying elders and people will make a successful minister. If they pray for their pastor, and for the revival of God's work, they will work with him, and for such revival. Praying for their pastor, they will think well of him, and speak well to others concerning him. Mr. Spurgeon attributes much of his success, to the earnest, loving co-operation of his people. Some time ago he used the following language in relation to this matter. He was speaking on the subject, "How to fill a church," and in regard to it said,—

Sometimes, as the President of a college, I have letters sent to me asking for ministers in something like these terms: "Dear Sir,—Our chapel is very empty; our last minister was a very excellent man, but an unpopular preacher, (I may say by way of parenthesis that I suppose he was one of those men who would make good martyrs,—so dry that they would burn well;) and our congregation is very small; can you kindly send us a minister who will fill the chapel?" On one oc-

casion I replied, that I had not a minister large enough to fill a chapel. Of course there came an explanation that they did not expect him to fill it corporally, but to fill it by bringing others to listen to him, and retaining them as seat-holders. Then I wrote, and to gain this opportunity my first joke was perpetrated, reminding the friends that it was quite enough for a pastor to fill the pulpit well, and that the filling of the pews depended upon the zeal, the earnestness, and the diligence of those with whom he commenced his ministry: if they would support him by their earnest co-operation, the meeting-house would soon be full. I remember, when I came first to London, preaching to eighty or ninety in a large chapel, but my little congregation thought well of me, and induced others to come and fill the place. I always impute my early success to my warm-hearted people, for they were so earnest and enthusiastic in their loving appreciation of "the young man from the country," that they were never tired of sounding his praises. If you, any of you, are mourning over empty pews in your place of worship, I would advise you to praise up your minister. There can be no difficulty in discovering some points in which your pastor excels; dwell upon these excellencies, and not upon his failures; talk of the spiritual benefit which you derive from his sermons, and thus you will induce the people to come and listen to him, and at the same time you will do him good; for the full house will warm him up and make him a better preacher, and you yourself will enjoy him the more because you have thought and spoken kindly of him. Believe, then, that the filling up of the church is not alone the pastor's work. Remember the word "universality," and let no one try to find a loop-hole to escape his duty.

THE BIBLE COMMENTARY.*

This work has been popularly known in England as "The Speaker's Commentary." Some seven years ago, the speaker of the House of Commons, the Right Hon. J. Evelyn Dennison, conceived the idea that a Commentary on the whole Scriptures was needed, which would make them more easily and accurately understood, not only by literary men and theologians, but also by men of ordinary culture. The object was to have a work produced that would exhibit the best results of modern research and criticism, and which would put even common readers of the Bible in possession of the means of removing difficulties that are constantly met with in its daily study.

This conception of the speaker met with approval, and the result was, that a number of the leading divines and historians connected with the English Church, were selected, to whom the labour of preparing such a Commentary was committed. Difficulties lay in the way of the execution of the project; and not the least of these was to keep the work within reasonable compass, and at the same time make it satisfactory as an exposition.

The work was begun and as speedily as was possible the first and second volumes were issued in England. These have been combined in one volume by the American Publisher. That volume is now be-

* THE HOLY BIBLE. According to the authorized version, (A. D. 1611.) With an explanatory and Critical Commentary, and a Revision of the Translation, by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, Canon of Exeter. Two vols. in one. Charles Scribner & Co., 654 Broadway, N. Y. For sale by Smith, English & Co., 710 Arch St., Phila. 8vo., pp. 928. Price

fore us. It embraces the whole of the Pentateuch, and is the only complete commentary on that part of the Scriptures in our language, contained in one volume.

We may say, that we had large expectations in relation to this work; and therefore when it was laid on our table we opened it with deep interest and not a little anxiety. After going hastily through its Preface, we came to the "Introduction to the Pentateuch." With this we were pleased. It is not too elaborate, and is quite satisfactory. Turning to the Commentary, we found the text of the Scripture printed in clear and large type. In this there is no change made from the authorized English version. Underneath this on the same page is the Commentary. It is strictly critical and explanatory. Our first impression was, that it was too brief to be satisfactory; but as we advanced, our opinion in this regard changed. We discovered, that the more difficult passages, chiefly, are explained, and that the explanations combine the results of the latest investigation and best scholarship of the day. Taking together the introduction to each book, the new translations preceding the comments which are indicated by different type, the exegesis, and the notes at the end of the chapters, we find the whole to be quite satisfactory. The work is indeed scholarly, and, so far as we can judge, is in the main remarkably correct in its views of the teachings of Scripture, and sound in its theology. It may be regarded, when completed, as upon the whole the best Commentary on the entire Bible yet issued in our language, within reasonable compass, and at a very moderate price. Scholars will enjoy it, as embodying the best results of the latest Biblical research; and the common people will find it to be a very intelligible, familiar, and devout exposition of the word of God. The work in this American edition is in excellent dress, and the publishers deserve the gratitude and thanks of the Christian public for the part of the labour which they have so promptly and substantially accomplished. Other volumes will follow this one as rapidly as the nature of the work will allow; and thus the time is not very far distant when its execution will be complete.

THE PORTABLE COMMENTARY.*

Expository works upon the whole of the Scriptures, and also upon the separate parts of them are multiplying rapidly. Selections from these

* THE PORTABLE COMMENTARY. A Commentary Critical and Explanatory on the Old and New Testaments, by the Rev. Robert Jamieson, D.D., St. Paul's, Glasgow, Rev. A. R. Fausset, A.M., St. Cuthbert's, York, and Rev. David Brown, D.D., Professor of Theology, Aberdeen. Two volumes. 12mo., 777 and 664 pages. Price, \$6.00. Boston: Gould & Lincoln, 59 Washington Street. 1871.

must be made, as it is impossible to possess, or to use them all. It becomes a matter of much importance for ministers, Sabbath School teachers, individuals and families, to know which of the many to select. Every Sabbath School teacher, and every family should possess at least one good commentary on the entire Bible. It is almost impossible to study many parts of the Bible profitably without such help. The price, however, at which commentaries on the whole Scriptures have been sold, has been a serious obstacle in the way. Not a few individuals and families have not felt themselves able to make the necessary outlay. There seemed, therefore, to be wanted a commentary that would afford all necessary assistance to such families and individuals, and which would at the same time be within the reach of their means. Such a commentary, we believe, is the one before us. It wastes no words, and fairly and reliably exhibits the truth. It is sound in its theological views, and is abreast of the latest geographical researches. It appears, generally, to get at once at the very heart of the truth, and often in a few words throws a flood of light upon the passage under review. Upon the whole, we do not know of any commentary in our language that affords so much assistance, at any thing like the same cost. We can freely say, that it should be in every family, and in the hands of every Sabbath School teacher.

We may add, that the work is in two forms. The one we have noticed above contains simply the introductions to the several books, and the commentary. The other contains, on one page, the text, with marginal references, and on the opposite page, the same commentary as the other edition. This latter edition is in four volumes, and is sold at the very low price of six dollars and fifty cents. The type in both editions is of course small; but it is very clear and distinct. As large portions are not often read at one time, the smallness of the type is not such a serious objection as it would be in works that are read or studied for a longer period at any one time. We should add, also, that the work is well illustrated with maps.

DR. HODGE'S THEOLOGY.*

A few months ago, we announced as soon to be issued by Scribner & Co., Dr. Hodge's Lectures on Theology. We doubt not that many of our readers have anxiously awaited the announcement of the work, as having actually appeared.

* **SYSTEMATIC THEOLOGY.** By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, New Jersey. Vol. I. 8vo. pp. 648. Tinted paper. Price \$4.50. Charles Scribner & Co., New York. 1872. For sale by Smith, English & Co., 710 Arch St., Philadelphia.

Nearly fifty years ago, the author of this work entered upon his office as Professor of Systematic Theology in Princeton Seminary. It was known that he was then an excellent scholar and theologian. During the intervening years, he has been industriously and faithfully discharging the duties of his responsible station. From the reports brought out from the Institution by the students, and especially from the articles from his pen which from time to time appeared in the *Princeton Review*, it became manifest that Dr. Hodge was taking his place among the first theologians of this, or any country or age. He has indeed for years been the champion of the Augustinian, Calvinistic system of theology as exhibited in the Westminster Confession of Faith.

When it was known, therefore, that he was about to give to the world his lectures on theology, large expectations were awakened. We can freely say, after having read the first volume, that, in our judgment, these expectations will be fully met. The author being master of our tongue, of the Hebrew, Greek, and Latin, of the French, German, and possibly other languages, has made good use of all of these. His style is remarkably clear, strong and vivacious. His knowledge of the Scriptures in the original languages is evidently thorough. He is conversant with the French and German theological writings. We hardly think that there is a shade of error, ancient or modern, with which he has not made himself familiar. His theology is therefore the most comprehensive of any of which we have knowledge; and affords the student more assistance in arriving at the truth, and of meeting, combating, and defeating its antagonists, than any work with which we are acquainted.

We feel profoundly thankful to Dr. Hodge for the service he has done to the cause of evangelical truth in the past, and we feel much additional obligation for these lectures in Theology. In this feeling, we doubt not, we will be joined by all friends of the truth.

We cannot, in a notice of this kind, enter upon a review of the work before us. We may simply give an outline of its contents. This volume contains, after an admirable introduction, the Lectures on the Origin of the Idea of God; the Being of God; the Anti-theistic systems of Atheism, Polytheism, Materialism, and Pantheism; the nature of God; the Divine attributes; the Doctrine of the Trinity; the Divinity of Christ and of the Holy Spirit; the Decrees of God; Creation; Providence; Angels and Miracles.

The second volume will be issued in November, and the third as soon as possible thereafter. These last two volumes will contain the Lectures on Anthropology, Soteriology, and Eschatology. The whole work will be completed in three volumes. It will, doubtless, have a very extensive sale, both in this country and in Great Britain.

As the work will be read by many who are not acquainted with the Latin, French and German tongues, we would suggest whether it would not be an improvement to translate, in a second edition, more frequently than is done in this first one, the somewhat numerous quotations from these languages. It would sometimes at least be a matter of gratification to have the reader put in possession of the sentiments contained in these quotations. The translations could possibly be inserted in foot notes without materially enlarging the volumes or increasing their cost.

DR. THORNWELL'S WRITINGS.*

Almost simultaneously with the announcement of Dr. Hodge's Theology, noticed above, came the word that Dr. Thornwell's writings would be issued. Two portly volumes of these are now before us. As the author's death took place suddenly some time ago, his works must appear without his own revision, or preparation for the press. This, of course, is a disadvantage; but the reader of these volumes will readily agree with us that it would have been a great wrong done the Christian public, to have withheld the author's works because he did not live to complete and arrange them in his own order. Dr. Thornwell was regarded as one of the first theologians of his day. These volumes will convince the public, that this estimation of him was eminently correct. His scholarship was of the first class; and he was a profound thinker and able logician. He grasped an idea with peculiar energy, and presented it with remarkable clearness, force, and beauty.

We are informed by his editor, that his collected writings will probably fill six volumes. Four of these will contain all his theological works, and will be issued by the Presbyterian Publishing Committee at Richmond, Va. The first of these four volumes may be entitled Theological: the second, Theological and Ethical; the third, Theological and Controversial; and the fourth, Ecclesiological. The first two of these volumes are now before us. Of these, the first contains sixteen Lectures on Theology, namely, Preliminary Observations; the Being of God; Man's Natural Ignorance of God; the Nature and Limits of our knowledge of God; the Names of God; the Nature and Attributes of God; Spirituality of God; the Incommunicable Attributes of God; Creation; Man; Moral Government; the Covenant of Works;

* THE COLLECTED WRITINGS of James Henley Thornwell, D. D., LL.D., late Professor of Theology in the Theological Seminary at Columbia, South Carolina. Edited by John B. Adger, D. C., Professor of Ecclesiastical History and Polity in the same seminary. Vols. I. and II. Presbyterian Committee of Publication, Richmond, Va. Alfred Martin, Phila. Robert Carter & Bros., N. Y. 8vo. pp. 659 and 622. Tinted paper. Price per vol. \$4 00.

Original Sin; the State and Nature of Sin; the Pollution and Guilt of Sin; and Degrees of Guilt.

In addition there is a Review of Breckinridge's objective Theology, and of Baird's "Elohim Revealed." In this latter there is strong opposition to Dr. Baird's views presented in his volume. There is also an Appendix, containing the author's Inaugural Address as Professor of Theology; Questions upon the Lectures; An Analysis of Calvin's Institutes, with Notes and Comments; and Questions on the Institutes. A copious index closes the volume.

The second volume contains Lectures upon the Outlines of the Covenant of Grace and testimony to Sublapsarianism; Theology as a life in individuals and in the Church: Being a review of Breckenridge's subjective Theology; the Necessity and Nature of Christianity, Election and Reprobation; the Necessity of the Atonement; the Priesthood of Christ; Christ tempted as the second Adam; the Gospel God's Power and Wisdom: the Personality of the Holy Ghost; the Nature of Salvation; Antinomianism; Christian Effort; The Sacrifice of Christ; the Type and Model of Missionary Effort; also, Discourses on Truth; the Ethical System of the Bible; The Love of Truth; Sincerity; Faithfulness; Vows; and Consistency. A good index is added.

From this *resume* of the contents, it will be seen that these two volumes are not a systematic treatise on Theology. They contain all that the author wrote upon these topics; and they are arranged, and systematised as well as was possible by the editor and other friends. The sixteen Lectures contained in the first volume may be regarded, we are told, as the very latest productions of the author.

In relation to the whole work, we may say, that we are greatly mistaken if it shall not be reckoned by competent judges as among the most valuable contributions to our theological literature. The theological views of the author are thoroughly Calvinistic. His mind was vigorous, and his style very attractive. The mechanical execution of the work is an honour to the Publishing Committee. The family of the author will reap a fair portion of the proceeds of the sale, which we do not doubt will be extensive. We cordially commend these volumes to our readers, and to the public generally. We are confident that they will be perused with great profit and pleasure.

AN OLD ERROR REVIVED.

The Rev. Henry Ward Beecher, in his "Life of Jesus the Christ," assumes the position that Jesus had not a human soul. His language in relation to this is, that "Jesus, a divine person, brought his nature into the human body, and was subject to all its laws and conditions." Of course, it was this nature that he "brought into the human body"

that suffered; it was this "spirit" he yielded up when he died. That is, the divine nature suffered and died! This is the blasphemy of old errorists, the *Patripassians*, revived. Mr. Beecher possibly thinks he has made a discovery; but if he will read the history of doctrines, he will find his theory advanced and completely exploded before the Christian church was three hundred years old. This discovery may not be very agreeable to one who has such faith in the progress of humanity; but he ought to make it in the interests of truth, and to afford him matter for an explanatory foot-note, in case his work shall reach a second edition.

A NEW MUSIC BOOK.

From *Johnson's Musical Journal*, we learn that the author of that periodical, A. N. Johnson, has issued a music book, in which there is a superior collection of tunes, and the words to which the music is set are taken from our new Psalm Book. The work is entitled "The True Psalmist." It contains 384 pages, and has all the metres in which our Psalms occur, and in addition to these chants, anthems, etc., etc. We have not seen the work; but we do not doubt that it will be found well adapted to singing classes in connection with our congregations. Persons wishing to obtain it, can address John Church & Co., Publishers, Cincinnati, Ohio, enclosing \$1 per copy, or \$13,50 per dozen.

WHAT GIVERS GET CREDIT FOR.

A story is told of a poor Scotchman who, on entering a church in Edinburgh, put a crown piece into "the plate" by mistake for a penny. He asked to have it given back, but was refused. "In once, in for ever" was the information he got. "Aweel, aweel," he grunted, "I'll get credit for it in heaven." "Na, na," said the doorkeeper, "ye'll get credit only for the penny ye meant to gi'."

It would be well for others besides that poor Scotchman to believe that the intention in the sight of God determines the character and value or sinfulness of the act.

PROCEEDINGS OF SYNODS.

I. THE FIRST SYNOD OF THE WEST met in the 4th Church, Allegheny, on the 26th of September. The opening sermon was preached by the Rev. H. H. Hervey, retiring Moderator; and the Rev. J. R. Kerr, of Allegheny, was elected Moderator for the year.

But little business beyond that which is usual at the annual meetings was transacted. Arrangements were made for reorganizing West-

minster College, and for making it still more efficient. The Synod directed the postponement of the election of a president of that Institution until the reorganization of the Board of Trustees shall have been effected. A new Board of Trustees was appointed by the Synod.

It was resolved to form a new Presbytery to be known as the "Beaver Valley Presbytery." It is to be constituted at New Galilee on the 15th of November next at 11 o'clock, A. M., by the Rev. A. G. Wallace. At his own request, the Rev. R. A. Browne, D. D., of the Presbytery of Mercer, is to be recognised as a constituent member of this new Presbytery.

The Synod is to meet next year at Cleveland, on the last Tuesday of September, at 7½ o'clock, P. M.

II. THE SYNOD OF ILLINOIS met at Sparta, Illinois, on the 21st of September, at 7½ P. M., and was opened with a sermon by the retiring Moderator, the Rev. Thomas Brown. The Rev. J. C. Truesdale, of Bloomington Presbytery, was chosen Moderator for the ensuing year. The Stated Clerk having removed, the Rev. W. T. Moffet was chosen to fill his place.

An interesting conference on the subject of temperance was held, and a committee was appointed to present a report upon that subject.

No business of special interest or importance was transacted by the Synod.

III. THE SYNOD OF IOWA met at Oskaloosa, Iowa, on the 28th of September, and in the absence of the Moderator and his alternate, was opened with a sermon by the Rev. S. S. Ralston. The Rev. D. C. Wilson was chosen Moderator, and the Rev. S. C. Marshall, Stated Clerk.

The Synod assumed her quota \$5,000 of the loan fund for the Board of Church Extension, and appointed a committee, of which James Dawson, Esq., of Washington, Iowa, is chairman, to collect the amount.

The Presbyteries were directed to discountenance the action of ministers and licentiates in refusing to receive appointments by the Board of Home Missions.

The Board of Education was directed to refuse aid to any students of the Synod who may be taking a superficial course of study. The Synod condemned the practice of students pursuing a course of Collegiate and Theological study at the same time. •

The action of the Senate of Monmouth College, looking towards the endowment of the College, to the amount of one hundred thousand dollars, was endorsed by the Synod.

A conference was held in relation to the Theological Seminary at

Monmouth. A good degree of interest was manifested in the Institution; and a determination manifested to make it effective.

IV. The SYNOD OF OHIO met at Mansfield, Ohio, on the 3d of Oct., at 11 o'clock, A. M., and was opened with a sermon by the Rev. James Duncan.

In addition to the usual business several very interesting conferences were held. At the close of one of these on "the work of the church," the Synod adopted the following resolution:—

Resolved, That the work of the church is to glorify God by reviving, maintaining, and propagating all gospel truth, for her own sanctification, and for the conversion of sinners.

Conferences were held also upon the subjects:—"Each member of the church has a part in her work," and "The Necessity of System in the work of the church." At the close of these the Synod resolved,—

1. That every Christian has an external as well as an internal work to perform in the church, the neglect of which will impair his efficiency.

2. That the highest results in the work of the church can only be attained by complete system,

3. That the work of organizing and directing these systematic efforts belongs to her officers.

Appropriate action was taken in relation to the Boards of the church.

The Synod appointed a committee on the Narrative for next year, and directed the Presbyteries to forward their reports to the Chairman thereof four weeks prior to the next meeting.

THE CHICAGO CALAMITY.

Since our last issue, a terrible calamity has fallen upon the city of Chicago. A fire breaking out on the 8th of October, swept through the midst of the best part of the city. The most prominent public buildings, commercial institutions, business places, and dwelling houses, were laid in ruins by the destroyer. Property estimated at a hundred and fifty millions was swept away like the chaff before the wind. Multitudes of families lost their property, and thousands were exposed to starvation and death. No such calamity has ever befallen any city on the continent; and few such judgments are recorded in the history of the world.

The news of the disaster, and the cry of the suffering awakened at once the sympathy of the whole country, and even of many in foreign nations. Help in the shape of provisions and clothing; and in money counted by the hundreds of thousand of dollars, was sent from all quarters. No doubt the suffering has been much alleviated by this prompt assistance; yet no one can estimate what has been endured.

Many lives were lost in the conflagration; and many more by exposure and want.

Truly this must be regarded as a judgment from the hand of the Lord; and Christians every where will pray that it may be sanctified to the living who have suffered by it, or who have been its immediate witnesses. Chicago has been a very wicked city. Evil has come upon it, and the Lord has done it. May the inhabitants see this and learn righteousness!

Other cities should be led to fear and to turn from their crimes, lest the divine judgments fall upon them. It is of the Lord's mercy that any of our great cities are spared for a day.

The sympathy manifested for the suffering on this occasion is truly gratifying. The benevolence that has been called forth will do good to the sufferers, and to those who have helped to relieve them. It has been universal in our land, and the telegraph under the sea has throbbed with expressions of sympathy as it brought word of material aid from great cities and centres of Christian influence abroad. This sympathy at home and in foreign lands will tend to lighten the burden of woe, and giving expression to it, and witnessing it, does good to the hearts of all.

Ecclesiastical Record.

CALLS.—Rev. W. A. MacKenzie, from Salem, Pres. of Argyle. Mr. John A. Nelson, from Madison, Pres. of Westmoreland; accepted. Rev. R. Armstrong, from the 2d Church, Jersey City. Rev. Joseph M'Kee, from Delaware and Harmony cong., Pres. of Nebraska; accepted. Mr. R. B. Stewart, from Rock Bluff, Presytery of Nebraska; accepted. Mr. John Hood, from the Presbytery of Frankfort; accepted. Mr. J. B. Boreland, from Richmond and Knoxville, Pres. of Steubenville; accepted. Mr. D. R. Imbrie, from Mt. Nebo and Fleming, Pres. of Allegheny; accepted. Mr. J. Wright, from Glade Run, Pres. of Allegheny. Rev. W. A. Campbell, from Iberia, Pres. of Mansfield; declined. Rev. R. D. Williamson, from Troy, Pres. of Albany. Rev. Jonathan Stewart, from Tranquillity, Pres. of Chilicothe; accepted. Rev. J. P. Finney, from Unity, Pres. of Chilicothe; accepted. Mr. A. M. Smeallie, from Kortright Centre, Pres. of Delaware. Mr. R. J. Creswell, from Meredith, Pres. of Delaware.

STUDENTS RECEIVED.—Mr. M. M. Patterson has been admitted to the study of theology by the Pres. of Westmoreland. Mr. E. C. Simpson, by the Pres. of Tennessee. Mr. I. M. Imbrie, by the Pres. of Nebraska. Messrs. W. P. Kean, and D. P. George, by the Pres. of Steubenville. Mr. John N. M'Gonnigle, by the Pres. of Monongahela. Mr. W. T. M'Connell, by the Pres. of Chartiers. Mr. W. R. Bruce, by the Pres. of Frankfort.

LICENSED.—Mr. R. J. Jones, by the Pres. of Albany. Mr. J. B. Jackson, by the Pres. of Westmoreland. Mr. David C. Stewart, by the Pres. of Boston.

ORDAINED AND INSTALLED.—The Rev. J. B. Wilson was installed pastor of Bruce cong., by the Pres. of Detroit, on the 5th of September. Rev. W. H. M'Master was ordained and installed pastor of Bethel cong., by the Pres. of Westmoreland, on the 5th of September. The Rev. S. H. Graham was installed pastor of the 7th Avenue cong., by the 1st Pres. of New York, on the 20th of September. Rev. J. B. Boreland was ordained and installed pastor of Richmond and Knoxville cong's., by the Pres. of Steubenville, on the 12th of September. Rev. J. S. Brandon was ordained and installed pastor of East Union cong., by the Pres. of Allegheny, on the 12th of September. Rev. W. R. Stevenson was ordained by the Pres. of Conemaugh, on the 19th of September. He is labouring in the Johnstown Mission. Rev. W. A. Findley was installed pastor of Chetopa cong., by the Pres. of Garnett, on the 6th of September. Rev. Jonathan Stewart was installed pastor of Tranquillity cong., by the Pres. of Chillicothe, on the 13th of September.

CHANGE OF PRESBYTERIAL RELATION.—Rev. John L. M'Lean, from Monmouth to Nebraska. Rev. N. E. Wade, from Keokuk to Nebraska. Rev. S. M. Coon, from Mansfield to Steubenville. Rev. Matthew Clark, from Michigan to Monongahela. Rev. A. Mayn, from Wabash to Garnett. Rev. J. P. Finney, from Kansas to Chillicothe.

RELEASED.—Rev. D. R. Imbrie, Sr., from Ottawa cong., by the Pres. of Garnett.

NEW ORGANIZATIONS.—A cong. has been organized at Hopewell, by the Pres. of Tennessee. A cong. has been organized at Page City by the Pres. of Nebraska. A cong., consisting of 14 members, has been organized at Campbell, by the Pres. of Michigan. A cong. has been organized at Cherokee by the Pres. of Garnett. A cong. was organized at Whitensville, Mass., on the 3d of October, by the Pres. of Boston.

DEATH.—The Rev. Wm. Lind, of the Pres. of Michigan, died on the 28th of September. Rev. John M. Gordon died of paralysis, at St. Louis, Michigan, on the 28th of September. Rev. T. M. Seaton, of the Pres. of Butler, died on the 17th of September. Rev. S. Millen, of the Presbytery of Monmouth, died on the 12th of October.

MISCELLANEOUS.—The Rev. J. T. Cooper, D. D., was inaugurated as Professor in the Allegheny Theological Seminary on Tuesday evening, the 3d of October.

The Presbytery of Monongahela has commenced mission work in the 11th Ward, Pittsburgh. A station has been established, and there is the prospect of successfully building up a congregation in a brief time.

The congregation in San Francisco have resolved that henceforth that church shall be supported by voluntary contributions,—the pews being free to all who enter the church.

The organization at Bogg's Schoolhouse, in the Presbytery of Allegheny, has taken the name of Oakland.

The 2d Pres. of New York have resolved not to prosecute the appeal

taken from the decision of the Synod of New York, at its late meeting.

Correspondents are requested to address Rev. W. J. Reid, Cor. Sec. of the Board of Home Missions, at No. 38 Federal St., Pittsburgh, Pa., and not at No. 12 Federal St., as heretofore.

The Rev. John Erskine, of Graham's Church, 1st Pres. of New York, has returned from his trip to Ireland.

The Rev. J. A. Williamson, of Johnstown, N. Y., will sail from New York for the east on the 11th of November.

We understand that there will be an increase in the attendance of students in all our Theological Seminaries this winter.

The following, in relation to the death of Dr. Gracey, is taken from the published Minutes of the Presbytery of Monongahela:—

Rev. Messrs. W. J. Reid, G. K. Ormond, and James Grier, D. D., were appointed to draft a minute in relation to Rev. Robert Gracey, D. D., who had died since our last meeting. They reported the following, which was adopted unanimously:

Since our last meeting, one of our number, Rev. Robert Gracey, D. D., has been removed by death. His faithfulness and ability, as a presbyter, and his devotion and earnestness, as a Christian minister, during the many years we have been associated together, have made such an impression upon our hearts, that we desire to put on record this minute of our appreciation of his worth, and the loss we have sustained by his death.

As a *preacher*, he was fearless and emphatic in denouncing the current sins of the day, gentle and affectionate in encouraging those who were weak in the faith; and earnest in enforcing the doctrines of the gospel, as explained in the subordinate standards of the church.

As a *Presbyter*, he was regular in his attendance on meetings of church courts, reliable in his judgment, clear in his convictions, and fully impressed with a deep sense of his responsibility to the King and Head of the church. As a *pastor*, he sympathized with those who were suffering, comforted those who were bereaved, extended assistance to those who were needy, and laboured in word and doctrine, as one who must give account.

As we will no more hear his voice as a minister, nor profit by his counsel as a presbyter, we give this public expression to the loss we have sustained. But we feel "we do not sorrow as those who have no hope." We believe that "he has entered into the enjoyment of the faithful servant's reward."

As his departure has lessened our number, we feel that those of us who remain, should increase our diligence, and we would pray the Lord of the harvest to send forth more labourers into the ripened field. As his death reminds us of our own mortality, we should be more watchful for the coming of the Son of man. As we have felt the sorrow of bereavement, we should extend our cordial sympathy to his widow and relatives, whose sorrow must be manifold greater than our own. As we are reminded that before this, he has stood before the bar of the Master to render his account, we would record it, as our resolution and prayer, "to be followers of Christ."

When this Minute was put upon its passage, Rev. S. B. Reed was called on to lead the Presbytery in prayer, and all the members with bowed heads and tearful eyes, stood most sadly and deeply impressed. The vote was taken by the members rising, and a more solemn vote was never witnessed in this Presbytery.

The following is a part of the published minutes of a late meeting of the Pres. of Boston:—

A committee was appointed to present to the next Assembly the case of the East Boston Church, whereupon the Rev. G. M. Hall gave notice that he would prefer a complaint against Presbytery at the next Assembly for not directing said congregation to conform to the standards of our church on the subject of psalmody.

The Rev. W. H. Reid, of the Northern Presbytery of the Reformed

Presbyterian Church, has been received on certificate by the Pres. of Princeton.

The Presbyteries of Princeton and White River met jointly at Princeton, Ind., and adopted the following resolutions:—

1. That the ministers, ruling elders and congregations belonging to the Presbyteries of White River and Princeton, in accordance with the permission of Synod, are now reunited and constituted into the Presbytery of Princeton.

2. That the books, papers and franchises belonging to the two Presbyteries be now transferred to the Princeton Presbytery, as the rightful successor of both.

Dr. M'Master was chosen Moderator of the united Pres. for one year, and Rev. W. S. Spencer clerk for three years.

NEW PUBLICATIONS.

A GERMAN COURSE, adapted to use in Colleges, Academies, High Schools, etc. Also, a German Reader, and a Manual of German Conversation. Three volumes, constituting one series. By Prof. George F. Comfort. New York: Harper & Bros. 1871.

The German language is spoken at this time by probably not less than seventy millions of people,—or by a number not much less than the entire English speaking people of the world. No other language of European origin is spoken by so great a number.

The author of this work well remarks that “these two, the German-speaking, and the English-speaking branches of the Teutonic division of the Indo-European portion of the human race, represent to-day more of the active, intellectual, political, religious, artistic, commercial and industrial forces of the world than any other family of nations of Europe or of the world.”

If we add to this the prominence that has been given to Germany by the results of the late war, and the fact that so many rich literary treasures are contained in German books and periodicals, it will readily be granted that the German language must become more and more widely known by those who use our tongue.

It becomes a question, then, of considerable importance, Where can we find the best help to the study of German? A number of good works have been in use in our Academies, Colleges, etc.; but we judge that none of them has made the study as easy or attractive as was possible.

From the examination that we have given the series before us we do not hesitate to express the judgment that it far excels any similar work that has been issued. Its chief excellence, we judge, consists in the admirable arrangement of the lessons and conversations, and their perfect naturalness. Every thing is taken from German daily life or current literature. The learner will grow up into the knowledge of the language, much as a child with us acquires our tongue. Word after word, and phrase after phrase, and idiom after idiom, come as almost matters of course, and the learner finds himself acquiring the language as a pleasant exercise, and without the severe mental efforts required by other difficult, because unnatural methods. We cordially commend this series of Professor Comfort to all those who are contemplating the study of the German language. The volumes are carefully arranged with reference to the progress of the student, and are put in very neat and convenient form by the publishers.

CHRISTIANITY AND THE LAW; or the Claims of Religion upon the legal profession. By Rev. B. M. Palmer, D.D., LL.D., Pastor of First Presbyterian Church, New Orleans. Presbyterian Committee of Publication, Richmond, Va. 18mo., pp. 41. Price 25 cents.

THE PIOUS PHYSICIAN; or the Claims of Religion upon the Medical Professor. By B. M. Palmer, D.D., LL.D., Pastor of First Presbyterian Church, New Orleans. Presbyterian Committee of Publication, Richmond, Va. 18mo., pp. 31. Price 25 cents.

These are admirable little books. We wish that every lawyer and physician in the land could read them. They could hardly fail to make a decided impression for good upon their minds.

THE UNION BIBLE COMMENTARY; containing the evidences of the Divine origin, preservation, credibility, and inspiration of the Holy Scriptures; an account of various manuscripts and English translations, all the books and the chief doctrines of the Bible; and plans of Christian work: with a copious Analytical Index. By S. Austin Allibone. Philadelphia: American Sunday School Union, No. 1122 Chestnut St., (12mo., pp. 315.)

It is not often that our examination of any book designed for instruction, has been so thoroughly satisfactory as the one before us. The author has laboriously and most skilfully collected a vast amount of information on topics of infinite moment to every living soul. The subjects are admirably arranged, elucidated with a remarkable degree of clearness, and enforced by considerations eminently adapted to awaken the interest and impress the heart of the student.

It would have been more to our mind, if the author had employed the sacred name *Sabbath* instead of "Sunday."

There is, however, so much that is good in the work, that we can hardly find it in our heart to say any thing in relation to it but in the way of the most cordial commendation.

J. T. C.

THE HUGUENOTS; or Reformed French Church. Their Principles Delineated; their Character Illustrated; their Sufferings and Success Recorded. In three parts. I. The Huguenot in France at Home. II. The Huguenot dispersed in Europe. III. The Huguenot at Home in America. With an Appendix. By William Henry Foote, D.D., Pastor of the Presbyterian Church, Romney, West Va., Author of the "Sketches of Virginia and North Carolina," Biographical and Historical, illustrating the "Rise and Progress of the Presbyterian Church in America." Presbyterian Committee of Publication, Richmond, Va. 12mo., pp. 627. Price \$2.00.

The design of the author in writing this volume will be well understood from the very full title page which we have transcribed above. It will be only necessary that we should say that he has accomplished his purpose with eminent ability and success. The history is really fascinating, and must be regarded as a very valuable contribution to this class of Christian literature. The late events of the war between France and Germany have added a new interest to much that is contained in this work. We can assure our readers, that they will find sincere pleasure in perusing these pages; their knowledge of the Huguenots will be much increased, and their admiration of their character and principles awakened and greatly intensified.

THE MOUNTAINS OF PALESTINE. By J. H. Alexander, Esq., St. Charles, Mo. Presbyterian Committee of Publication, Richmond, Va. 18mo., pp. 231. Price 60 cents.

This little volume contains twenty-nine chapters on the more prominent mountains mentioned in the Bible. The style is admirably adapted to children and youth, and the lessons taught are all interesting and profitable. We have scarcely met with a better little volume for the Sabbath school library.

GRACE AND POLLY. By Nellie Grahame. Presbyterian Board of Publication, 1334 Chestnut St., Phila. 18mo., pp. 72.

BET AND BOUNCE. By Nellie Grahame. Pres. Board of Publication, 1334 Chestnut St., Phila. 18mo., pp. 72.

MARY'S NEW FRIEND. By Nellie Grahame. Pres. Board of Publication, 1334 Chestnut St., Phila. 18mo., pp. 72.

These three little books are all by an author who has afforded much entertainment and instruction to the little folks; and they will be pleased to follow her through these very agreeable and instructive pages. Good lessons are taught in every chapter, and each volume is illustrated.

Messrs. Dodd & Mead, of New York, announce as forthcoming the following works. Judging from the authors, the subjects, and the descriptions given, they will be valuable books, and will be looked for with much interest. The announcement is as follows:—

"**THE SCIENCE OF NATURE, versus THE SCIENCE OF MAN.**" By Noah Porter, D.D., LL.D., President of Yale College. The book is in some part a review of the arguments of Huxley, Spencer and others, and aims to prove that on the principle of many of the current philosophies which claim to be conducted in the spirit of the Inductive philosophy, it is impossible to have any trustworthy Induction at

all. Also a popular work on CORAL AND CORAL ISLANDS, by James D. Dana, Professor of Geology in Yale. This will be one of the most prominent publications of the year. It will be a large octavo volume of some 400 pages, and will be illustrated with over fifty wood-cuts, with one or two unimportant exceptions, from designs made by Professor Dana, who visited in person the Coral Islands of the Pacific. In addition to the wood-cuts, it will have a full page illustration in colour representing two of the most important varieties of coral. The charm with which Professor Dana invests all subjects that he treats is fully visible in this volume, which will be a valuable addition to popular knowledge on scientific subjects.

The same house also announce, *THE THEOLOGY OF THE NEW TESTAMENT*. Translated from the Dutch of J. J. Van Oosterzee, Professor in the University at Utrecht, and better known to American readers as one of the authors of Lange's Commentaries. Of this book the *London Spectator* says, "The scientific method in which it is constructed, the lucidity of its arrangement, the sagacity and abundance of information which is brought to bear in it on the work of interpretation, call for the highest praise." Also, *A COMPARATIVE HISTORY OF RELIGIONS*. By James C. Moffatt, D. D., Professor of Church History in Princeton College. The aim of this book is to investigate as closely as possible the original creed of mankind, by actual examination of the most ancient scriptures, to pursue the comparative history of the religions to which these scriptures belong, to classify as far as possible all religions, ancient and modern, and to determine, if possible, the essential principles inherent in all, and wherein they differ. They have in press, also, *BIBLE LORE*; A series of chapters on the rare manuscripts, various translations and notable characteristics of the Bible.

The young folks will welcome a new series from the ever fresh pen of Jacob Abbott. *THE AUGUST STORIES* are announced by DODD & MEAD, consisting of the following volumes: August and Elvie, Hunter and Tom, the Schooner Mary Ann and one additional in preparation. We are also promised an entirely new edition in attractive binding, at one dollar per volume, of the writings of the author of the Schonberg Cotta Family. The same house announce also *BEDD'S CHARITY*, a new story by Hesba Stretton, and new editions at reduced prices of *MAX KROMER* and *NELLY'S DARK DAYS*, by the same author. *THE OLD BACK ROOM*. By Jennie Harrisou, illustrated by Miss Ledyard. *HEROES OF PURITAN TIMES*, by John Stoughton. *GEMS FROM THE POETS FOR YOUTHFUL READERS*.

(For other notices, see third page of cover.)

Obituary.

David Turnbull, at Monmouth, Illinois, May 10th, 1871, David Turnbull, aged about 62 years.

The session of the United Presbyterian Congregation of Henderson, of which Mr. Turnbull was a member, place on record and publish the following, in order to express their esteem for him, and to keep in memory his worth:—

He deceased was an early settler in this part of Illinois. He was therefore well known in the community, and esteemed as one of our most useful citizens. He was a kind neighbour, and those who enjoyed his friendship will testify that it was a relief to be relied on in the time of need. But it is as a fellow office bearer in the Church that we chiefly feel his loss. He was the senior member of this session, having been a member over thirty years, and we seem to have lost a father. He had the cause of true religion at heart, and was always willing to labour and make sacrifices to promote it. He was a wise and faithful counsellor, and an able and judicious elder. Not only in the session, but in the Presbytery also, of which he was often a member, was he looked up to as one of the wisest and safest advisers, and he was often placed on Presbyterial committees for the transaction of important and difficult business.

His surviving family consists of three sons and three daughters, and their piety and worth show the faithfulness and success with which he discharged his duty as a parent. When, during his last illness, he found his flesh and his heart failing, he was not alarmed, but rested in God as his covenant God in Christ,—“the strength of his heart and his portion for ever.”

The passage of the 73d Psalm just referred to seemed a favourite one with him. He knew before, but now felt more than before, that a better portion than the world is needed,—that better portion purchased for him by his Redeemer, he rested in and found peace. His faith, so far as known, never wavered. In his life and in his death he has left us a noble example, which we desire to follow.

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THE SABBATH,—MODE OF OBSERVANCE.

BY REV. ROBERT STEWART.

In two preceding articles we have endeavoured to show that the Sabbath, as an institution, instead of being abolished at the coming of Christ, is continued in all its force to the present time, and will be continued to the end of the world; but that the day upon which it is to be observed has been changed from the last to the first day of the week.

If satisfied on these points, the question naturally arises, How is the Sabbath to be observed? What is it that makes this day different from other days? What is our duty in order to carry out its original design?

On this question, as well as the two former ones, different views have been held. Of course, those who deny the authority of the Sabbath, or view it as a Jewish ceremony and temporary institution, contend that no special mode of observance is made binding by the authority of God,—that the first day of the week is not different in this respect from any other day. But, even among those who admit the perpetuity and the morality of the Sabbath, a variety of opinion exists as to the manner in which it should be kept. "Some," as Gilfillan says, "conceive that the Lord's day ought to be sacredly observed throughout all its hours; admitting, however, exceptional cases of necessity and mercy;—others that its demands of sacred service are satisfied by a few hours spent in public worship, the remaining time being available, in the opinion of one class, for such employments and recreations as do no violence to outward decency and decorum; but in the view of others, for every thing that may be lawfully done on any other day."

Happily, in considering these theories and answering the question before us, we have abundance of material in the word of God. The sacred writers frequently refer to the subject. Many passages are plain and explicit. He who wishes to travel in the right path, may run as he reads. To mention no other portions of the Bible, we might refer to the language of the fourth commandment itself, and the word of Isaiah when he says, "If thou turn away thy foot from the Sabbath

from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, [or it,] not doing thine own ways, nor finding thine own pleasure, nor speak thine own words; then shalt thou delight thyself in the Lord." Isaiah lviii. 13, 14.

From these passages we learn at a glance that the Sabbath is a "holy day," that it has been "hallowed" by God, that it is to be "remembered" and kept "holy," and in these terms, as in a nutshell, is contained the gist of its character. It is to be *sacredly* observed. It is to be *sanctified*. A little closer inspection, too, gives us a more definite view of the nature of this holiness, showing us, on the one hand, that there are certain things from which we are bound to abstain on the Lord's day, and, on the other hand, that there are certain things which we are bound to perform.

Following this order of thought, and guided to some extent by the passages just quoted, we remark, first, that on God's "holy day" we *ought to abstain from every species of sin*. Of course every breach of the Sabbath is sinful, and ought not to be practised, but reference is had here more especially to those things that are in themselves sinful,—those things that are contrary to other precepts of the divine law. True, abstinence from sin is demanded on other days. The binding obligation of a moral precept can never be made the subject of relaxation or variation. At no time are we left free to follow the devices of our own wicked hearts. In this sense the last six days of the week are as really holy as the first. But there is a special demand made upon us to abstain from sin upon the Sabbath day. The first day of the week is holy time,—a day set apart and consecrated to the Lord. Hence there is peculiar aggravation connected with sin committed during its sacred hours. It is wrong, indeed, for a child of earth at any time to take in vain the name of his Maker and bid defiance to Heaven, but how much more wicked is it to indulge such profanity during the solemn moments of the holy Sabbath! It is base enough on any day for persons to deal out the fiery flames of the intoxicating cup, and thus be the means of corrupting the bodies and destroying the souls of their fellow-men, but how much baser is it to engage in this business on that day which God has set apart for the improvement of mankind and the salvation of souls! It is horrid enough at any time for men to enter gambling "hells" and sinful resorts,—to indulge in drunken revel and sensual debauchery,—but vastly more horrid is it to do such things when believers are visiting the house of God, and enjoying the outpourings of his Spirit. Oh! if there be any period when sin becomes aggravated, surely it is on the holy Sabbath. Heart-searching as God's eye is on other days, we may imagine a double watch on his sacred day. Sin committed at such a time becomes "exceeding sinful."

Again; we are bound on the Sabbath to *abstain from all secular work*. "Six days shalt thou labour," says the fourth commandment, "and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." Other days of the week are given us for worldly employments and secular business, but on the Sabbath we are required to cease every thing of the kind. The very word Sabbath would indicate this. It is a "Sabbaton:"—a rest day.

"Six days may work be done," says Moses in another place, "but in the seventh is the Sabbath of rest, holy to the Lord." On the Lord's day, then, we are bound to abstain from every kind of secular work. As Isaiah has it, we are to "turn away our foot from the Sabbath," we are not to "do our own ways." We are not to allow our feet, our hands, or any part of our bodies to engage in the ordinary duties of life. Manual labour, business, traffic, unnecessary travel, and the thousand employments of the week that might be mentioned, are all forbidden. The law on this subject is very plain and very strict. A man in Moses' time was put to death for gathering sticks on the Sabbath. Nehemiah would not allow the Jews to tread winepresses or gather in their harvest on the Sabbath day, nor would he permit strangers to bring burdens into Jerusalem or sell victuals. Mary Magdalene, Joanna and [the other women that were with them would not even embalm the Divine Saviour on the Sabbath, but "having prepared spices and ointments," as Luke says, "rested the Sabbath day, according to the commandment."

Nor is the law confined in its application to deeds of the body. It extends equally as much to *words of the mouth*. As the passage quoted from Isaiah states, we are not to "speak our own words." All conversation in reference to worldly matters and irreligious subjects is forbidden. Nor is this all. The prohibition extends even to the *thoughts of the mind and the feelings of the heart*. As all sin has its origin in the mind, so all desecration of the Sabbath has its beginning in the soul. That is the fountain-head of iniquity, and unless it be cleansed, the streams will in vain be kept pure. It is as really wrong for a man to think about his worldly occupations and arrangements upon the Sabbath as it is for him to engage in them with his hands or converse about them with his friends. It is as possible to profane the Sabbath in thought and feeling as it is in language and conduct.

Indeed, as every one knows, this is the more common and respectable way of breaking the fourth commandment. Comparatively few persons in our land are found so hardened as to plough or open their places of business on God's holy day. Outwardly men pay a decent respect to the usages of society and the demands of religion. But could we look into the hearts of many, no doubt we would find plan after plan, thought after thought, having reference to the concerns of this world. It would be fortunate indeed, if, amid the multitude of feelings and ideas that pass through their minds, we would discover one in every hundred pertaining to the affairs of another life. And then notice the worldly conversation which prevails on the Sabbath, even among those from whom we would expect better things. See how men, perhaps boldly, launch out on the sea of unrestricted discourse; or, if a little more scrupulous and timid, see how they commence with religious topics, then pass on to those that are semi-religious, then to those that are a little more secular, and so on until at last they are busily engaged in conversing about fashions, business, politics, crops, bargains, every thing, in fact, except the character of God, the guilt of the soul, and salvation by a Redeemer. Nor, as already intimated, is this mode of profaning the Sabbath confined to those who are openly vile and reckless. Many who have sworn obedience to the laws and ordinances of God, many, yea all, even of Christ's sincere disci-

ples, are verily guilty in this matter. Temptations to such desecration are always at hand. There is no way in which the Sabbath is more easily, more insensibly, and more frequently violated than in thought and conversation. The soldier of the cross needs to be constantly on the alert. He must be vigilant, prayerful, decided.

But some one asks, is the law an absolute and inexorable one? Is there no time on the Sabbath allowed for ordinary duties? Must all work, physical, intellectual, and conversational, cease on God's holy day? We answer, No. Provision has been by an all-wise and good God for two classes of works, namely, those of *necessity* and *mercy*. Under the former head are included all those works which could not have been done on the preceding day, and cannot be put off until the day following. When Jesus and his disciples, in passing through a field of corn, plucked the ears and eat, they performed a work of necessity. It was proper for them to satisfy the demands of hunger. So it is proper for us to take our ordinary meals, to keep up fires, to feed cattle, to quench conflagrations, and to travel to and from the house of God. These are duties which cannot well be performed on any other day. In like manner, also, it is proper for us to perform works of mercy, either towards our fellow men, or the lower animals. The appropriate outgoings of a kind and compassionate spirit are as much in place on the Sabbath as at any other time. Jesus healed the sick on the Sabbath-day, just as the Jews and all other men would have seized a sheep fallen into a pit and lifted it out.

With these two exceptions, however, we can find no provision in the Bible for any departure from the strict letter of the law, "Thou shalt do no work," thou shalt not "speak thine own words." And even these exceptions are liable to be extended beyond what they can legitimately cover. Many a duty which men call a work of necessity might easily have been performed on some other day than the holy Sabbath. Many a deed of mercy might have been planned and accomplished before the still hours of the sacred day had awakened its authors to a feeling of compassion. But, much as transgressors like excuses and liberties, the law stands out clearly defined and impregnable. The fourth commandments puts a veto on every Sabbath work that is secular, (without being necessary and merciful,) whether performed by the head, the mouth or the hands.

Again; we are bound to abstain on the Sabbath from every kind of *pleasure and recreation*. This is prominently brought out in the passage already quoted from the prophecies of Isaiah. The blessing of Jehovah is promised every one, who "turns away from doing his own pleasure on God's holy day," and who "honours him, not finding his own pleasure." A due amount of recreation is proper enough on other days. The human constitution is such that it will not bear to pass on without interruption in the dull tread-mill of mechanical work. Occasions of relaxation are necessary and right. There are times when the indulgence of wit and humour and social enjoyment and pleasure is of great benefit to the minds and bodies of men. But, proper as such things may occasionally be on six days of the week, they must never be allowed to encroach on the holy hours of the sacred day. God has positively forbidden such an employment of the time which he has set apart for his own use. Hence the law on this subject would as

effectually prevent the running of cars on the Sabbath for purposes of pleasure as for purposes of business. It cuts off all visiting, keeping and entertaining company, promenading, pleasure-riding and sport-making. It forbids writing letters of friendship, reading books of entertainment, and ministering to the cravings of a luxurious appetite. It was a resolution of Jonathan Edwards, adopted early in life, "never to say any thing that was ridiculous or matter of laughter upon the Lord's day;" and, though many modern Christians would charge him with Puritanic strictness in this matter, it would be difficult to prove that he was not carrying out in its true spirit the requirements of the Bible. Place there is on the Sabbath for cheerfulness, but not for levity. Certainly, there is more danger of our overstepping the boundaries of scripture at this point than of failing to reach them.

Such, as we conceive, are the three things from which we are bound to abstain on God's holy day; namely, sin, secular work, and recreation;—making an exception, of course, in favour of works of necessity and mercy. How, then, it may well be asked, are we required to spend the Sabbath? Must we devote its hours to idleness and inactivity? By no means. True, many persons seem to act under the impression, though they may not really think so. Morning, mid-day, and evening are spent in a state of sloth and semi-consciousness. They lounge about their houses or their gardens. They pass a great portion of the time in sleep, and endeavour, as easily as possible, to wear away the dullness of the day. But to spend the Sabbath totally without activity is an utter impossibility. Even if by some strange manacling we could chain the powers of the body, or the movements of the tongue, the mind would still remain unfettered. While we are awake, at least, our invisible part is constantly in action. Hence, if our thoughts and feelings are not directed towards sinful or worldly, or diverting objects, they must be directed to something else as a substitute. And not only so, but such is the demand of God. The Divine Being, in appointing a weekly Sabbath, besides intending it as a cessation from secular toil, intended it also as a season of appropriate exertion. True, it is called a rest, just as heaven is called a rest; but like heaven, also, of which it is a type and a preparation, it is a period of activity. This we may infer from many passages of Scripture. Besides the positive commands, "Thou shalt honour it," "keep it holy," "sanctify it," and others of like import, we are exhorted, as already seen, "not to do our own ways, nor find our own pleasure, nor speak our own words," evidently implying that we are to do God's ways, find God's pleasure, and speak God's words. A peculiar emphasis seems to be laid on the pronouns "thy" and "thine own."

In noticing the *positive duties* of the Sabbath, it might be remarked, first, in general terms, that we are to spend our Sabbath hours in the *contemplation and worship of God*. This is the ultimate end for which the Lord's day has been established. The great reason why we are then to cease worldly thoughts and occupations is in order that we may direct our thoughts and feelings more exclusively to those things which are heavenly and divine.

Hence the being of God, his perfections and attributes, his displays of omnipotence and mercy and love, his relation to ourselves, his commands and promises and instructions, his provision for our salvation,

his warnings, threatenings and judgments, are all fit subjects for study on that day which he has set apart as holy. Taught as these themes are in the Bible, the sanctuary, the works of creation and providence, and in the pages of a sanctified literature, they may, with perfect propriety, be allowed to occupy the mind and affect the heart. And, besides, contemplating these themes, we are bound also on the Sabbath to act as each of them demands. The perfections of God are to be adored; his justice is to be respected; his offer of mercy is to be embraced; his love is to be reciprocated; his promises accepted; his warnings feared, and his judgments avoided. Actions like these are in place on the Sabbath. By performing them we may carry out the command, "Remember the Sabbath-day to keep it holy."

But, descending to particulars, we are required to engage in the *public* worship of God on the Sabbath. Christians are enjoined "not to forsake the assembling of themselves together," and, since a particular day has been set apart as sacred, a good opportunity is then given for congregations to assemble in the house of God and obey the apostolic injunction. Nor is it a mere matter of convenience. Scripture example may be cited in favour of the practice. The Jews entered into their synagogues on the Sabbath-day. The apostles and early disciples met together in one place on the Lord's day. The Saviour himself honoured it by then meeting with his followers. We are therefore to perform all the duties of public worship on the Sabbath. We are to read the Scriptures of divine truth in the sanctuary,—to unite our hearts at a throne of grace,—to celebrate together the praises of a Triune Jehovah. We are to observe the sacraments of baptism, and especially the Lord's Supper. We are to lay by in store as the Lord hath prospered us. We are to contemplate together the matchless goodness of redeeming love. In short, like the early Christians, we ought, on the first day of the week, to "continue in fellowship, in the breaking of bread, and in prayers."

But, besides public worship, we are also bound on the Sabbath to perform all the *private duties of religion*. Families and family-like associations are required to co-operate, at least a portion of the day, in studying and adoring the character of God. And in carrying out this requirement, heads of families are particularly responsible. The fourth commandment reads, "Thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Parents therefore are bound, not only to see that their children abstain from forbidden toil, but also that they engage in the more active duties of the holy observance of the Sabbath. They are bound to instruct their children, to pray with them, to endeavour to cultivate in their hearts a feeling of appropriate piety. Employers are bound to use the influence of their position in such a way, as, if possible, to bring about a religious observance of the Sabbath among their apprentices and employes. So with teachers and their pupils, officers and their subordinates, princes and their subjects.

And, in carrying out this divine requirement, great caution is of course indispensable, and a due regard to the different ages and dispositions of the parties concerned. It will not do to treat children as full-grown men and women, or the impenitent as already gifted with the

tastes of a Christian. The home exercises of the Sabbath must be adapted to the vivacity and the comprehension of youth. The tactics of an employer must be suited to the wants of those under his control. And while in this matter a parent should not dispense altogether with his authority, or a superior, with his duty to warn, such an effort should be made to simplify, illustrate and enliven the instruction and the worship of the Lord's day, such an attempt should be made to remove its dullness, and weariness, and repulsiveness, such an evident aim should be exhibited to please and profit all who are concerned, and to throw around the institution an air of cheerfulness, without descending to the plane of silliness or worldly pleasure, that even children and irreligious persons may be attracted towards its observance, and call the Sabbath a "delight."

But in addition to public and private worship, we are doubtless bound also on the Sabbath to perform the *secret duties of religion*. It is not enough that we meet with our fellow-Christians in the house of God, or assemble with our friends around the family altar. A part of the Sabbath must also be spent in the unobtrusive exercises of secret devotion. Taking the Bible in our hands, and retiring alone to the presence of God, it is highly proper for us to search the Scriptures, examine our hearts, repent of our sins, cultivate our graces, pray to our Lord and commune with our Saviour.

But besides these exercises of religious worship, it might be well here to revert again to the lawful *works of benevolence* and mercy. Such works are not merely permitted, but actually required on God's holy day. As opportunity offers, then, we are bound to visit the sick, comfort the bereaved, help the needy, instruct the ignorant, aid in the Sabbath School, and point perishing ones to the Lamb of God.

The Sabbath, then, is not an idle day. It may not be a day for sin and earthly toil and amusement, but it is a day on which our physical, intellectual and moral powers may engage in the loftiest exercises of which they are capable. The worship of Jehovah, the contemplation of Deity, the duties of love are the appropriate and distinguishing works of the holy Sabbath.

And in these duties it must be remembered we are bound to spend the *whole time*. It is wrong to employ any portion of the Sabbath in a worldly manner, whether, like many Europeans, we spend forenoon in church and afternoon in revel and promenade, or, like many Americans, we cut off a great part of the morning by sleep. The first day of the week is as long as any other day, and the same proportion of time which we spend in our own works on other days should be devoted on the Sabbath to public and private exercises of religious worship. Remember it is the "Lord's day," "my holy day." To take any portion of it then for our own use, is to rob him of that which is peculiarly his own.

But some one exclaims, "Oh! this doctrine is entirely *too strict*. It would compel me to walk in a strait-jacket. It smacks very much of old fogysm. It sounds more like the teachings of bygone Calvinists and Puritans than of this liberal and enlightened age." Well, suppose it does. If a doctrine of the Bible, what matters it who have embraced it or who are opposed to it? And think you it is any dishonour to be classed with the moral heroes of olden time? A little of

Erskine's piety and Twisse's strictness might perhaps be a wholesome ingredient in this wonderful but changeable age. "Would that the spirit of the Puritans might revive again!" says Theodore Cuyler. "They were the men of whom the world was not worthy; and the very salt that has saved this nation from moral corruption, and from the dry-rot of imported errors and laxities, has been the transmitted virtue of those stanch old Puritans, who were strict themselves, because they served a strict and holy God." Such is the language of a man, who would neither be suspected of Pharisaic hypocrisy, nor unreasonable asceticism; a man who is recognised by all as "up to the times" in which we live.

"But, after all," some one cries, "Should not the view just presented be a little modified and toned down? Would not such an observance of the Sabbath be harsh, burdensome and slavish? Would it not partake more of the bondage of a former economy than of the liberty of a Christian dispensation?" No doubt such would be the case to some. Alas, there are too many who pass through the outward forms of Sabbath observance, and yet feel all the while that it is a task,—a "yoke which neither their fathers nor they were able to bear." Too many, alas, rise in the morning of God's holy day with a painful sense of its dulness, and lie down rejoiced that when sleep passes over them again, they will enter on another six days of comparative freedom. But the fault here lies, not in the day nor in the exercises of the day, but in the persons themselves. There is a characteristic of right Sabbath-keeping, not yet mentioned, which they do not possess, but one which is absolutely necessary to make their obedience complete and acceptable. That characteristic is a *cheerful co-operation of heart*. Look at the Bible, and you will find that it does not stop with the requirements of an external observance. We are to call the Sabbath a "delight," and "the holy of the Lord," "honourable." Punctilious though we may be in the discharge of outward duties, unless these actions are accompanied with a feeling of pleasure, the Sabbath will lack its most excellent and essential feature. And this too is what makes the great difference between the law under our own dispensation and under the old. Before Christ, the Jew was urged by stern commands and summary penalties. To him there was little more in the law than an imperative "letter." Now, however, the Christian is drawn more by the Spirit; the law is more deeply engraved on the heart. He, then, who rightly observes the Sabbath in these gospel times, feels none of the restraints of a Jewish bondage. Within his own bosom is a fountain of obedience, of which the outward forms to which we have alluded are only the appropriate streams. To the Lord's day he looks forward with ever-increasing delight. He loves its exercises and privileges. He comes into the house of God with gladness and joy. He esteems it above all other days in the week. Like Wilberforce, he exclaims, "Oh! what a blessing is the Sabbath, interposed between the waves of business like the divine path of the Israelites through Jordan!" "Never, in all my experience," says the pious M'Cheyne, "did I meet with a child of God who did not prize above all other earthly things, the privilege of devoting to his God the seventh part of his time." To such a one the day is not wearisome or a burden. He calls the "Sabbath a delight," and "the holy of the Lord, honourable."

REVIEW OF "WEEKLY COMMUNION,"

By John Brown, [A. M., Cascade, Iowa,] published in the "Evangelical Repository and U. P. Review."

BY REV. D. THOMPSON.

Of late a considerable amount of reading matter has been presented to the public in favour of a weekly celebration of the Lord's Supper. The advocates of this frequent, stated observance of the ordinance allege in its favour, the words of institution, apostolic authority, the practice of the early Christians, the opinion of Calvin, and that of various distinguished divines of later times; and lastly, the great spiritual benefit to be derived from such frequent communion.

Now, if all this weight of authority can be justly claimed for the practice in question, certainly Christians generally have been much mistaken in judgment, and very derelict in practice. They should therefore humble themselves for their delinquency in this matter, and resolve to do better for the time to come. If, however, the proofs from Scripture fail to sustain the practice of weekly communion, then the smiting which some writers give their fellow Christians is uncalled for, and it requires much grace to receive it as a kindness.

Let us now examine the Scripture proofs for "weekly communion." We are glad to find Mr. Brown occupying the good old Protestant ground, that this "question must be decided by the word of God." Well, "What saith the Scripture? The words imply frequency, but do not settle the question, how often the sacred ordinance ought to be obeyed,"—observed he means, p. 205. The word communion, as used by Mr. Brown, is the same as sacramental communion, or communion in the Lord's Supper. Communion, properly, signifies participation in the same thing: it is used in Scripture synonymously with the word fellowship. Such fellowship all the regenerate have "truly with the Father, and with his Son Jesus Christ." They also have communion one with another, by participation in all the blessings of salvation. They have also communion with each other in all acts of social worship, in which they unite. The term communion, is frequently restricted to communion in the Lord's Supper. Do the words of *institution* enjoin the weekly observance of the Lord's Supper? Mr. Brown candidly acknowledges that they do not. This is significant, since it is here we might expect the time to be fixed, if fixed any place. The corresponding sacrament, under the former dispensation, fixed the time to the fourteenth day of the first month. See Exodus xii. There are terms employed in the institution, which are supposed, by some, to be in favour of weekly communion, where it is said, "This do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

The candid, intelligent reader must at once see that these terms do not settle the question of frequency, but merely of concomitance. The words, "as often as," are equivalent to the words, *whenever* or *when-ever*. According to these words, whenever the sacramental bread and wine are used, Christ's death is showed forth, whether this take place hourly, daily, weekly, monthly, or yearly. We are in the habit of saying, that as often as Congress meets, the President sends a message

to the Senate and House of Representatives. We also say, that as often as the earth comes between the sun and the moon, the latter is eclipsed. In all such sentences, concomitance only is expressed. Mr. Brown asserts, p. 206, that in order to be a commemorative ordinance, the Lord's Supper must be observed, not occasionally, but at stated times. This proposition is stated as though it were self-evident, and so would not admit of proof. If this be the view which he takes of its truth, he is greatly mistaken. The assertion is to be considered as a begging of the question in dispute. Let us now test its truth by Scripture authority. The Passover was a commemorative ordinance. In order to be such, according to Mr. B., it was *essential* that it should be observed at a stated time; that is, that it should be observed on the fourteenth day of the first month. Now, we are certain that the law of Moses did *not* make it *essential*, that the Passover, under all circumstances, should be observed on that day: should a person "be unclean, or in a journey," he might keep the feast in the second month. See Num. ix. 10-13. We are also certain, that it was kept, with divine acceptance, in the second month of the year, in Hezekiah's reign. 2 Chron. xxx. 1-3. But suppose that the Jewish commemorative feasts had always been fixed to a certain day of the year, it would not follow that the great Lawgiver *could not* appoint a commemorative ordinance, unless it should be uniformly on a certain day of the week, month, or year. Suppose the term *commemorative* to be so exacting as to require the thing to which it is applied to be observed on a certain day of the week, month, or year, let the advocates of weekly communion observe, that the word *commemorative* is not used in Scripture, and if those who employ it, do so, to force on the church a periodical administration of the supper, then we tell them to remove this term, which is of mere human authority.

"How often," says Mr. B., "the supper is to be observed we are not told in the words of institution; but this information is elsewhere supplied. As the show bread, which was a type of Christ, was set in order by the Jewish priest every Sabbath day, Lev. xxiv. 8, so 'the bread of blessing,' which is a symbol of the same body, ought to be broken and distributed by the Christian presbyter every first day of the week." Here, it may be observed, that the author "speaks as one having authority, and not as the Scribes." He says "the Christian presbyter ought to break and distribute the bread of blessing, every Sabbath day." After making this confident assertion, he waives the argument deducible from what he terms "this beautiful analogy," between the setting forth of the show bread and weekly communion; and he appeals to "the examples of the apostolic churches, as our guide." No doubt the renewal of the show bread every Sabbath was designed to teach some important doctrine or duty of religion; but it may be questioned whether Mr. B. has discovered it. In the application, which he makes of Moses, he differs from all the commentators and writers on the Types that I have examined. These all consider the show bread as a type of Christ, the bread of life set forth in the dispensation of the gospel, but especially in the preaching of the word on the Sabbath day.

Let us now examine what Mr. B. considers as proof from the example of the apostolic churches in favour of weekly communion.

"We read," says he, "in Acts xx. 7, that on the first day of the week, when the disciples came together to break bread, Paul preached to them. From these words it would appear, that the breaking of bread was the weekly practice of the church at Troas." Here our author hesitates about asserting, without qualification, that the church at Troas celebrated the supper every Sabbath; he says, it appears so. He then hastens off to another part of Scripture. This may appear the more strange since Mr. Willison, on whom he places so much reliance elsewhere, considers this text as conclusive evidence of weekly communion. This text is the very Malakoff of weekly communion. Should this text fail, an unconditional surrender must follow. Let us now examine this text. It says that the members of the church at Troas came together and held sacramental communion, and that the apostle Paul conducted the services of the occasion, or at least assisted in them. What more does it say? Nothing. In verse 6th, it is said that Paul had remained with the church there seven days, which include a Sabbath; but there is not the most distant hint that the Lord's Supper was dispensed there on the first Sabbath of his sojourn in that church. He being the apostle of the Gentiles, the Christians there doubtless thought it a precious opportunity to enjoy the dispensation of the supper during his short stay among them; and as it was, they had a week's notice of the approaching solemnity, and time to examine themselves before they would "eat of that bread, and drink of that cup." What is said about their coming together, would seem to intimate, that it was not for their ordinary acts of worship. Their coming together at this time is to be considered as emphatic. This passage no more intimates that the Lord's Supper was celebrated weekly, than it says that Paul dispensed it weekly at Troas, and preached until midnight. One thing in this passage deserves notice; namely, that it was on the Christian Sabbath, and not on a week day, that Christ's disciples commemorated his death. Another lesson to be learned from the passage is, that this commemoration is a social act of worship, and so it is opposed to private commemoration; the disciples came together to break bread; and thus they could "show forth the Lord's death."

Does Mr. B. think the passage adduced so plain and conclusive as to need no illustration, and therefore he may pass on to other examples of the celebration of the supper? Let us follow him to the next examples of apostolic practice. 1 Cor. xi. 20; xvi. 1, 2. "These passages," he says, "conduct us to the same conclusion, that the Corinthian church came professedly to eat the Lord's Supper, as often as they came together." According to this allegation, the supper was dispensed every Sabbath;—it may have been dispensed twenty times in a week in the same congregation,—every time the disciples came together, it was for that particular purpose. As the passages referred to say nothing about weekly communion, it is unnecessary to dwell on the illustration of their meaning. As if conscious of the weakness of the support afforded by these passages, to weekly communion, our author attempts to force our assent to his theory, or he will deprive us of that blessed institution,—the Christian Sabbath. He asserts that "weekly communion, and the weekly observance of the Lord's day, are equally evident: the two institutions stand or fall together." In opposition to

this utterance, it may be stated that the frequency of the observance of the Sabbath was settled by explicit legislation long before the institution of the Lord's Supper, and therefore the frequency did not need to be repeated. This fact places the two institutions widely apart, so that there is no danger of the Christian Sabbath falling should weekly communion be disapproved.

Having now disposed of the argument taken from Scripture in favour of weekly communion, let us attend to that taken from the early Christian church. No intelligent Protestant will allege the practice of the church in any age as authority in religion. All the use that can legitimately be made of the ancient practice of the church is to aid us in discovering what the Scriptures teach on any particular subject. In all such matters, God speaking to us in his word is our only authority. "The Lord is our Lawgiver,"—"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." "In vain do they worship me, teaching for doctrines the commandments of men." Mr. B. informs us that Justin Martyr and Tertullian record the weekly celebration of the Eucharist as having been the universal practice of the church of the second century. Whether our author has read the works of those ancient fathers, or whether he has taken his authority at second hand he does not tell us. Had he quoted the original words of those authors, we could then judge for ourselves whether they made such record as is here attributed to them. But even if he had given us the text of their writing as we have them now, we read them with distrust, since we are assured, by the best ecclesiastical historians, that the writings of the early Christian fathers have been tampered with, or forged in many places; so that it is now very hard to tell what they wrote. This is doubtless wisely ordered by Providence, so that the church may resort not to their writings, but to the sure word of prophecy in matters of faith or practice.

With regard to the opinion of Calvin about weekly communion, we are disposed to give it all the consideration to which it is entitled. Considering the time at which he wrote, we are astonished at his accuracy; but as he has taught us to call no man master, so it is but respectful to his memory, in this instance, to dissent from his opinion on this subject, which was formed at a very early period of his life. The passage referred to is found in his Institutes of the Christian Religion. According to Henry's Life and Times of Calvin, Vol. I. pp. 69-87, the above work was written when its author was only twenty years of age. In his Commentaries on the New Testament, which were written long after his Institutes, and after his judgment became better matured, we find not a word said in favour of weekly communion. In a letter of his, given by Henry, he says, that *monthly* communion would please him best, though quarterly communion was as frequent as he could get the church at Geneva to consent to have it observed. Mr. B. refers to the authority of President Edwards in favour of weekly communion, and quotes what purports to be a letter to Mr. Erskine on the subject. But our author does not tell us what Erskine was addressed on the subject. On examining the Life of Edwards, prefixed to his works in ten volumes, I found two letters addressed to John Erskine, D.D., but not a word in them about the favourite weekly

communion. It is conceded that Mr. B. has the opinion of Willison in favour of *weekly* communion, if not oftener, as appears from *Sacramental Directory*, p. 28. On a careful reading of that book, I regard it as a very superficial work. Should ministers and people follow the directions in that book, they must lay aside all worldly business, and employ the whole time in communing, and in preparation for it.

Having thus examined what is relied on as the scripture authority for weekly communion, and having shown its insufficiency for that purpose, and having noticed, a little, "what was said by them of old time," in favour of this practice, let us now briefly notice what is relied on by Mr. B. and others as conclusive in favour of such communion, namely, the great benefit to be derived from it. In reply to this argument, we would observe, that the spiritual benefit to be received from any ordinance of God, depends on his will, and not on the ordinance itself. Thus, the Westminster divines have expressed their views, that "the sacraments become effectual means of salvation, not from any virtue in themselves, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them." Now, if we have not the appointment of Christ for weekly, or more frequent communion, how can persons expect his blessing and the working of his Spirit in doing that which he commanded them not? Is not baptism designed to "signify and seal our ingrafting into Christ, and our partaking of the benefits of the covenant of grace, and our engagement to be the Lord's?" Why then not have that seal frequently administered to us? The only reason that can be assigned is, that the repetition of this Divine ordinance is not authorized by Him that appointed it. It might be urged in favour of the frequent observance of the Passover, that great spiritual benefit might be anticipated from its frequent observance, so that the Israelites might be reminded of their deliverance from Egyptian bondage, and thus afford them an occasion of thinking on their deliverance from their spiritual bondage? Once a year, however, was as frequent as it was lawful for them to observe it, and the remainder of the year, they must walk by faith, and not by sight in regard to this sensible sign of spiritual blessings.

Our Larger Catechism declares, that "our baptism may be improved by us all our lives." Doubtless this is equally true in regard to the Lord's supper. We may and should often reflect on our enjoying the seals of the covenant of grace, and by faith claim the blessings signified and sealed to us in the sacrament; and thus the benefit of them to us will not be confined to the particular times of their administration to us. Let it not be thought, from the foregoing remarks, that the writer would restrict the administration of the supper to once in a life time, in regard to the same individual, like baptism, or to an annual administration of it, like the passover; the object of referring to the infrequent administration of those ordinances, is, to show that however beneficial they might be thought to be, they should not be observed more frequently than God had appointed them. Now, as it cannot be shown from scripture, that the King and Head of the church has enjoined weekly communion on his disciples, we should not presume on the reception of spiritual benefit from a weekly celebration of his death.

Having thus passed in review all the arguments which have been advanced by various writers in its favour, let us now consider a few of the objections that may be advanced against such communion. Let it be here premised, that if He who instituted the supper had said, "Do this weekly in remembrance of me," it would not become us to offer any objections to such an expression of his sovereign will; but as no such expression has been given, it is not to be considered irreverent to offer objections to weekly communion at the Lord's table. We object, then,—

1. That such frequent communion would be likely to detract from its solemnity. We are so constituted that constant familiarity with things detracts from our interest in them. The most sublime objects in nature, when frequently seen, lose their power of exciting strong emotion. It is so with the great Cataract of Niagara, and with the most lofty mountains, or other objects. The frequency with which we behold the heavenly bodies, diminishes our admiration of their appearances. Thus it would doubtless be with us, should we very frequently be engaged in the observance of the Lord's supper.

2. Should it be observed once at least every seven days, by the same individual, the accompanying exercises of preaching and praying, either would have reference to the sacred supper, or they would not. If they would have reference to it, they would become stale, and tasteless, as we are constituted, and it is evident that in that case, the whole counsel of God could not be declared, because the preacher must confine himself to his subject, the death of Christ. He must be perpetually presented by the speaker in his priestly function, his prophetic and his regal offices being kept out of view. In that case, we must ignore the nature and perfections of God, the doctrine of the Trinity, the divine decrees, the creation of the world, the original state of man, his fall, including his sinful and miserable state by nature; his final state, the government and discipline of the church; the duties which men owe each other in the different relations of life. In like manner the wide field of scriptural prayer must be greatly circumscribed, if our prayers have constant reference to our "eating and drinking to our spiritual nourishment and growth in grace." But such a restriction to a single theme is manifestly unscriptural and enthusiastic. On the other hand, should the prayers and the preaching have no reference to the ordinance of the supper, we fear that many would eat and drink unworthily, and so become guilty of the body and blood of the Lord. Says the inspired apostle, "Let a man examine himself, and so let him (or them) eat of that bread, and drink of that cup." To aid in the performance of this solemn duty, the attendant exercises of the sanctuary should be adapted to the nature of the ordinance of the supper.

3. Should weekly communion be observed, the unity of the church could not be so well exhibited as by the less frequent observance of it. When it is observed only occasionally in the same congregation, an opportunity is given to members of different congregations to associate together, or, as it is expressed in Acts xx. 7, for "the disciples to come together to break bread." Such a coming together of the disciples from different congregations and sections of the church, shows them to be "all one bread and one body; for they are all partakers of that one bread." But if weekly communion were established as obligatory, all

the members of the church should be at home in their respective congregations, and commune there. This, indeed, would be congenial to congregationalism, but it is antagonistic to Presbyterianism.

4. For the foregoing reason, we object to weekly communion because it is unsocial, as it would place a barrier in the way of friendly intercourse, and consequently of brotherly love. Brotherly love requires acquaintance, and this requires intercourse, but weekly communion would seriously restrain intercourse among professors of religion. Ministerial intercourse would be impracticable under the system in question, and consequently their mutual improvement would be prevented. "As iron sharpens iron, so the countenance of a man his friend." By associating together on communion occasions, and hearing each other's sermons, prayers and addresses, as well as private conversation, they can mutually improve each other. For the same reason, this affords the private members of the church an opportunity of enjoying the services of ministers differently gifted in preaching and praying. This diversity of gifts is a source of improvement to those who enjoy the opportunity of its display, which can easily be the case, so long as the supper is dispensed in the old way. Thus improvement in knowledge, and the cultivation of brotherly love, are secured by the occasional observance of the ordinance of the supper, while these blessed results would be frustrated by the weekly communion, for which Mr. B. and some others plead.

5. If weekly communion were enjoined universally on the members of the church, it would become necessary in many instances that persons not in the ministry should dispense the ordinance of the supper. Congregations are often so weak as to be unable to obtain the services of a pastor every Sabbath, and sometimes a few Christians may be together where no organization of a congregation exists. In some cases single Christians may be, like Joseph in Egypt, separated from their brethren. They may, like David in his exile, sojourn in Meshech, and dwell in the tabernacles of Kedar. Under stress of persecution, they may be driven into "deserts and mountains, and into dens and caves of the earth." In such circumstances, what is to become of the communion referred to? How then are the disciples to "come together to break bread?" Or how is the Lord's death to be showed forth to others? A position that leads to such consequences should surely be abandoned as untenable. We hope that the advocates of weekly communion are not ready to accept these consequences. If they be, we would remind them of the leprosy of Uzziah, who presumed to offer incense, which service belonged to the priesthood, 2 Chron. xxvi. 16-21.

6. Lastly, we object to weekly communion, because it would render impracticable the observance of preparatory and thanksgiving days in connexion with the celebration of the Lord's supper. A man is to "examine himself before he eats of that bread, and drinks of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Now, as there is danger of bringing a curse instead of a blessing on ourselves by a thoughtless and careless approach to the holy table, we need the preparation of the sanctuary, we need to wash our hands in innocence before we encompass God's altar,—we are required to keep our New Testament feast, not with the old leaven, neither with the leaven of

malice or wickedness, but with the unleavened bread of sincerity, and truth,—we must take some time before-hand “to buy those things that we need before the feast.”

Three days before the killing of the Passover, the appropriate victim was to be selected by each family, and for seven days unleavened bread exclusively was to be eaten. Bitter herbs were to be eaten along with the roasted flesh of the paschal lamb, and doubtless some time before-hand was necessarily occupied in procuring the bitter herbs. These bitter herbs doubtless were intended to teach some spiritual lesson, since “all scripture is profitable for doctrine, for reproof and for instruction in righteousness.” What lesson could so naturally present itself, as to teach the Israelites the bitterness of sin? See Jer. ii. 19. What exercise so appropriate as fasting and humiliation in order that we may procure the bitter herbs of true penitence, and “look upon Him whom we have pierced, and mourn as one mourns for an only son, and be in bitterness for him as one is in bitterness for his first-born?” Let the Divine law be expounded on the humiliation day in its spirituality and extent, and its awful sanction, and by this means we are likely to come to the knowledge of sin, loathe ourselves in our own sight for all our abominations, and see our sins, and abhor ourselves and repent in dust and ashes. The deeper our sense of sin on such occasions, the more ardently we will love Him who “was made sin for us, that we might be made the righteousness of God in him.” The time thus spent will not be lost time, but the most profitable of our lives. No person who has tasted and seen that God is good, can grudge awhile of a day “to return and give God thanks.”

THE TEMPERANCE PROBLEM,—ANOTHER VIEW.

BY REV. D. M. M'CLELLAN.

The temperance problem has recently attracted attention from another mode of discussion. Dr. F. E. Anstie, in a work entitled “STIMULANTS AND NARCOTICS, their mutual relations,” endeavours to distinguish between alcohol as a stimulant and narcotic. He maintains that there is a difference between the stimulant and the narcotic dose; or, in other words, that stimulation has no part in the work of narcosis; that there is a radical difference between the two, not merely one of degree, but of kind, and that the effect of stimulation or narcosis depends on the dose.

The evils that would result from the prevalence of his views would be to cause people to suppose that so long as they used alcoholic liquors in moderation there would be no harm resulting; that a certain degree of stimulation was absolutely necessary, and these drinks would afford it; and that these acted beneficially as a food. Those entertaining such opinions, not only would not hesitate to use these liquors, when opportunity presented, but would make their use a daily practice, and thus lay the train for their evil consequences. Although he deprecates the evils of the narcotic effect, if taken in such quantities as to produce it, yet the knowledge of this would not prove a safeguard, as experience has amply shown.

This requires us to consider whether there is any distinction to be made between alcohol as a stimulant and as a narcotic. He asserts that there is no such thing as 'over-stimulation,' but that when too large a dose of stimulant, such as alcohol or opium, is given, a wholly new set of effects are produced, effects that differ not in degree, but in kind. This would appear very much as though he were pleading that the character of any substance depended more on its bulk than nature, and might be illustrated by saying that the powder in a pistol was not of the same nature or character as that in a cannon, although both were taken from the same cask. It is true that these may differ in effects, but it is only a difference in degree, and not in kind.

To determine the correctness or fallacy of his position, we must understand what he means by the terms employed. He considers narcosis as a purely paralyzing process; of which the nervous system is deprived of its vital characteristics, with greater or less rapidity, by a poisoned blood supply; and in consequence of such deprivation it tends to produce death of the organism. In this he shows the evils of alcohol as a narcotic, and would warn against its use as such. By stimulants he understands those "agents, which, by their direct action, tend to rectify some deficient or too redundant natural action or tendency." He consequently regards them as the regulators of the system, and their use in moderation as a blessing. The action of these he regards, not only as the goad to remind the sluggish of his work, but also furnishing the material by which the work may be done; consequently, he claims that stimulants are essentially a food.

When we apply this definition to alcoholic liquors as a stimulant, we find the fallacy, since these have been proved, by men of science, to be in no respect food. "All food," says Dr. Story, "when taken into the human stomach, is digestic, and transformed into something that will renew and build up the body. Some of the food goes to build up the bone, some to make muscle, some to supply heat, some to make nerve and brain, and some to supply the various juices of the system. But alcohol does none of these things, and therefore cannot be food. It passes out of the body just as it goes in, unchanged, undigested alcohol."

Dr. Anstie says, "The only important difference between stimulant drugs and the substances ordinarily called food is, that the former make no considerable positive increment to the bulk of the tissues." The most scientific men of the age tell us that alcohol furnishes nothing for these, and consequently is not a food. Baron Liebig, the most eminent chemist of this age, says, "Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fibre or any other part which is the seat of the vital principle." Dr. W. B. Carpenter, in his "Manual of Physiology," says, "Alcohol cannot supply any thing which is essential to the due nutrition of the tissues." Similar testimony has been borne by Lallemand, Perrin, Ducroy, Drs. T. K. Chambers, W. Brinton, E. Smith, F. R. Lees, and others without number, who have given especial attention to this subject, and their testimony is in direct conflict with Dr. Anstie's.

To sustain his position that stimulants are a food, he cites the instance that an Indian worked for five days and nights consecutively, without any ordinary food, except chewing coca, the great Peruvian

narcotic stimulant, at the end of which time he was fresh enough to undertake a long journey. Other cases are cited to prove that alcohol affords the same support. In reply to this, we may say, that under such circumstances, the will or mind exerts a strong influence in keeping up the strength of the body, as may be proved by the experience of almost any one; and when repeated scientific experiment and investigation have told us that alcoholic drinks do not afford that support, we may suppose that either the mind or the abnormal state of the body, (as in sickness,) will much more readily account for it. Yet another reason may be given in connection with the one already assigned. As all are aware, the uneasiness caused by hunger, or the sense of hunger, is that which makes it so difficult to dispense with the ordinary meals either for one or five days. We know that it is a disputed question, and perhaps we ought not to venture a solution of what hunger is, yet though the position may be rejected, we think the principle involved will substantiate the explanation. The food taken into the stomach must be dissolved by pepsin, the juice furnished by the glands of the stomach, before it can be digested. But after these glands have furnished another supply of pepsin, if there is no food for it to work upon, it will produce a sense of uneasiness called hunger, which, however, is relieved by the reception of food.* But if, instead of food, an alcoholic drink be taken, the sense of hunger will cease, and people may readily suppose that it acts as a food, yet it is found to act very differently. Alcohol is a powerful solvent, and when taken into the stomach, it comes in contact with solvent pepsin. But when two solvents are thus brought together, the stronger must destroy the weaker. As alcohol is the strongest solvent, the pepsin is destroyed, and consequently, the sense of hunger ceases. As long as the alcohol may remain in the stomach the pepsin cannot produce the sense of hunger; consequently, many days may be passed in which the body will receive no true nourishment, and yet be free from the sensation of hunger and the exhaustion caused by the uneasiness of hunger.

A careful consideration of the effect of alcohol on the gastric juice of the stomach not only proves that alcohol is not a food, but it may also serve to explain how persons, when sick, may for days live without food or sense of hunger. If the drugs administered do not destroy the pepsin held ready for action, it may only be in consequence of the debilitated and abnormal state of the system preventing the secretion of this juice, and if there is no secretion, there can consequently be no sense of hunger. This will take away the prop of support in sickness, on which Dr. Anstie has to some extent relied.

The distinction that Dr. Anstie makes in alcoholic drinks, between their stimulant and narcotic properties, will not hold true, when we consider that alcohol is an irritant. Not only do we know that it is an irritant from the testimony of science, but we may test it for ourselves. If

* Since writing the above, we have noticed the explanation given of hunger, by Dr. Beaumont, in his experiments on the stomach of St. Martin. He says, "During the hours of fasting, the gastric juice is being slowly secreted in the follicles, and then retained in their tubes, thereby distending them: this distention, when moderate, produces the sensation of appetite, and when more powerful, of hunger." The diffusive nature of alcohol explains the way by which this juice is reached and dissolved.

you take a feather, and dip it in alcohol, and then lay it on your eye, your eye will smart severely; but if you repeat it a few times, your eye will be sore for days, and continuing the application, you would soon ruin your eye. Or, if you hold alcohol in your mouth, it will soon burn and smart that you will soon throw it out. The cause of it is this: the alcohol is such an irritating poison, that it irritates, burns, and poisons the tender coatings of the eye and mouth. But these illustrations only serve to show how even small quantities of alcohol affect the coatings of the stomach, and of all the organs of the body, in its elimination, and, as it is thus brought into contact with the nerves of the whole body, it consequently acts as a narcotic, even though the dose be a moderate one, or, as Dr. Anstie would call it, only a stimulant.

Again; the distinction made by the Doctor will not prove a correct one from the fact that alcohol is a poison. If used in moderation, it yet produces morbid and deadly effects. This has been proved by the practice of such physicians as Drs. Beaumont and Sewell, when the narcotic effects had become apparent, although the patients had used the cup so moderately that none of their friends ever suspected the use, much less the cause of their sickness. The same fact is proved by the experiments made by Dr. Beaumont on the ruptured stomach of Alexis St. Martin. The investigations of Sewell and Beaumont, beside many others, tend to prove that the only difference between the use of a greater and less quantity of ardent drinks is one only of degree, and not of kind.

The diffusive nature of alcohol will not permit the distinction made. It is not decomposed, but passes off through the various organs of the body undigested and unchanged; but in being thus eliminated, it is brought into contact, not merely with the nerves of one organ of the body, but with the nerves of the whole body. All toxicologists are agreed that alcohol is a narcotico-acrid poison; consequently, coming in contact with the different organs and nerves of the body, it not only inflames and tends to destroy the living tissue, but also to lessen the action of the nerves, and if taken in sufficient quantities, would destroy action and feeling. As this is its nature as a poison, it consequently differs in its effects, not in kind, but only in degree, to the proportion of liquor taken.

We have thus proved, by the testimony of the most eminent physicians and scientists of Germany, France, England, and America, that alcoholic drinks are not a food, and have thereby completely sapped the basis of Dr. Anstie's argument; and further have given, what appears to us to be, conclusive proof that these drinks, when taken in the greatest moderation, act not merely as a stimulant, but as a narcotic, so that the distinction drawn does not exist.

We might here notice that the Doctor actually stultifies his own position. He speaks of alcohol as a stimulant, yet he refuses the name of stimulants to agents "which produce excessive and morbid action of any kind in the organism, even though smaller doses of them really act in a stimulant manner." As every one knows the "excessive and morbid action" of alcohol, the contradiction must be apparent to all. He not only admits that he cannot explain the chemical action of alcohol on the body, but also, in a lecture delivered before the Royal College

of Physicians in August, 1867, says, "Alcohol, as has been abundantly proved by the admirable researches of Dr. Sidney Ringer, does not elevate, but reduces bodily temperature, when given in even the largest non-intoxicating doses, except in the case where the temperature is already below the normal standing." As heat is one of the developments of food, he consequently admits that alcohol fails in this respect to be a food, and is legitimately and entirely placed among the narcotics.

The Doctor further maintains, that if stimulants are used in moderation, they are not followed by a recoil, or depression of vital power, corresponding to a greater than the temporary exaltation. He regards the recoil as the narcotic effect of a dose that is too large for a stimulant action, and consequently, the advent of narcosis. We are not opposed to regarding it as the narcotic effect, but we claim that the smallest quantity produces such an effect, and that the degree depends only on the amount taken,—the effect being the same in kind, different only in degree.

A recoil must necessarily follow the use of alcoholic drinks from the fact that they are not food. They stimulate the organs to greater action, but give no material to repair the waste,—the whole system is prompted to greater action to throw it off, as an intruder and enemy, in every possible way, and by every possible avenue of elimination; and as it has left nothing, to act as food, to repair the breaches, there must necessarily follow exhaustion, and a consequent recoil. After a horse or ox has laboured all day under the lash, depression must follow; for every stroke of the whip, calling forth renewed action from the beast, causes an expenditure of vital power, yet gives nothing to restore the strength or power expended. Of the same character is the action of alcoholic stimulants, because as they are not food, they cannot repair waste, and as they have called forth strength, there is a depression or recoil in consequence of the lack of strength expended.

Abundant evidence has been given by science to this purpose. Sir Benjamin Brodie, F. R. S., Surgeon to Queen Victoria, in his "Psychological Inquiries," says, "Stimulants do not create nervous power; they merely enable you, as it were, to use up that which is left, and then they leave you more in need of rest than before." Baron Liebig says, "Spirits, by their action on the nerves, enable him, (the drinker,) to make up deficient power at the expense of his body. He consumes his capital instead of his interest." Dr. H. R. Madden says, "Alcohol is not the natural stimulus to any of our organs, and hence functions performed, in consequence of its application tend to debilitate the organ acted upon." The strength experienced after the use of alcohol is not new strength added to the system, but manifested by calling into exercise the nervous energy pre-existing.

The testimony of these eminent men proves that after stimulation there is necessarily a recoil, and the tendency of the evidence of all those whom we cited to prove that alcohol is not a food, is also to the same purpose.

To sustain his position, the Doctor cites, for illustration, the fact that a person prostrated with fever may not eat food for many days, and on account of rapid recovery concludes that the stimulating medicine employed does not produce a recoil. If he refers to alcohol as the stimulant employed, the burden of proof is certainly against him, as

repeated experiments in hospitals have proved that if the patients are treated with alcoholic remedies, at least three to the hundred die more than those that are treated without the alcoholic drinks. This leads to the inevitable conclusion, that alcohol endangers instead of relieving such patients, and his argument loses its force.

We cannot see that there is any force in the plea that alcoholic drinks having always been used prove their necessity. It is very easy to acquire a depraved appetite, and once acquired it is very natural to gratify it. Although immorality has always prevailed, we cannot conclude that the instinct of the human race recognizes it as something necessary to their comfort and existence. Yet we might as well plead that certain vices are necessary for the welfare of the people as recommend the moderate or *stimulating* use of alcoholic liquors. Both would be equally false.

WHAT IT COSTS.

BY. REV. D. M. M'CLELLAN.

We wish, in connection with what we have written in relation to intoxicating drinks, to notice the amount and cost of liquors consumed in the United States in one year. According to information given by Mr. Ed. S. Young, of the Bureau of Statistics, and according to the returns made to the government, sixty-two million gallons of whiskey are yearly produced, representing a valuation of \$375,000,000. Fermented liquors annually amount to 6,300,000 barrels, valued at \$126,000,000. Besides this domestic product, the value of imported liquors amount to the sum of \$100,000,000, making the grand total of \$601,000,000,—nearly equal to one third of our great national debt! As this valuation is made at wholesale prices, and before the liquor reaches the consumer, there is generally a profit of not less than two hundred per cent.; it consequently costs our country about eighteen hundred millions of dollars a year for the *luxury* of intoxicating liquors! He further reports that there are 150,000 licensed dealers, whose average sales amount to \$4,000, which would give a total of \$60,000,000; but this he estimates to be \$1,000,000 below the real facts. Reader, take into account the loss of time and industry, necessary for its manufacture and sale, which might be profitably engaged elsewhere; the cost of insanity, idiocy, crime, sickness, pauperism, and losses by accidents, in consequence of its use; and then think of seventy-five thousand persons yearly dying in consequence of drunkenness; consider, also, its tendency to impoverish the land, and then ask yourself whether we can afford this cost?—or can we oppose the cause of temperance and be guiltless?—or can we be innocent unless we use our influence in behalf of temperance?

OUR CALAMITIES AND THEIR LESSONS.

BY D. F. BONNER.

Concerned in all the calamities that befall a nation is the agency of almighty God. "Shall there be evil in a city, and the Lord hath not done it?" Amos iii. 6. Explain or interpret this agency as we may,

it remains a fact unmistakable and indisputable, that it is exerted. The moral sense of the nations in all ages of the world, has taught them that in some way the agency of God is concerned in their calamities; and the scriptures abundantly confirm what the moral sense has so clearly taught.

And more than this. Reason and revelation both clearly teach, that this agency is not concerned without a purpose. The moral instincts of men have always led them to regard unusual calamities as the judgments of God. The heathen marines of that ship of Tarshish, which had Jonah among its passengers, recognised in the fearful storm which overtook them and threatened their destruction, a judgment of God; and thus interpreting the event, they sought measures by which to appease his anger and avert his wrath. The pages of history abound in recitals of similar conduct on the part of men in all ages and nations. The pagan conceptions of God were false, it is true; and their views as to the proper means of propitiating Jehovah were grossly mistaken; still, the fact remains, that their moral sense taught them that unusual calamities were avenging judgments from God, and were only to be removed by appeasing his wrath and securing his favour. Revelation confirms these convictions of man's moral instincts, removes its misconceptions, and rectifies its errors. It confirms, strongly confirms, the sentiment that calamities are either avenging judgments from God or intimations of coming wrath. "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord? he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. *Therefore* he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart." Isa. xlii. 24, 25. It also clearly teaches us that only by repentance are these judgments to be escaped. "Therefore will I judge you, O house of Israel, every one according to his ways, saith the Lord God. *Repent, and turn* yourselves from all your transgressions; so iniquity shall not be your ruin." Ezek. xviii. 30.

Calamities startling and sad have just befallen our own land. Frightful disasters upon our rivers, and fearful accidents upon our railways have been succeeded by desolating fires in our Northwest country. A great portion of a great city to-day lies in ashes. Hundreds of dwellings are wholly destroyed and stately buildings but lately echoing the tread of modern progress are heaps of smouldering ruins. Millions of property have perished, and the accumulations of long and busy years have been destroyed. Thousands of happy homes have been desolated, and their inmates left shelterless. Hundreds but lately affluent, are to-day houseless, homeless, penniless. Women nearing the hour of their sorrow have been cast into the open street. Mothers with their babes have been driven from their homes without food and without clothing. The aged and the sick have been snatched from the burning and exposed to the perils of the street and the inclemencies of the season. And, worse still, as the debris is cleared away, blackened bodies, charred corpses,—are all that remain of those whose coming dear friends were eagerly and anxiously awaiting. But the calamity is too great for description. A faint conception we can form of their physical distress, but who can conceive the heart anguish of those

eighty thousand whom this great calamity has left houseless and homeless? Who can picture the sorrow with which they look upon the blackened sites of their former homes, and think of the joys and the hopes that were there consumed? And the end is not yet. The fire still rages on the prairies and in the timbers of the northwest; and other homes are yet threatened with destruction. The griefs already caused are not in a moment to be assuaged; nor are sorrows now endured at once to be consoled.

And now what lessons do these successive, startling calamities teach us? Do they teach us any? Surely some lessons should be,—some will be learned therefrom. Material lessons men are not slow to find in these sad calamities. They are ready to detect errors in the erection of buildings,—the regulations of the fire department, and such like things. But are these all? Is God teaching no higher lessons? Have these calamities no kinship to his judgments, and teach they no lessons respecting his moral government of the nation? We cannot believe otherwise than that they do. They are fearful manifestations of the existence of sin and of God's purpose to punish it.

But many interpose objections to this manner of interpreting these calamities. The objections are of different kinds and come from various sources. There are, however, three which are so plausibly and respectably urged as to merit serious consideration. And, first, it is objected, that these calamities are the result of obvious natural causes. Why resort to the supernatural for a solution of that which the natural sufficiently explains? And then they point us to defective boilers: careless officials,—the careless milk boy,—the great drought and the fierce gale. And here they ask us to see sufficient and obvious cause for all the sad details which follow. But this explanation does not satisfy. Who sent that drought and who directed that gale? And then, more, it overlooks the fact that calamities are none the less judgments from God because brought about by the operation of natural and obvious causes. Babylon and Nineveh and Tyre and Jerusalem were all destroyed through the operation of obvious and natural causes; and yet this destruction was none the less the execution of God's judgments,—none the less the fulfilment of his prophecies. God usually works through instrumentalities; and if we are unwilling to recognise his agency in these, we will now look in vain for his interposition in the affairs of men.

It is objected again, that these calamities cannot be judgments from God, because the righteous and the wicked are alike sufferers from them. This objection is more plausible than the one just noticed, and has a more religious aspect. It springs apparently from reverence for God, and an unwillingness to so interpret his providences as to imply that He acts inconsistently with his moral perfections. Besides, it seems to have some support from the Scriptures. There is some resemblance to this in the prayer of Abraham when he interceded for Sodom. "And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy, and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all

the earth do right?" Gen. xviii. 23-25. But the sequel shows, what many other passages clearly teach, that the righteous form the conservative element of a nation,—that but for their presence, the judgments of God would be more frequently and severely visited upon the nations than they now are. "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of bread thereof, and will send famine upon it, and will cut off man and beast from it. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Ezek. xiv. 13, 14. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened." Matt. xxiv. 22. And then more than this,—These, and other similar passages, teach us that while the righteous are the conservative element of a nation, that nation may become so iniquitous that their presence will no longer protect it from the judgments of God. Their presence may greatly and variously modify these judgments, but it cannot altogether avert them. And when these judgments come, the righteous are sharers with the wicked in the sufferings which follow. During the reign of Ahab, the nation of Israel was visited with severe judgments, and yet God himself certifies the presence of seven thousand righteous persons within that nation at that time. 1 Kings xix. 18; Rom. xi. 4. And these righteous ones must necessarily have suffered from those judgments as well as the wicked.

And there are good reasons for including the righteous in the judgments sent upon an ungodly nation. "And ye shall know that I have not done without cause all that I have done in it, saith the Lord God." Ezek. xiv. 23. And, first, we must remember that God does not intend that his judgments shall supplant his ordinances. His ordinances have been established in his infinite wisdom, and they will be maintained, not destroyed, by his infinite power. Now civil government is one of the ordinances of God. "There is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Rom. xiii. 1, 2. And it is not only the right of civil government to punish transgressors, but it is its duty. The civil magistrate "is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. 4. Sometimes governments become so corrupt as to fail to execute the trusts to them committed. Were God then to interpose his judgments, and thus punish those who these corrupt governments let go free, his judgments would take the place which he has revealed in his word his ordinance shall occupy. This, then, God does not do. He proceeds directly against the nation itself that tolerates such a government, and by his judgments seeks to lead it to reform the abuses which have grown up in its government. "They judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" Jer. v. 28, 29. An incident clearly illustrative and confirmatory of this statement occurred in the history of the nation of Israel. It took place during the conquest of Canaan. On the eve of the taking of Jericho God issued a strident order directing that no one in the nation should appropriate

to himself any part of the spoil, and declaring that upon any one who should so do a fearful curse should rest. There was in that nation one by whom this order was disregarded. Achan, of the tribe of Judah, had taken and hidden in his tent a portion of the spoil. God's anger was kindled by this violation of his precept and contempt of his authority. But he did not single out the individual transgressor and pour out his fury upon him. He sent a judgment upon the whole nation. And when Joshua sought of God the reason for his judgment, he answers him,—“Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.” Josh. vii. 11, 12. God then holds a nation responsible for the sins which its government fails to punish. And he sends his judgments upon that nation till these abuses are reformed. And if that nation will not learn righteousness when his judgments are upon it, he destroys its government, and delivers the sceptre of authority to another.

And there is another thing in this connection which we must remember: When God proceeds to instruct a nation in righteousness, he compels attention. If a nation has so far declined as to allow its criminals fearlessly to multiply their transgressions and grow bold in their iniquities, he will give a lesson which it cannot wholly disregard. And what is better calculated to awaken that attention than the sharing of the good and influential in the sufferings that may be sent? How slow would a nation be to learn the duty of faithfully executing its laws, if God by his judgments were to visit only the criminal portion of its population! How soon would the nations abdicate their powers for the punishment of crime in favour of the judgments of God! But on this I will not enlarge. It is enough to indicate the thought.

Another objection to the recognition of these calamities as the judgments of God is the interpretation which some Christians inconsiderately give them. There is no question that sometimes interpretations are put upon calamities which cannot consistently be maintained. I write with diffidence on this matter, but I do not write without conviction. A mode of interpretation is applied to one calamity which cannot be applied to another of like character. The world sees the inconsistencies attending such interpretations and are disposed therefore to reject any interpretation that recognises the special agency of God. Let me illustrate. On Sabbath, July 30th, the boiler of the Staten Island ferry boat *Westfield*, exploded. The boat was just on the point of starting out from its slip, and was crowded with passengers. Two hundred persons were injured, over one hundred fatally. Some interpreted this as a special judgment on those persons for Sabbath desecration. If so, how explain a similar accident that occurred elsewhere? On Saturday evening, August 26th, a terrible accident occurred on the Eastern Railroad at Revere, Massachusetts. The Bangor express train overtook and ran into the accommodation train, killing twenty-four persons, and seriously injuring fifteen. Among the killed were Drs. Ganner and Mason, prominent clergymen of Boston, who were on

special sin or sins did this fearful judgment of God overtake these persons on that Saturday evening? No, brethren; that mode of interpretation which looks to the characters of the immediate sufferers for a reason for the judgments of God will not answer. It is false in theory and unsatisfactory in application. It is an old mode; but it has long since been authoritatively condemned. There were those who held and applied it in the days of our Saviour. During one of his journeys in Galilee, there were "some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices." From the reply given them by our Saviour, we evidently gather that, in the estimation of his informers, those Galileans were terribly wicked, and for that reason were the victims of that sad calamity. And apparently they congratulated themselves upon their comparative righteousness, because they had escaped such judgments. But notice the reply of Jesus:—"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish." Luke xiii. 1-5. There, then, were two classes of calamities,—the one coming through man's wrath, and the other apparently without human agency;—but in neither case were the sufferers to be regarded as special sinners. As a general rule, then, calamities are not to be regarded as the just punishment of special sins of which those have been guilty upon whom the calamity falls. The cases of the two sons of Aaron and of Ananias and Sapphira may be, probably should be, regarded as exceptions; but as a general rule the principle is to be maintained. And if it were so maintained, the Christian would not so likely be pained at seeing the doctrine of God's agency in these calamities subjected to ridicule. He would not, at least, furnish the Easy Chair so fine an opportunity for treating with flippancy the doctrine of special providence. For explanation of this reference, see Harper's Monthly for November.

Returning, then, what are the lessons which these sad calamities are designed to teach us? We cannot for a moment doubt they were designed to enforce some lesson. But what is it? I almost shrink from the attempt to give the lessons taught. I have not been favoured with insight into God's counsels greater than that enjoyed by others. I desire only to suggest such lessons as seem to me to be probably taught by them. And, first, we are forcibly taught *the impotence of man and the omnipotence of God*. Who can look at Chicago in ashes, and not feel humbled? Who can read over the story of her destruction, and not realize more than before the weakness of man and the mightiness of God? It was not the outlying, unprotected part of the city that was destroyed. It was the best, the most substantial, and the best protected portion that now is in ruin. Before the fact was accomplished, who could have believed it possible? The business portion, surrounded by river and lake, substantially built, seemed proof against such a calamity; and yet it came. In the light of this last demonstration of his power who can say that aught is impossible to God? We may erect buildings and pronounce them proof against fire; but we deceive ourselves. We may suppose we have so protected ourselves that his judgments cannot reach us; but God on his throne

laughs at our folly. Were God to threaten any of our cities to-day as he threatened Babylon or others in the past, could any of them say, "Thy judgments cannot reach us? Thus far thou canst come; but here the waves of thy wrath must be stayed." In spite, then, of all the boasted progress of modern civilization, man is still weak; God alone is omnipotent.

And then, again, we learn *how absolutely we are dependent upon God for even earthly good*. "Except the Lord keep the city, the watchman waketh but in vain." Ps. cxvii. 1. How true! The watchmen were alert,—the alarms were sounded,—the firemen were on duty, and yet Chicago perished! For some purpose God withheld that protecting care he had hitherto exercised, and how sad the result! Why withhold that care, if not to teach our dependence upon it? Your home, reader, and mine, has been watched by that sleepless eye and protected by that mighty arm. Do we realize the fact? Do we cherish the dependence, and manifest the gratitude that we should? If not before, let us do so now. As easily could he have desolated our homes and destroyed our possessions, as those he has desolated in Chicago and elsewhere in the North-west. While, then, in many material matters we may learn prudence from these calamities, let us not forget, above all, to learn our dependence upon God.

And then, lastly, they teach that *God is still the unchanged and unchangeable Jehovah*. Modern rationalism would have us believe that the wonder-working Jehovah of the Old Testament is the creation of Jewish bigotry. Modern universalism would have us believe that justice is an absolute attribute of Jehovah, and that benevolence or mercy is the only characteristic of which he gives us manifestation. And the influence of these isms upon our modern Christianity has been fearful. They have shorn it of much of its strength, and despoiled it of much of its power. As preached to-day in many pulpits of our land, it is an emasculated system. As a consequence, the tone of public morality has been lowered,—the public conscience has been weakened. The majesty of law has been forgotten,—the claims of justice have been ignored. A strict morality seemed no longer necessary,—a sterling honesty no longer expected. Thoughts of God as an avenging judge seemed largely to have been abandoned. In thousand ways the depraved conscience, the relaxed morality of our land, have been manifesting themselves. For these things our land needed to be rebuked. Its conscience needed to be quickened,—its morality toned up. Christians as well as others needed to be taught that justice is not a forgotten attribute of God's character. And this, it seems to me, these calamities are designed to do. Not since the war has such a calamity come upon us as has come now. Not since then has God's wrath been so unmistakably stretched out in wrath as now. We had been growing forgetful of God and the claims of his justice. We needed such a shock as has come. And its influence should be manifest. More than before, the unchangeableness of God's character should be realized.

Let us then, as a nation, study God's word in the light of these providences. In it we will find the sins he threatens to punish; and in these we can see his power and purpose to make good his word. Modern skepticism cannot change God's character. Neither can modern

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Upon this discourse, the father dismissed the children, charging them not to fail to be always ready when he should call to prayer. After which, that his wife might not pretend to interfere with him as to time, he resolved, if he could bring her to any thing, to make terms with her about the time of her separate performance: besides, the child having, as above, entirely contradicted what his wife had suggested about their aversion to his performance, he resolved to talk with her about that too.

In the mean time, the mother casually hearing some of his discourse to the children, and a little nettled the night before at the door's being fastened, while he was at prayer, was now in a perfect rage at him, and thought to have broken in upon him while he was talking to them; but something in the family calling her off, though she returned in a few minutes, it so happened that he had dismissed the children first: however, she began with him in a manner which showed that she was quite destitute of all temper, as well as of good manners.

Wife. I have heard some of your wise discourse with your children, Mr. _____

(Her husband expected something of this sort by her carriage all the day, but had resolved to keep himself from any passion, and yet preserve the resolution he had taken.)

He gave her no answer for some time, which she took for a slight, and began again.

Wife. I tell you, I have heard some of your extraordinary talk to the children.

Husb. Well, then you have heard it, madam.

Wife. You think, I suppose, that you have acted mighty wisely.

Husb. I have done what I think is my duty; I pray God you may do yours.

Wife. You made a wise discourse to them.

Husb. Whether you like what I said to them or not, you have reason to blush at what they said to me.

Wife. Learn to blush for your own sins, and trouble not yourself with me.

Husb. Indeed, my dear, I wish I could do both perfectly.

Wife. You are not fit to talk to children of religious things.

Husb. That's your opinion, the other is my duty; fit or not fit is not the question: I must do it as well as I can. May God make both you and me better instructors, and teach us to give them better examples.

Wife. You understand nothing of religion: what example can you show them?

Husb. Not as I ought, my dear; that I acknowledge.

Wife. Pray let my daughters alone.

Husb. No, my dear, I can't promise you that, unless you'll promise to answer at last for my neglect of my duty, in failing to instruct my children.

Wife. I tell you, you don't understand it.

Husb. And I tell you, that for all that, I am bound to do it.

Wife. Well, I think your discourse to your children was very impertinent, silly stuff.

Husb. But I assure you their discourse to me has been much to the purpose; and if I have not instructed them, I assure you they have instructed and informed me, and that of something their mother ought to be ashamed of.

Wife. I ashamed! you cannot make that out.

Husb. I wish for your sake it were not so; did you not say my children cared not to join with me in my family worship; that they would be dissenters, and that if I obliged them to attend, it would be a force against their inclinations?

Wife. Well, and so I believe it is.

Husb. Have I forced their attendance?

Wife. Yes, did you not lock the door when you were at your formal stuff you called prayer?

Husb. Yes, my dear, to keep you out, who, I know by sad experience, have respect little enough for me, and so little reverence to God, that I had reason enough to expect disturbance, at least discomposure, from your being present; but you know well enough by the lock, that though you could not come in, any one might have gone out.

Wife. What's that to the purpose? They might like it no better than I.

Husb. But they have both declared to the contrary, and that they never said any thing that looked like a dislike of it in their lives.

Wife. Then they utter untruths.

Husb. I am loath to bring in the poor children to prove their mother false; but I must acknowledge I am satisfied with their innocence and sincerity, and have great reason to be fully convinced of your crime.

Wife. I value not what you are convinced of; I know your hypocrisy.

Husb. And I bless God he knows my sincerity; I appeal from you.

Wife. You are hardened in your self-conceit in the midst of gross ignorance.

Husb. And you are hardened in your want of charity;—but this is not to the purpose; the question between you and me is of another nature.

Wife. I know no question between us: I have nothing to do with your questions.

Husb. Well, but you must have something to say to them. My question is of a positive nature, and must have a direct answer.

Wife. I'll answer none of your questions.

Husb. Then I must answer them myself. The case is plain: I am resolved to serve and worship God in my family. I hope and believe I shall please and be accepted of Him, though it seems I cannot please my wife. I do not ask your attendance, till you please to join in a Christian manner, with a spirit of charity and devotion: the last towards God, and the first towards your husband.

Wife. I don't purpose to trouble you.

Husb. Then you save me the trouble of forbidding you, and shutting you out; neither do I ask your leave for your children to attend, for they have declared themselves willing and desirous of it, and professed solemnly, that they never had the least thought to the contrary. So in that you are a slanderer of your own children.

Wife. Your new way of commanding may well bring children to it.

Husb. You mistake again: nay, if it be true, as you said, that you heard my discourse to them, then you know that you mistake; which deserves a word less soft than that of being mistaken.

Wife. You are disposed to treat your wife very magisterially.

Husb. You have driven me to the necessity of exercising so much authority in my family, as is necessary to support the service and worship of God; and more than that I do not seek.

Wife. Well, you may go on.

Husb. Since then you have obliged me to it, the question I desire your answer to is this:—That as you take upon you to call your children up to you at what time you please, and keep them with you as long as you please, I hope it is for no ill purpose. I desire you will appoint the hour

when you think proper to call them, that I may not interfere and call them to family worship at the same time.

Wife. I cannot appoint a certain hour; it must be when my leisure allows.

Husb. Well, for once, then, you must give me leave to tell you that an hour must be set, or else I shall set an hour for their attendance on family worship; in which, if you call, you must not take it ill from the children if they cannot obey you.

Wife. You begin very lordly: do you take this to be religious?

Husb. Yes, very religious, unless you can first bring a text of Scripture to justify your obstinacy and opposition to your husband in so just a case.

Wife. You must take your own way.

Husb. God direct us both to the right way. I hope I am in it, but I am sure you are out of it. What think you of that Scripture? 1 Pet. i. 8, and chap. v. 5: "Be ye all of one mind, having compassion one of another; be courteous; be clothed with humility; be all of you subject one to another."

Wife. It is much you omitted: "Wives, be in subjection to your husbands;" but you take care of the practice.

Husb. You pretend to much religion, and yet are a scoffer at the sincerest endeavours of your husband religiously to do his duty. Where is the "ornament of a meek and quiet spirit," which you are commanded to put on?

Wife. You are mighty full of Scripture.

Husb. I'll name but one more, and leave it upon your thoughts. If you can act in obedience to your passions against such express rules of God's word, you must go on till the sovereign grace of God, which alone can work in such cases, makes an impression upon you some other way; the words are, Phil. ii. 3: "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than himself."

Wife. Your ignorance is as great as your pride: you understand not what you read, but pretend to quote words spoken to a whole church, nay, perhaps to a whole district of churches, and respecting the general unity of the church, in opposition to the heathen, and apply it to the little debate between you and your wife. I am ashamed of you; I have no patience with such impertinence.

Husb. God send you more patience and more humility; then you will know that the Scripture is not of private interpretation, but was given for general instruction: they are always hardest to learn who think themselves qualified to teach. I entreat you let us have no more of this disorderly, unkind discourse. I have no more to say, but that I expect my children should not be hindered from attending upon the worship of God.

Wife. If I thought it worship, I should be as forward as you to have them attend.

Husb. My dear, I hope for your being in a better mind in God's due time; in the mean time, it is not fit that your error should interrupt their duty; neither can I satisfy myself to suffer it.

His wife went away in a great passion, and said some things to him at parting which I care not to mention, and which grieved the good man extremely; but he made her no reply.

In the mean time the man went on with his family order, and had the worship of God, as reading the Scriptures, singing psalms, and prayer, regularly and constantly performed; his children attending constantly and cheerfully, but not his wife.

It had, indeed, been some trouble to his mind that for some time after the breach above mentioned, he had shut the door of his parlour when he went to prayers, which he had not only done to keep his wife out, but

had told her too as before; and she had twice or three times come down to the door, and finding it locked, went back again.

He had found her so passionate, and so filled with contempt of his performance, that it was his real belief her design was at first to give him some disturbance, to behave with some indecency, or at least to take hold of some expression of his, more ungarded perhaps than ordinary, to upbraid him with, or, possibly, to make a mock of among the children, as she had done once or twice before; and therefore thought it better to have her absent, at least till she was come to a better temper. But after some time, and finding her, as I said, come two or three times down to the door, he began to consider that it was not for him to judge of what temper she came in; that to shut her out was not only unkind, but was depriving her of an opportunity of being convinced; that, perhaps, when she might come with a design to scoff at or insult him, God might direct something to touch her thoughts, that might turn her affections to him, and remove her pride and want of affection all at once, and so make the very thing that she had despised the means of her reformation; and as these were things which above every thing else he desired, he was exceedingly troubled that he had shut the door.

If he was concerned on these accounts, and upon debates only with himself, that concern was very much increased when he understood by his daughter, that the last time her mother came down and found the door fast, she had been crying vehemently in her chamber for some hours after. This moved him exceedingly; for he was a very kind and tender husband to her, and he resolved never to fasten the door again, and ordered his daughter to let her mother know the door was never locked, but always left a little open, even without the latch being touched. However, his wife never offered to come down after the door was left open.

It may be easily believed that while this breach continued in religious things, the family peace, as to common affairs, went all to wreck; the countenances of husband and wife were perfectly changed to one another: no smiles, no pleasant words, no kind thing passed between them; but a cloud of melancholy and discontent, and an air of estrangement spread itself over the whole family. Every little dispute broke out into a feud, every feud was carried on to the extremest height; and, in a word, there was very little room, if any, for the poor remains of conjugal affection to show itself; so certain is it that where the religious peace is broken, no other peace can long continue.

This afflicted the husband's mind to the last degree; and not the wife only, but all the family perceived it. As to his wife, she kept it more to herself, and continued to carry it with an unsociable haughtiness of temper. If he offered to speak of it, she would always put a short end to the discourse; tell him she had nothing to say to him; or flying away from him, or perhaps say some very passionate thing that put an end to it; so that she would never enter into any discourse with him. She seemed to live altogether in her chamber, retired from company, and came down into her family, as if it were with reluctance; and more by the necessity of ordering her servants and household affairs, than by choice, or from any pleasure she took among them; and as this had not only continued a long time, but seemed to have no prospect of any alteration, it gave her husband most insufferable affliction.

But, alas! the good man's affliction was far from ending there, and the tragical part of the family is yet behind.

I should have been very glad to have brought this poor, weak, but proud woman upon the stage as a penitent, acknowledging her mistake in duty for misusing her husband; and her mistake in religion, for despising the sincere, humble performance of her husband in matters of religion: and for

obstructing that, for want of charity, which every sober Christian would rejoice in, namely, to see God served, honoured, and worshipped in their family, and their children brought up in the constant exercise of those duties which their natural homage to their Maker calls for; but the truth of this history forbids, and I must be forced to record this unhappy wife as a sad memento against spiritual or religious pride, and to be an evidence of the exceeding difficulty of restoring a pharisaical hypocrite to repentance.

The man's affliction, as I have said, was visible, but yet he had some comfort within himself, particularly that he was in the way of his duty; and the satisfaction he had in his recovering from that wicked step he had at first taken of neglecting his family, and throwing up the practice of what he knew to be his duty, was a very great and constant support to him.

He also had the satisfaction to see that all his children joined with him heartily, and seemed to rejoice in the measures he had taken for the order and regularity of the house; and the eldest daughter, a good, sober, and well-inclined child, would often say to him, "Dear father, persuade my mother to come down to prayers."

He would be very cautious of saying any thing to the child that seemed to reflect on her mother; but one day, the child saying so to him, he answered, "My dear, I am very sorry your mother does not come down: do you persuade her to it. I should be very glad to have her come."

Said the daughter, "Shall I go and tell her you sent me to desire her to come?"

"Yes, do, my dear," said he, "with all my heart."

The child went, and when her father asked her what her mother said, she could not answer him, but broke out into tears; her father understood it.

"Well, my dear," said her father, "don't let it trouble you. I see how it is: we must wait God's time."

He failed not to take all opportunities to speak to her himself after this; but found his wife had taken a new method; for as before she would always answer him with something very ill-natured and unkind, so now, though she were ever so free in discourse of other things, yet when he began to speak of this affair, she would not answer one word.

These things continued about three quarters of a year, and, far from abating by length of time, as family heats between husband and wife ordinarily do, on the contrary, they took root like a strong distemper by the length of their duration.

At length his wife was taken ill: the man was exceedingly afflicted at his wife's sickness, and especially as he saw some danger of death; and it almost distracted him to think she should die without being reconciled to him. Her distemper at first appeared a kind of lethargic fever, which, as it preyed upon her spirits one way, and brought her very low, so it kept her dozing and incapable to be talked with another way.

He often attempted to speak to her, but found she would not answer a word; or, if she did, it was either to desire him not to trouble her, or something remote from what he said; for she was too much stupefied by the disorder to talk, and unwilling to discourse when she was otherwise.

The distemper, however, in about three weeks' time abated, and she began to get strength; but no life came into her temper, no cheerfulness into her spirits; but a deep melancholy seemed to succeed the fever; and one morning the physician that attended her came to her husband and asked him if he knew any extraordinary trouble she had upon her spirits? Her husband said, "No; no extraordinary one. But why do you ask me that question?" asked he, with great concern: "Why," says the doctor; "because I fear she has a little spice of disorder in her head; and if we do not prevent it, she will be in danger of a confirmed melancholy."

It is impossible to express the concern this gave him, and he began to enter into a serious consultation with the doctor, who had spoken cautiously because he would not surprise him; but the apothecary came down immediately after, and with less prudence said aloud to the doctor, who asked how she did; "Do," says he, "why she is mad, quite distracted; we must get some help immediately to tie her in the bed."

Her husband, who had by the prudence of the doctor entertained only an apprehension of the danger of such a thing as remote, and possible to be prevented, when he heard what the apothecary said, spoke not a word, but sunk down on the floor.

The physician being at hand, they were not much at a loss for applying proper remedies; but it was so long ere they recovered him that the doctor himself was once of opinion that he was dead, and was going out of the room, but some signs of life appearing soon after, they went on with their applications, and opening a vein, the blood flowing, recovered him to life, but left him very ill, which was followed by a fever, and that threw him into the small-pox, from which he did not recover without great danger of his life.

There was a sad family, we may be sure, while the master and mistress of the family remained in these circumstances; but, however, the husband recovered with the help of time, but the wife grew worse, till he was obliged to have her removed out of the house for a time; and as it is allowed that a melancholy lunacy is the hardest to cure, so indeed they found it here; for she lay above a year under the hands of the physician without much appearance of alteration, except at intervals, scarcely knowing, or at least not noticing, her own children or husband.

It was observable that during her distemper she was always reading the Bible and religious books, but would never talk with any body otherwise than of common things, and during the whole time was never heard so much as once to mention the breach with her husband. Nay, when she was thought well enough to go home again, it appeared she had forgotten it as perfectly as if she had never known any thing of it, nor had she forgotten that only, but even her family and common things. Her husband having removed to another dwelling, she did not so much as know that it was not the same house she had lived in before. She knew her husband and children indeed, but did not know any of the servants; no, not enough to distinguish who had been before her illness, or who had come after.

This filled her husband with dreadful apprehensions that her distemper was not removed; but as he communicated his fears to the physician, he said it was a sign that it would entirely remove at last; but she continued a long time in but a very indifferent condition, much altered in her temper, and often subject to little returns of melancholy; but in her family she lived orderly, and kept in a very suitable disposition as to the religious part. If she had any remembrance of the former breach, she kept it to herself, for she never discovered that she retained any notion of it in her thoughts. She attended duly on the orders of the family, appeared very serious at the times of worship, and never offered to oppose or reflect upon, much less to mock or scoff at, her husband about it in the least.

Her children were warned by their father never to endeavour to put her in mind of former differences; no, not so much as in curiosity to try whether she really remembered any thing or not, which orders they very punctually observed.

It was not long after this when the country gentleman, whose story makes a part in the former dialogue, came to town, and as their cases were so much alike when they had conversed upon the subject of their family circumstances, so they had kept up a constant correspondence by letters;

but now at their meeting they enter into particulars more at large, which as nearly as possible is contained in the following discourse:—

Cit. Well, my friend, I took your advice, but I have had a dreadful task of it.

Fr. What advice?

Cit. Why about taking a resolution to set up, or rather restore, family worship in my house, in spite of all the scoffs and jeers, flouts and taunts, of an unkind wife; but it has cost me very dear.

Fr. I hope the purchase is worth the price. I dare say, let it have cost you what it may, it will pay you all again: it will yield a plentiful rent or interest if you maintain it; for, as the northern proverb says, God comes into no man's house to bilk the landlord: you will find a blessing in it, no doubt.

Cit. I have had a hard task of it, but I have got the better at last.

Fr. Pray let me hear it again; for though your letters have let me into the heads of it, yet you must let me have the story at length. I hope the narration will be a comfort, not an affliction to you.

Cit. You shall, with all my heart.

(Here the citizen tells him the whole story, word for word, as it is in the dialogue past.)

His friend listened to the narration with great attention, and was particularly pleased with the success which he had with his children; but was extremely affected with the tragical part about his wife: indeed, it brought tears into his eyes; and the more, from the sense he had how much more comfortable an issue he had had on his own side.

"My dear friend," says he, "you have had an afflicting part indeed with respect to your wife; but you are not yet without hope that she may be wholly restored to you again, and you have the present comfort of seeing her disposition altered."

Cit. That is true, but it would have been a greater comfort to me to have known that she had been made truly sensible of the sin of her former conduct; that she had repented heartily of it, and that she had received comfort in the hope of forgiveness.

Fr. Well, though you may think that wanting, yet you cannot judge her not to have been a penitent, because you cannot tell what intervals for conviction she might have had, either before, in, or after her distraction.

Cit. That is true; but as I saw no signs of it, I have room to fear, and that is a continual affliction.

Fr. Well, but what shall we say as to her being made incapable by being deprived of the use of reason? It is hard to determine what shall be expected of such: we must judge with charity.

Cit. I have seriously digested that part in my thoughts, and I will tell you to what issue I have brought it. I assure you the result is no abatement of my trouble in the case of my wife: no, not in the least; but rather an increase of it.

Fr. Pray let me hear your opinion. I cannot think God will charge us with sins committed in a state of distraction, when the person is demented, and has not the use of reason, when conscience is put out of its office, and can neither accuse nor excuse; when the soul is no more a free agent, and the creature is reduced to the mere sensitive life.

Cit. You mistake me quite: I am not arguing on that part; and perhaps I may incline to think as you do as to what is done during the power of lunacy; but what will you say of the sins committed before that distraction, and which, the distemper coming hastily on, she had no time to repent of? Pray what is the difference between such a condition and one dying without repentance? I look upon my wife as one dead: while the soul is disabled in its operations, she is dead to all those things which are necessary

to a true penitent, such as sorrow for the sin, abhorrence of the evil of it, asking pardon of God, acting faith on the blood of Christ for remission, resolutions to reform, and the like: these it is impossible she should have any part in, and therefore she seems to me to be just in the same state as one dying impenitent.

Fr. You have a little surprised me indeed, in giving that turn to it, which I did not think of before. I must acknowledge I am of your opinion in the thing itself; only that in the case of your wife, there is room for hope to you in two particulars:—1. That, as before, you are not sure that she had no intervals in which God might speak to her soul, and her soul fly to and embrace her Saviour with effectual relentings, and a saving dependence on him for salvation, all which might be acted in a moment, as I doubt not it often is in the very article of death; witness the thief upon the cross, and this might much better be in the time of their sickness, though the distraction of her state since that may have given her no room to discover it. 2. And then you have this comfort, namely, that she is still alive; and though she has given no testimonies of the remembering the error of her former life, to repent of it, she has yet shown that she has also no remembrance of her former mistakes to renew them. She begins upon a new scheme of life, acts quite another part, and who knows but that in time God may call to her mind former evils, and give her repentance still? so that you have no reason either way to look on her as one lost.

Cit. Your arguments on that point, especially the last, have some comfort in them; and I am in hopes that she may yet be a penitent, for she has a great stock of religious knowledge, and I find it remains still: the distemper has made no breach of that kind.

Fr. Well, then, comfort yourself, and bear up under the affliction, and believe that she shall yet be restored to her family and husband. I am sure, if I had seen half so much room to hope for my profligate, ignorant wife, I should have rejoiced in it.

Cit. I am sorry for your case too, that leaves so little room for hope, as you seem to suppose; but your wife is living too, I hope.

Fr. Yes, she is alive, but dead to me; dead as a relation, and dead as a Christian.

Cit. How dead as a relation? Is she not your wife still?

Fr. Alas! she is a wife and no wife; she is gone from me.

Cit. How! gone from you!

Fr. Yes, I believe never man and woman of common sense ever parted upon such trifling and scandalous foundations: I am ashamed when I think of them.

Cit. Well, but I hope you are not ashamed on your own account. You know your duty better than to do any thing to give occasion for such a gross reflection as you speak of.

Fr. I believe a man and his wife never quarrel, but there are faults on both sides.

Cit. It is often so, I believe; but it may be otherwise sometimes.

Fr. It is very seldom then: for my part, I never saw it otherwise, but that if one is to blame for beginning it, the other is to blame for carrying it on; if one raises the storm, the other increases it; if one is passionate, the other is provoking; one wants temper, the other wants patience; one kindles the fire, and the other heaps on fuel: both sides are to blame.

Cit. I find that while you are accusing your wife, you are not excusing yourself.

Fr. Indeed, I am far from excusing myself in the particular of our last breach; but in the general, that is, in her aversion to my doing my duty, and indeed to every thing that had but the face of religion on it, in that

I cannot excuse her, the fault was all her own; and I have reason to be thankful that God has not suffered her importunity to prevail upon me any longer to omit my duty in my family.

Cit. Well, do not be discouraged, neither: with respect to your wife, God's grace can reduce even more obstinate tempers than hers. I think there is much more room to hope in a case like yours, than in such a one as mine.

Fr. My wife is a dreadful instance of a temper hardened against all sense of duty to God, or obligation to man.

Cit. She is so far completely qualified to be a most glorious instance of the invincible power of God's grace. Pray let me hear the particulars of her story, for I find there is a great deal in it.

Fr. They will be worth your hearing, I assure you, though it may be tedious. I told you I had been obliged to some struggle with my wife to get leave to carry on our family service; and that after our good old uncle was gone, she was mighty uneasy at my setting up, or rather keeping up, the good man's custom of morning and evening sacrifice; but that I had so far conquered myself in that particular, as to resolve not only to perform my duty in the house, but to do it so without her, as that she should think herself entirely shut out from it. It is true I came away to London as soon as I had begun, without waiting to see whether she liked it or not, or so much as inquiring whether she purposed to attend or not, in carrying it on.

Cit. But what did you do when you came back?

Fr. Do! why, I resolved not to suffer the matter to interrupt any of our converse together. She made me very welcome on my return, was very kind and obliging, and we supped together: after which she prepared to go to bed, and when she went into her chamber, I told her I would follow her, and going into the parlour, where we used to conduct family worship, I called for the books, and ordered into prayers.

Cit. And did they not go and call your wife?

Fr. I believe not, I did not forbid them; but I suppose they did not.

Cit. What said she to it?

Fr. Nothing at all, nor I to her; she neither asked why I stayed so long, nor did I tell her the occasion; but when I came in, I said, "My dear, have I made you wait?" She answered, no; and so it ended. In the morning, I did the same before she came out of her dressing room, and thus it continued some time, without any notice taken on the one side or the other. At length she broke the silence upon the following occasion: one night when the usual hour for bed-time was come, and she had called for a candle to go up stairs, she would needs oblige me to go up with her. I declined it, and told her I'd come presently. She would not be put off, but took me by the hand, speaking very pleasantly; "Come, come, I won't go to bed without you."

Husb. Well, my dear, said I, to oblige you, I'll go up, but I must come down again before I go to bed; so I went up, but, as I said, told her I must go down again, but would not stay.

Wife. I know no business you have to do, says she.

Husb. Yes, my dear, I have something to do that I cannot put off.

Wife. What business?

Husb. Why, my dear, should you ask? You know it is business you do not like, and which, until you do like, I cannot desire you to trouble yourself about.

Wife. Your prayers!—ridiculous! Come, come; let them alone for one night, to-morrow will do as well. I desire your company now. All this she said smiling, and in a mere thoughtless kind of good humour.

Husb. My dear, you cannot promise me I shall be alive to-morrow; and

besides, praying to God to-morrow makes up for no part of the sin of omitting it to-day.

Wife. Well, well, stay with me to-night.

Husb. Pray, my dear, don't desire it of me, because you know I can't comply.

Wife. Must I not desire it?

Husb. My dear, I'll be back again presently. At which words I broke from her, and came down stairs. I overheard her as I was going, say aloud, I'll promise you I'll desire you less than I have done, and flung her chamber door after me in a rage. I came back in about a quarter of an hour, but found her gone to bed, and I got not a word of her that night; the next day she was likewise unconvertible, and though her passion wore off in two or three days, yet she never showed the usual pleasantness of her temper as long as she stayed with me.

Cit. It was very strange she should be so provoked on such an account.

Fr. But that was not all; for, which was still worse, this disorder affected our general conversation, for she grew waspish and petulant: every thing almost gave ground of quarrel, and every little quarrel was carried to that height for want of temper, that it ran us up to the maddest extremes, even to be downright abusive; and in the highest manner disobliging to one another; and this even on my side as well as on hers, for I do not excuse myself.

Cit. Indeed it was just so with me too, as I told you.

Fr. I believe it is so every where; where the first contention is grounded so ill, it cannot but unhinge the temper on both sides, and make way to all kind of mischief.

Cit. The Scripture says so plainly, "Where envying and strife are, there are confusion and every evil work."

Fr. Well, surely never was feud carried to such a height between a man and his wife from so scandalous a beginning; in short, we differed once to such a degree about nothing, but whether we should go into the garden by the hall-door, or the green-house door, that it ended in separation, as you shall hear. We were both going into the garden one evening to walk together: I was for going this way, and she that way; we were as well to one another, as to humour but the minute before as we had been at any time since the breach above named: "I'll go this way," says she; "I'll meet you," says I; and accordingly we both met immediately in the first walk, for it was not twenty steps either way.

"You will always be a dissenter from your wife," says she.

"My dear," said I, still without the least passion, "it puts me in mind of the divisions among the people of this nation about religion: methinks the church and the dissenters act a little as you and I did; one goes this way, and another that; one out at one door, and one out at another; but all meet, I hope, in heaven at last; upon which we entered into this malicious ill-governed discourse, which she began, showing herself to be very much out of humour.

Wife. Don't trouble me with your divisions: you may divide to the end of the chapter; and be one of one side, and another of another: for my part, I believe you're all hypocrites, and that you will all meet in a worse place than you talk of.

Husb. Do not judge so harshly, my dear.

Wife. I do not judge at all; what care I where you go?

Husb. I hope we shall go both to one place.

Wife. Pray, don't curse me: I don't desire to go with you any where.

In short, one word brought on another, till the first shower increased to a flood; the first angry word grew to a storm, and my wife told me in so many words, I used her at such a rate she would live no longer with me.

I was a little too warm,—being provoked by such usage,—and told her plainly, that unless she resolved to use me better, not living with me would be a great favour. She told me she would try me, and away she flung out of the garden; and that very evening, to be as good as her word with me, in spite of all the arguments I could use with her, she went away to her brother, Sir Richard's, and came no more to live with me for a long time, as you shall hear.

Cit. She was of a very rash temper, certainly.

Fr. Yes, or else she had been a very desirable person; but we were now parted.

Cit. But did she not let you know where she was?

Fr. No, not at all, till by the necessity of sending for clothes, linen, and other things that she wanted, I came to know it.

Cit. I should have been apt to have let her alone.

Fr. I would have done so, and for some time I did so; but my case was, that I loved her to an extreme. However, an opportunity offered, which gave me almost a necessity of letting her alone some time; for as I was riding out one day, very melancholy and pensive upon this account, I met Sir Richard, who was going a hunting; he would have had me with him, but I was not disposed for sport, and excused myself. "Well," says he, "brother, where shall I see you after we have done? for I want a little talk with you," and laughed; which was as much as to tell me I knew what he meant.

"Where you please, Sir Richard," said I; so he made an appointment at an inn in our town, and we met accordingly. When we were seated, he took me by the hand very kindly, and told me he was very glad to see me; and before we entered into any discourse, said he, "Brother, don't think that I design to affront you, or to take any part against you: I assure you I am on your side; and if I have the right of the story, I think my sister worse than a mad woman. But pray," says he, "will you be free with me, and let me into the story; for she tells it herself, contrary to the practice of most people, the most to her own disadvantage of any thing in the world."

"Sir," said I, "that is not usual, I confess." And so our discourse began.

Sir R. In truth, brother, I told her but this morning, plainly, that I thought she was mad.

Husb. But I suppose she did not tell you that she thought so herself,—did she?

Sir R. No, indeed: she asked me, first, why I should say she was mad. I'll tell you why, sister, said I: you must allow that according to the custom of all women, you have made your own story tell as well as you can; and then, according to the custom of men, said I, smiling, you must allow me to believe it is not so bad on your husband's side as you represent it. That's unkind, says she: I have done both sides justice, according to my own sense of things. Well, well, said I, but there must be allowances on both sides for the passions, and I must take it as before, according to rule. You may take it as you please, says she; what's that to my case? Why, yes, said I, it is to the case, thus: that as you relate it yourself, there's nobody alive but will blame you entirely, and say you are the most in the wrong of any woman in the world. And if it be so by your own account, what must it be if we knew the whole, and had heard what your husband has to say?

Husb. Sir, you were too much my friend: perhaps you will blame my curiosity, if I should ask what she could return to so plain a truth?

Sir R. Truly nothing, but that which indeed she ought to be ashamed of.

Husb. Indeed, sir, it is a great affliction to me, whatever it be to her, to think we should break up our family in such a manner; and I think if you

knew what a trifle this quarrel was about, you would say we were both mad; she to go away, and I to let her.

Sir R. You let her go! How could you hinder her? If a woman will run away, who can stop her? If she had been mine, she would have gone, I assure you; and as she had gone when she pleased, she should not have come again till I pleased.

Husb. But I would have yielded to any thing, rather than she should have gone away.

Sir R. What do you mean? Would you have yielded up your religion and conscience, and turned atheist like your wife: if you could have laid down all that, why did you begin it? Surely you would not have done that for a wife: you would have paid dearly enough for her, I assure you, and more a great deal than she was worth. If I had half your religion and honesty, brother, I would not break it one inch for the best wife in the world.

Husb. You appear by that, Sir Richard, to have more religion and honesty too, than many that pretend to the highest degree of sanctity in the world.

Sir R. No, no; you don't know me. I am a wicked dog, a fellow that has never been taught any thing, and never learned any thing; and Omnipotence alone knows whether ever I shall be better or not.

Husb. That is only what you say of yourself, Sir Richard. I think you have a greater sense of those things, and more knowledge of what religion is, than many that seem to talk very religiously.

Sir R. No, I am the very same drunken, loose, profane creature my father was before me, and my grandfather before him; we are an evil family, brother, that's the truth on't; 'tis pity a good man should have the misfortune to come among us.

Husb. Pray don't talk so, sir; you have yet one thing that leaves your friends great hopes of you.

Sir R. I wish you could tell me what it is then, for I see nothing in me to make me hope for myself; and that's the reason I never care to think of it.

Husb. I can tell you something, Sir Richard, that is very particular.

Sir R. But don't flatter me, for I hate smoothing and softening. I am a plain dealer, and you see I use myself very coarsely; but it is all true; therefore do not pretend to flatter me, I say.

Husb. Sir, I flatter nobody; that plainness you speak of is the thing I have hope of you from: you have something so sincere in you, that I am satisfied it will some time or other kindle a fire in your soul that will flame up to heaven, and burn up all the harvest the devil hopes for in you. Sincerity is a foundation for all that is religious to build upon.

Sir R. Nay, I hate a hypocrite. I cannot dissemble. You see I do not make myself better than I am, but rather worse. I will tell you plainly what I am, and I will give you an example as to myself. I am a loose, swearing, blaspheming wretch, that is sure; but you never heard me use that common expression, 'as I hope to be saved.' I cannot do it; I cannot do it; I cannot be such a hypocrite, for I have no notion of the thing, nor any hopes about it.

Husb. Do not carry it that length, Sir Richard, I entreat you: many worse than you have been happy.

Sir R. Well, I will be glad to enter into that discourse with you some other time; for really, though I have no religion, I love them that have, and love to discourse with them about it; but I am such a profligate fellow myself, that nobody that has any thing good in them cares to come into my company.

Husb. Indeed, Sir Richard, your loving religious people is a token to me

that you will love religion itself some time or other; and I am persuaded did those religious people you speak of hear what you now say to me, they would not shun your company, as you say they do.

Sir R. I cannot bear religious thoughts long together: they run me into strange convulsions of mind; and so I fly away to company, and drink off the chagrin of it; and when I am once drunk, the next morning it is all over, and I am well enough.

Husb. That is a sad remedy against serious thoughts, Sir Richard; I hope you may find a better in time.

Sir R. Well, however, I will have some serious talk of those things with you one time or other. I will make you my father confessor; but let us go on now where we left off, about my sister.

Husb. With all my heart.

Sir R. You said that you would have yielded to any thing rather than have parted with your wife; and then I spoke of your yielding up the point about religion, which you differed about; and that I supposed you could not yield those things up upon any account whatever.

Husb. No, sir, I did not mean that. I hope we did not differ so much about that, as to make those things the ground of our separation: if so, I am a martyr in a better cause than I expected.

Sir R. Then I do not understand you, and believe your wife does not understand you neither; for I assure you, that is all the reason she pretends to give, namely, that you are too religious for her.

Husb. Indeed, I could not have imagined that was the reason of it, much less that she would give that reason for it; you might well say she told the story to her own disadvantage.

Sir R. Indeed that is all the reason she gives; but since you say there is more in it, I wish you would let me into the story, if it may be convenient, or into as much of it as you think fit.

Husb. With all my heart, Sir Richard.

(Here he gives Sir Richard a full account of all that had passed from the coming of the country minister to their house, to the breach about the two doors in the garden; at which Sir Richard falls into a terrible passion at his sister; calling her an atheist and fool, sot, and, in short, all the names of that kind he could think of.)

When he had spent some indignation in this way upon the particulars, we renewed the discourse, and our dialogue went on thus:—I spoke first, and said,

“Dear sir, do not be in a passion at her, she is a rash young body.”

Sir R. Not in a passion with her, brother? Who can forbear? Was there ever such unaccountable folly? Trouble not yourself about it: I’ll send her home to you again, with a vengeance.

Husb. I wish much rather to have her come home with repentance.

Sir R. That is neither in your power to work, nor in hers to act, till He that gave her existence gives her grace; but of all the creatures that ever I met with, I never saw her equal; why, she is worse than I am.

Husb. That sense you have of yourself being so bad, Sir Richard, may some time or other be a means to make you better than perhaps you ever think you can be.

Sir R. Why, though she is an atheistical, untaught creature herself, and has no sense of God or devil, can she ever like a husband the worse for being better than herself? Why, she is worse than nature can make her: she must be possessed with the devil!

Husb. No, Sir Richard, she is not so bad as that, I hope: she did not separate about the matter of religion; it must be the other breach about the garden.

Sir R. No, no; it's all about your being religious: she owns it herself: it is the only honest thing she has been guilty of. Besides, the other was such a foolish, ridiculous trifle, she was ashamed to pretend to part with her husband upon it: it was all, she says, about your breaking from her one night to go down to prayers, when she desired you to stay with her and let them alone.

Husb. I think she should much rather be ashamed of that, than have told it.

Sir R. I think so, too; but she is of another opinion, it seems.

Husb. I am sorry for her, and sorry for the breach between us; and, as I said before, I would do any thing in the world to put an end to it; that is, any thing that I can do with satisfaction to my conscience, and a reserve to my known duty.

Sir R. Pray what do you resolve to do? Was you in any method about it?

Husb. None at all; I did not so much as know where she was, till she sent one of your servants and my lady ——'s woman to fetch her linen and clothes.

Sir R. And did she send no message to you, nor bid them take any notice of her being at my house?

Husb. Not the least word, I assure you, any more than if she had not known me.

Sir R. She is in a strange fury, surely; but what did you resolve on before I saw you in the morning?

Husb. I resolved to go and see her and try, if by any method in the world I could prevail on her to come home again.

Sir R. You do not know my sister, I find. I can assure you that is not the way to deal with her: she would but have despised all your submissions. If you will let me manage her,—I have known her longer than you,—I'll bring her to a better temper, I'll engage.

Husb. I wish you could, Sir Richard, in any reasonable and mild way.

Sir R. If you will but keep away from her, and not follow her, to solicit her return, I'll engage I'll bring her to solicit you.

Husb. I am obliged to go to London, Sir Richard, for a month; but I am very loath to go before I am reconciled to her.

Sir R. By all means go, and leave the rest to me.

Thus I have given you a melancholy account of the affairs of my family. I came away, nobody knows I am come to London but the nurse and another servant; and Sir Richard is to manage my wife as he thinks fit. How I shall find matters on my return I know not; but it is a great affliction to me to be here all this while, and hear nothing of her, any more than if I had no wife; I mean from herself. I have two children: it is true they are too young to know any thing; but all the house seems abandoned and going to ruin.

Cit. Well, I am persuaded Sir Richard has put you in the right way.

Fr. How do you mean?

Cit. Why, not to seem to seek after her, but leave her to come to herself gradually. I dare say you will find it all wear off: like children, who fancy themselves not well; do but whine over them, and hand them to bed, and they will be as sick as they pretended to be. I entreat you to be ruled by Sir Richard: let her alone, she will soon change her mind.

Fr. Indeed I have left it all to him; he is her own brother. But I cannot bear to slight her, for all that.

REPUBLICAN INSTITUTIONS TESTED.

De Tocqueville, in a note in his admirable work, "Democracy in America," uses this language:—

I look upon the size of certain American cities, and especially on the nature of their population, as a real danger which threatens the future security of the democratic republics of the New World; and I venture to predict that they will perish from this circumstance, unless the government succeeds in creating an armed force, which, while it remains under the control of the majority of the nation, will be independent of town population, and able to repress its excesses."

This prediction indicates a just appreciation of the dangers which lurk in the foreign population, in our large cities, and particularly in the metropolitan city of New York. He under-estimates, however, the conservative power which inheres in Republican States, in which free schools and free churches are prominent elements of society. The result of the experiment of Republican institutions, in this country, is such as to warrant the utmost confidence and hopefulness. This whole question has been lately subjected to the severest test in this city. De Tocqueville's apprehensions related to the turbulent and violent character of a certain part of the foreign population of our large towns. The great evil has been not in lawless violence, though we have had some experience of that, but in outrages and corruption, under the guise of law, and through the agencies of municipal institutions. The civilized world is familiar with the details of the most gigantic and disgraceful scheme of lying and stealing which has ever been recorded in history, but which has been carried on defiantly in this city, by its own public officials, for the last few years. The facts, in this case, seem incredible. A set, for the most part, of vulgar men, who have never been able to secure an entrance to respectable society, but of sufficient shrewdness and cunning to secure the suffrages of the ignorant, degraded class, succeeded in monopolizing all the influential offices in the city;—in controlling State legislation;—in corrupting the Courts; and in forming a Ring in which the profits of the enormous patronage of the city were divided among themselves. Not content with that, they have stolen, by means of perjury, and forgery, millions on millions of the public money, and have aspired to the control even of the Government of the country.

Suspicious of corruption have been entertained from the first. Charges of grave malfeasance in office, have from time to time, been made. But these were treated and perhaps generally regarded as mere political intrigues. One of the daily Journals of this city, the *New York Times*, undertook to rouse public attention to the matter, but for weeks and months, the reiterated charges of corruption seemed to awaken little interest on the part of the people. The case seemed almost hopeless. But suddenly disclosures of the most startling character were made, and the whole moral principle of the better classes in the community was stirred to its very foundations. Public sentiment demanded to know the whole truth, and the whole truth it has been able to extort from a band of thieves as powerful as all the intrenchments of office, with a most powerful constituency, could make them.

The progress of Reform, by the simple power of public opinion, has been steadily onward. The election this week has finally broken the Ring, and it seems settled, that the intelligent and virtuous classes can control the city of New York.

The value of such a triumph is much greater than at first appears. It not only displays the inherent power of reform, in Republican institutions, where virtue and intelligence have fair play, but it shows their power to secure fair play, and it arrests the demoralizing influence which successful wickedness was having, especially upon our young men. In this latter respect, recent events are of incalculable value. The overthrow of the miscreants of the Ring is not yet complete, but it has already gone far enough to check any ambition which might have been entertained to imitate their career, and it is now certain that it will be so thorough and final, as to suppress, for a long time, at least, that particular danger to which Republican institutions are subjected.

Prot. Ch.

Children's Department.

A CHAPTER OF WONDERS.

Little people have been delighted with fairy stories ever since fairies were thought of; but I can tell you something far more wonderful than your fairy stories, and true besides, which makes it more interesting.

If you think small people, two or three inches high, are amusing, what would you think of a little creature so small, as barely to be seen by the naked eye,—so small, indeed, that he and thousands of others have plenty of room to live, and grow, and travel around a tiny puddle of water? And what sort of a house would you think such an atom of a thing could build? What if I should tell you that he can build a brick house,—that he selects from the water in which he lives the necessary materials, shapes them in a mould which he has in his body, and piles up a regular house for himself? You can hardly believe it, but it is perfectly true.

What do you think of creatures so tiny that a whole family can live in the cavities in a grain of sand? To your eye a grain of sand looks perfectly round; but these dots of creatures find comfortable caves to live in. How do you suppose they like to be mixed up with water and other things, and walled up in a stone wall? It is as bad to them as to be shut up in an enchanted palace, and worse, for no disenchanting words will let them out.

The world of wonders revealed by the microscope is stranger than all the tales of giants and genii and enchantment you ever heard. Think, if you can, of atoms so small, that whole colonies can live in one drop of water, and swim around as freely as whales in the ocean; and that it would take many millions of them together to be as large as the head of a pin. Imagine these specks of life swimming around in the water, chasing other creatures smaller than themselves for food! They are almost too small to think of. You would never think of looking for beauty in these little creatures, but they are most exquisitely formed.

and coloured. Many, not so large as the head of a pin, are as perfect and beautiful as a flower, and just as nicely adapted to their life in every particular as a human being is to his.

Many creatures in the sea look so much like flowers that in olden times they were supposed to be flowers; but, studied by the help of the microscope, they are seen to be animals, though as beautiful in colour and shape as the loveliest flowers that grow. One kind is the sea-lily, and there are also anemones, daisies, and other names. But each one is a hungry little animal, waving around in the water, not to look pretty, but to catch something to eat, to stuff into the eager mouths they always have.

How do you suppose the sponge, you have to use with your slate at school, spent his time when he was alive, before he was torn from his home for your use? Do you see those little, very little hills on him, each one of which has a hole in it? Well, he spent his time in drawing in the water through the tiny holes all over him, and after he had snatched all that was good to eat, spurring it out again through all these little volcanoes. Why, he made a regular fountain down there at the bottom of the sea!

Do you wonder what all these mites were made for? You may be sure that each one has his use, however humble. The wise men have decided that these creatures are scavengers. They eat decaying animal and vegetable matter that would be hurtful if not disposed of. These scavengers are food for larger atoms, and those in turn are food for fishes, and fishes are food for men. Nothing is lost.

But don't think the wonders are all in the sea. The insect world has marvels as great as the sea. Take the eggs of moths and butterflies,—tiny things, not so big as the head of a pin. Why, birds' eggs can't compare with them for beauty! In colour, especially, they are exquisitely changeable. One egg is covered with hexagonal figures,—hexagonal, you know, is six-sided,—and at each corner is a tiny raised button. It is a beautiful blue and white, changeable. Another egg looks like a ripe orange; another like a beautiful round shell; some are oval, with perfectly regular figures all over; others transparent, like glass, so the curled-up little worm can be seen inside. Some have beautifully made covers, with hinges, so that the tiny creature has only to open the door to get out.

But if the eggs are interesting, the butterflies, moths, and insects are quite as much so. There is one moth with regular fingers at the end of his antennæ, or feelers. Then the tongue of a butterfly is most exquisitely made to dip into flowers, being a perfect tube, through which he can suck the sweets as easily as you can suck lemonade through a straw. Butterflies' wings are covered with feathers, lapping over each other like shingles on a roof. Naturalists can take off these feathers, one by one, and examine them in their microscopes.

Then there is a tiny fly which infests gooseberry bushes, called the saw-fly. Why, that atom of a creature has as perfect a saw as was ever cut of steel,—yes, a pair of them,—and a convenient sheath for them. in his own body, where he puts them when he don't want to use them.

Perhaps you know that the honey bee has a nice pocket in his hind legs, where he puts the bee-bread he wants to carry home.

Possibly you have heard that each of your hairs is a hollow tube,

with a root like an onion, and that no two animals' hairs are alike: some have scales like a fish, and others have different marks.

I don't know how long I could talk of the wonders of the animal world, but this is enough for the present.—*Methodist*.

THE STORY OF A NIGHT.

The county of Cornwall borders on the South-west coast of Great Britain, and is nearly surrounded by the sea. The country is very dreary; ridges of bleak and rugged hills extend through it, and there are many points along its coasts dangerous to ships: at one of these a light-house had been erected, in which lived an old fisherman and his wife.

There was a child with this old couple, whom they loved like a son, although he was not their own, but had been given them by the sea. Ten years before, when there was no light-house upon that spot, a noble ship had gone to pieces on the treacherous coast, and the only living being that came to land was a little boy, whom Jans Hummel drew to shore. He was clasped in the arms of a dead woman, his mother, Jans thought from the resemblance.

Jean, his wife, gladly adopted the child as her own, and the mother was decently buried in a sunny spot on the hill-side. They called him Hubert, because to Jean's mind, his auburn curls and blue eyes brought back to her memory the little brother of the same name, her playmate in early childhood, who had been drowned while yet a boy.

Hubert's adopted parents often said he more than repaid their care by his love and obedience. Though at first the old couple felt as if they were merely guarding the child for others who might some time show a just claim to him: as years rolled on the boy grew to be more a part of themselves, and Jean's heart sank within her when strangers visited the coast, as they often did, to witness the fishing, or to visit the mines from which the country derives its principal wealth.

Hubert was now about twelve years old,—a strong active lad, and perfectly fearless. He it was kept trimmed and filled the light-house lamp, which every night Jans placed in the large lantern, from which its beams were thrown far over the dark waters warning many mariners, and by its friendly beams guiding many vessels on their way.

The winter had been severe, and Jean, from exposure and increasing years, was at last confined to bed with a slow fever, which Jans, after using the simple remedies the house afforded, found he was unable to break. One bright morning he started in his boat for the nearest village. The light-house being at the end of a long neck of land, which stretched into the sea, his nearest course was by rowing across the bay. Hubert, being left with his mother, busied himself in putting his lamps in order, and doing what he could for her comfort.

As the day wore on, his eyes often turned to the sky to look at the clouds which one after another came climbing up. The low, mournful wail of the winds was not needed to tell Hubert that a storm was gathering. With the quick eye of a sailor he knew the signs his father had so often pointed out, and he gathered in the needful fuel, and all else he could think of, that could be necessary to be done, and then climbed to one of the upper windows to look if aught could be seen of his father's boat.

A gust of wind and rain striking against the casement warned him that the storm had begun. Fiercer and fiercer it grew, the waters surging madly around the light-house like a beast of prey clamouring for its victim. Hubert was not afraid; he would almost have enjoyed it had his dear father not been exposed to the dangers. The boom of a distant gun awoke him from his reverie. He started, for there was the lamp unlighted, and if ever it was needed this was the time; but it had not been placed in his lantern, and this was a work his father had not permitted him to do.

Poor Jean lay unconscious of danger, crooning out some old song, or talking in a wild way, which frightened Hubert to hear. But the lamp must be lighted; so taking it in his hands, with the little bottle of turpentine in which his father went to wet the lighter, he climbed up the long stairs and groped about until he found the lantern. He struck a match and then lighted a small lamp he found near, but on looking up he found that there was no way by which he could

climb high enough to put the light-house lamp in place. Then he remembered that his father had taken the ladder down to mend it, intending to return it to its place when he came home. This, Hubert had forgotten, and now it had no doubt drifted far away.

But there could be no delay; with the greatest exertion he dragged up the winding stairs an old sea-chest, some chairs, stools, boxes and boards, arranging them on top one another, and against the wall in such a way as to make stepping places for himself; then by placing the lamp in a basket, and hanging it about his neck, he managed to climb to the top of the heap, and after putting the lamp in its socket, succeeded in lighting it.

The sea dashed its white caps of foam against the stone walls, and sent the spray with such force against the windows that Hubert could not discern the ship whose signals of distress he could still hear sounding at intervals. But he knew the old light-house was doing its duty, and he could only pray to God that he would save the crew, and also protect his father, if he was exposed to peril.

As the storm grew less violent, Hubert saw a ship riding at anchor a mile or two distant, and then he saw a boat approaching which he knew to be his father's. The water was still dashing against the door, but Hubert opened the window and helped the old man in, while the boat was fastened for a time to the window ledge. Jans, who, in his boat, came near perishing with fatigue and exposure, had made out to reach the ship, and thus his life was saved.

"And yet, after all, my son," he said, clasping Hubert affectionately, you saved my life as well as the lives of all those who were in the vessel. When I remembered the ladder had been left out, and how difficult it would be for you to light the lamp, my heart almost failed me, and God only knows the gratitude I felt when I saw the welcome beams streaming over the water, showing us just where we were."

When the captain heard to whom he was indebted for his safety, he sent a twenty-dollar gold piece as a present to Hubert, and all the passengers had sent by Jans some little gift of money or other keepsake to the young hero who had saved their lives.

"We will take part of the money," said Hubert, "and get a new ladder,—one that will not soon get out of order."

So the ladder was purchased with part of the money. When Jean was well again, she heard with delight the story of her husband's deliverance. "Jans little thought, said she, "when he picked the lad out of the sea, that to him at a future day he would owe his own life; but God sees the end from the beginning, and to his name be all the praise."—*Young Folk's News*.

THE EXCELLENCE OF THE LYRIC POETRY OF THE BIBLE.

In the preceding chapters we have showed the surpassing excellence of the Biblical literature in general. But there is one portion of it to which we wish to call special attention,—the PSALMS. These constitute the main part of the lyric poetry of the Hebrews. This kind of poetry,—poetry designed to be accompanied with music,—is found among all or nearly all civilized nations. The Hebrews, like many other nations, had no finished epic poems, like the *Iliad* or the *Paradise Lost*; no tragedies, like those of Sophocles, Shakspeare, or Voltaire; no printed orations, like those of Demosthenes, Cicero, Pitt, or Webster; no printed sermons, like those of Chrysostom, Massillon, Chalmers, or Mason. Hence to compare the whole literature of the Bible with literature in general, or with Grecian, Roman, English, or any other national literature, would be like comparing the stars with the flowers, the lofty mountain with the gigantic river, or a pastoral poem with a political speech. We can prove the unparalleled excellence of the literature of the Bible, only by demonstrating that it excels all other books in the simplicity of its style, in the purity and elevation of its sentiments, in the vividness of its descriptions, in the truthfulness of its delineations of nature and of human character and passion, in the sublimity of its thoughts, the grandeur and vastness of its conceptions, and the abundance of the materials out of which epics, tragedies, finished orations, and sermons are made. But ballads, hymns, odes, choruses, constitute a part of every literature, and thus we have one point of fair comparison between the literature of the Hebrews and that of other nations.

The testimonies cited in previous chapters to prove the superior excellence of the literature of the Hebrews, serve equally well to prove the superior excellence of that part of it to which we call special attention,—their lyric poetry. Indeed many of these testimonies,—those for instance of Irving, Taylor, Fenelon, Addison, Lamartine, and Humboldt,—have special reference to the Psalms. But the fact should be noted, that the Psalms are *religious* lyrics; and that they are confessedly superior to all compositions of the same kind that have been produced in any age, or in any quarter of the world. We make no comparison between the lyrics of the Bible and those of Horace, Burns, or Moore. Such a comparison would be absurd. But we declare that no Christian hymn-writer, whatever may have been his genius and culture, has ever produced any thing equal to the Psalms; and that in religious lyrics,—the literary department in which the Bible writers come into competition with all the world,—they stand alone in their excellence.

In proof of the surpassing excellence of the Bible lyrics, we might take the most popular religious songs that have ever been written in the Grecian, Roman, German, English, French, and Spanish languages: and show by actual comparison, that however beautiful, powerful, and sublime they may be, some of the Hebrew Psalms possess still more beauty, power, and sublimity. But the process would be a tedious one, and there is decisive proof ready at hand,—*the belief of the Christian world*. As we have shown, Christians most eminent for piety, culture, and genius have declared the Psalms to be the most beautiful and sublime compositions in the world. There are no psalms in general use among Christians but those of the Bible. Many truthful, beautiful, and edifying songs have been written by Christian authors; but their use has been local and temporary, rather than general and permanent. The hymns of the Christian Greeks and Romans are now almost unknown. The middle ages produced scarcely a song which Christians of the present day consider either beautiful or edifying. The modern hymns are sung almost exclusively in the languages in which they were written. Luther's hymns are sung almost alone by Germans, and people of German descent. The use of the beautiful hymns of Watts, Cowper, and Wesley is confined mainly to those who speak the English language. But the hymns of the Hebrew bards are translated, versified, imitated and sung wherever Christianity is known. A living author (Dr. Plumer) says, "The Psalms are wonderful. They have been read, repeated, chanted, sung, studied, wept over, rejoiced in, expounded, loved, and praised by God's people for thousands of years." This general and permanent use of the Scripture songs, indicates the belief of the Christian world in their superiority to all similar productions; and justifies the declaration of Lamartine, that *David is the Psalmist of eternity*. A writer (Albert Barnes) whose intelligence and reputation give assurance that he speaks the common sentiment of Christians, says, it is remarkable that the poetry of the Hebrews is so adapted to public worship; and that their poetry of the religious kind is all of a high order. Dr. Tholuck, quoting from Herder, says, that the Psalms are the hymn book for all times; that they are flowers that always bloom in the beauty of youth. Not only do Christian people, at every period and all over the earth, find no compositions more suitable to express their devotional feeling than the Psalms; but also these ancient songs have been the model and standard of modern hymn-writers. Dr. Shedd remarks, that the lyric writers of the Christian church have been distinguished for excellence, in proportion as they reproduced the Psalter in the forms of modern metrical composition. This declaration is sustained by the judgment and practice of the Christian world.

Nor does the excellence of the lyric poetry of the Bible consist entirely in the moral and religious truth which it embodies. A fine lyric poem, like a fine oration or a fine historical work, must excel as a literary composition. Indeed, in a lyrical poem, splendor of literary execution is an essential. Accordingly, the uniform testimony of those best qualified to judge is, that the Psalms are characterized by literary excellence of the most exalted kind. Melancthon declared that they "are the most elegant in the world." The declaration of Milton concerning them is as follows: "Not in their divine argument alone, but in the very critical art of composition, they may be easily made appear over all the kinds of lyric poetry to be incomparable." Lowth, in his work on Hebrew poetry, says, "The sweetness of the Psalms in composition, sentiment, diction, and arrangement, has never been equalled by the finest productions of all the heathen Muses and Graces united;" and "you will seek in vain for models more perfect."

The Psalms, then, as religious lyrics, are more valued by Christians in general than any other compositions. They are of the highest order of literary excellence; and are the model and standard of Christian hymn-writers. Though the modern writers of religious lyrics enjoy the advantage of greater learning and culture, a more expanded Christianity, and richer stores of religious knowledge, and though they compose in the loved vernacular of those for whom they write, they have yet produced nothing equal to the Psalms, that originated in a remote and barbarous age, among a rude and secluded people, and in a language that ceased long ago to be spoken. The authors of these ancient lyrics anticipated the religious knowledge and experience of the most advanced periods of Christian culture. They describe the glories of the Godhead, the scenes of nature, and the passions and workings of the human heart, with so masterly a hand, as to astonish and delight the world. They have poured out strains of such beauty and sweetness, and executed songs with such neatness and splendor, as to become the models of all succeeding ages, and to make competition with them in their own department impossible even by the genius, piety, and culture of the most refined and Christian portion of mankind.—*From "The Bible a Miracle," by Rev. David MacDill.*

POPERY AND PAGANISM.

I was very anxious to see a joss-house. Californians seem to treat such places with contempt, and I asked in vain some half-dozen persons whether they could direct me to one. So I went into the shop of "Loo Sing," who, far from being jealous of a Christian going to see his house of prayer, sold me, nodding and smiling, a bundle of josssticks, things like bulrushes, made of pastile, and burnt before idols. Then said I, adopting his own Chinese English, "Want see joss-house, Chinaman's god?" "Oh! ah Tchess," said John, grinning, "I show." But even when he had directed me to the right corner of the street I was still at a loss, seeing nothing but ordinary houses. At last I caught a passing Chinaman, and made him take me to the sanctuary. It was approached through a shop. We went up-stairs and along a passage; then he waived his hand as he led me into a good-sized darkened chamber, where I found myself for the first time in my life in the presence of real heathen idolatry. The air was heavy with incense. An altar, 8 feet by 3 feet, and 3 feet high, draped in embroidered cloth with two mats for kneeling before it, stood at one end of the chamber. It had upon it two burning lamps with slender stems, two candlesticks, a vessel with smouldering incense, and two vases of artificial flowers. Immediately behind it, in a shallow recess, was the idol, with drapery concealing all but the small wooden face of a doll, whose dark hair was parted in the middle. At the first glance there was little to distinguish what I saw from a dirty altar in a dark Roman Catholic chapel. The incense, the drapery, the vases of artificial flowers, the burning lamps, the joss-sticks of worshippers stuck in front like tapers, and the wooden shrouded doll, at once illustrated an anecdote which I had disbelieved of a Chinaman who visited a Jesuit chapel, and came out, saying, "Good, joss-house same." "This Chinaman's god?" said I to my guide. "Tchess," replied he, "Chinaman's god;" and some new thoughts came into my mind.—*People's Magazine.*

A MOTHER'S COMFORT.

"I am comforted," said a fond mother, after the death of a dear child, nine years of age, who had given remarkable indications of piety;—"I am comforted, and I do rejoice. Nothing have I ever asked of the Lord for my children but that he would make them his own,—make them heirs of glory,—joint heirs with Christ,—and he has answered my prayer for three. Two he removed before they could choose between good and evil, and I know they 'sleep in Jesus; for of such is the kingdom of heaven.' The third,—oh, what things did he do for the third, and who shall say what is the amount of glory to which he has made him heir? Blessed forever be his name, for 'He doeth all things well.' My tears flow, but it is because busy memory is continually bringing into view so many bygone scenes of peace and love,—so many touching recollections,—not because I would have my will."

THE TRUTH.

Do Christian mothers realize the importance of absolute truthfulness, in their dealings with their children?

I was recently spending a few days in a family of which the mother is one of those women who shine at home, who lives her religion day by day; one who, while insisting upon exact truthfulness in her children, practises the same herself. I have known her sometimes to make quite a sacrifice that she might keep a promise made to a child: her word, once given, is held sacred.

During my visit, I heard one morning a little five-year-old daughter telling an older playmate something that the latter seemed to doubt. "How do you know it is so?" she asked. "Oh!" replied the five-year-old child, confidently, "mamma says so."

Still the playmate doubted; when, rising with flushed cheeks and sparkling eyes, the surprised and indignant little one exclaimed, "What! don't you believe my mamma? Why, she never, never told me any thing that was not true."

Can our little ones always say, "My mamma never, never told me any thing that was not true?"—*American Messenger*.

JESUS UNPARALLELED.

Dr. A. P. Peabody's lecture on "The Sovereignty of Law," published in the First Series of the Boston Lectures on Christianity and Skepticism, contains the following admirable passages:

Laying aside my prepossessions as a Christian, and approaching the undoubted facts of his biography as an impartial student of history, I find in him a being for whose upbringing no spiritual Darwinianism, no development-theory, enables me to account; whom I cannot co-ordinate with his time or his surroundings. In outward seeming, he was an illiterate peasant, remote from the great centres of intelligence; a rude provincial, brought up among poor fishermen and carpenters. Yet said he, "Heaven and earth shall pass away; but my words shall not pass away." And they have not. Children learn them from mothers' lips. Strong men are made strong wholly by them. The afflicted find in them sole and sufficient comfort. They are rehearsed in the ears of the dying. They are said in hope and triumph by the open grave. Do what you will with his biography,—travesty it with Strauss, dislocate it with Renan, use all the power of learning, genius, wit, sarcasm, malice, to distort or dwarf its central figure, you cannot, by any possibility, bring Jesus Christ down to the level of ordinary humanity, into line with the men of his generation, or even into line with the great men of all times. He still has a name above every name, and you cannot take it away. He is the only character in history which has no secular parallax; which looks as great in the nineteenth century as in the first.

His, too, was the most potent spirit that ever tenanted a human body. His teachings underlie all our modern civilization, all progress, all philanthropy; nor is there a maxim in the improved philosophy of life, of society, of commerce, of government, which has not emanated from his gospel, and may not be re-translated, and for the better, into the very words that fell from his lips.

In fine, when we leave out the miraculous element in his life and assign to him merely the place in history which an impartial unbeliever would be constrained to admit as rightfully belonging to him on the score of character and influence, he still appears not one of a class, first among his peers, but a class by Himself; not only unequalled, but unapproached; not only brightest among kindred luminaries, but the sole sun, in whose rays the stars turn pale.—*Christian Statesman*.

UNCERTAINTY OF RICHES.

The "Old Subscriber" wishes to know what proportion of those who succeed in acquiring a competency in business pursuits ultimately retain it. This problem has been worked at by many statisticians with about the same results. Of those who engage in business on their own account, only three out of a hundred succeed in avoiding an entire collapse of their first effort. Of those who at some time or other have in hand a reasonable competence, and may be said to have

succeeded in business, ninety per cent. are still the subjects of after reverses of some sort, so that only ten per cent. of the successful ones keep their fortunes unshaken. Two things ought to be strongly impressed upon the young people of our country. The insecurity of riches even when acquired, and their unsatisfying character. There is no fallacy so universally cherished as the notion that wealth is surely a means of happiness. The care of a large property is one of the most burdensome of earth's trusts. The only material good which comes of any estate is to be made out of a moderate income far more easily than from a large one, and with fewer attendant disadvantages. Few thoughtful men would undertake the entire stewardship of a large estate on a positive bargain that they should receive no more for taking care of it than ordinarily falls into the cup of its owner. The scramble after wealth is due to a wrong estimate of the good to be acquired from it when it is gained. We speak not now of the immense sacrifices made in the pursuit, such as the waste of health, character, peace of mind, and even life itself; but of the little to come from it in the way of reward even should the pursuer be successful. And the corroding care which each large addition brings cannot be escaped by the wisest use of it. The more conscientious the possessor may be, the more is he likely to feel the burden of the stewardship.

The sweetest enjoyment in the use of money is in the dispensation of bounty, but this is sadly marred by the judicious care required in the selection of recipients.

The man who is earning a good living, with something to spare annually for the sweet uses of charity, is far less tried in this respect. He relieves as far as he can the cases of distress that appeal most strongly to him, or touch his heart most deeply, and is not over-pressed in this direction. But when once he has the repute of wealth, the applications come in like a flood. There is not a wealthy man in this city, if he gave judiciously in answer to every honest appeal to his benevolence, who would not soon divide his entire estate among the beneficiaries. There is a common misapprehension on this point among those whose sympathies are not thus tested. They believe that a rich man ought to answer every legitimate call on his bounty, and if they know of any genuine case of suffering brought to his notice which he has failed to relieve, they lay up the refusal to his discredit. The truth is, however, that the widest possible channel of benevolence cannot irrigate all of earth's barren wastes over which it might be made to flow. Each steward of a large property, however charitably disposed, can select but a few of the objects presented to his pity, and if his large resources are publicly known, must reject a large part of the applications made to him. The selection of those to be helped by him, and the rejection of so many that ought to be helped by somebody, is a great drawback on the luxury of doing good. Most thoughtful men of large incomes appropriate a certain sum to cover such disbursements.—They often discriminate unwisely, and sometimes are governed by mere whim or caprice in the distribution, for it is human to err with the best intentions; but there is no possible way in which the largest sum they can set apart for charity could be made to cover all the cases of real suffering that come before them. Every one knows something of the anxiety and vexation attendant on the care of property where it is to be held securely in trust: we have only just hinted at the burden which even a wise distribution in charity imposes, to show that on its most favoured side the trusteeship is not a position to be so eagerly coveted.—*N. Y. Journal of Commerce.*

“TO DIE IS GAIN.”

It is a universal statement universally disbelieved. I have searched the graves of twenty graveyards, and not a marble slab or shaft, plainly wrought or chiselled in costly design, bore this immortal assertion. I have prayed above a hundred coffins, and watched the faces of the mourners anxiously; not one betrayed a knowledge of this sentence. I have carried a bright face to the funeral chamber, and spoken the words of cheerful faith; and men have marvelled, revealing their skepticism by their surprise. I have found it hard to persuade men that death is sunrise; but when I compare the conditions of this life with those of the next; when I set the body sensual over against the body spiritual, the mind in bondage over against the mind emancipated; when I have bowed myself over the white

face, beautiful as it lay in deep, unruffled peace, and remembered how passionate and painful was the life; when I have stood beside the dying, heard their murmured words of wonder, their exclamations of rapture, and seen a light, not of this world, fall upon their faces as they touched the margin of the great change, I have said, "Death, thou art gain!"—*Rev. W. H. H. Murray.*

STABILITY.

Mere decision of character, taken in a worldly sense, is insufficient to produce true greatness of character. What is further needed is a clear, commanding view of duty as one and unalterable, to be the pole-star in the heavens. It is therefore hard to overrate the importance of cultivating this distinct and unclouded apprehension of right and wrong as a permanent mental habit. In order to attain this, we must be often thinking of moral questions, and setting principles before the hour of trial. In this likewise men widely differ. Happy is the youth that begins early to meditate on such subjects, and to clear his notions as to what we ought to do in given emergencies. He will find the bracing influence of such views in moments when all are shaking around him. Looking only at the principles of eternal right, he will go serenely forward, even in the face of adverse popular opinion. While weaker minds are halting, to collect the votes of the masses, he will bare his bosom to the shower of darts and march up to the requisitions of conscience, in spite of the inconstant tyrant, or, what is often more formidable, of the turbulent populace.—*Rev. Dr. J. W. Alexander.*

Editorial.

HOME MISSIONS.

The present condition of the Home Mission work in our church is certainly gratifying. A few years ago the Board was burdened with debt, and the burden was every year growing heavier. The hearts of many throughout the church were discouraged and saddened. A change, however, came. The debt was removed; and the Board prospered in its great work. It is not necessary now to state the circumstances that led to this happy change. It is enough to know that it has really taken place, and that the church has now great confidence in the present management of her Home Mission affairs.

The Board is doing its work steadily, and in proportion to the amount of money and labour expended, quite effectively. The treasury is not always as full as it should be, and needy missionaries have sometimes to wait too long for the salary upon which they, and sometimes their families, depend. At the present time, the monthly report of the executive committee informs us that money is greatly needed. Special efforts for other objects have, in some measure, diverted the funds, and hence the present necessity. We do not doubt that when the church understands that money is specially wanted, it will be forthcoming; and that what has been appropriated by the Assembly for the year will be laid in the treasury.

The inquiry, however, may well be made, Is this all that the church

should do for this work? When she places in the treasury the full amount granted by the Assembly, and pays to the last cent her present missionaries for their labours, has she done her whole duty? We are fully persuaded that she has not. Her contributions should exceed by thousands of dollars the amount appropriated for the year.

The question may be asked, Why should this be done? The answer is readily given. It is simply this:—That the next Assembly may feel warranted in largely increasing the appropriations, and thus extending the work. If the amount contributed shall be found at the end of the year barely to equal the appropriation, the next Assembly will not feel warranted in increasing the amount for the next year.

The Presbyteries last year asked for some \$47,000. This indicated the actual wants, and the real extent of the work that ought to be done. The Assembly appropriated \$35,000. It is seen at once that many places must have been neglected, and others probably stinted beyond all proper measure. To those who were members of the last Board these are solemn and sad facts. Fields were shown to be opened up. Loud calls were made for the gospel. The reply was, We cannot enter in; we cannot hear you; we have not the money, and there is no probability, judging from the past, that the church will give it.

What was the harm and loss? Simply this, that the gospel was denied to many who wanted it, and fields were lost to our branch of the church which we can never recover, or enter with such advantage. The loss is in this light irreparable. In a mere material sense great evil is sustained. Could we go into all needy places, especially in the west, when property is of little value, the advantage would be decided. For example, it is stated by one who knows the facts, that a lot offered to the United Presbyterian Church in the city of Lincoln, Nebraska, four years ago, on condition that a church should be erected on it within a year, is to-day worth \$10,000. A lot in Omaha, Nebraska, was offered seven years ago for \$5000. Within the present year about one third of the same lot was sold for \$12,000. A lot in Fremont, Nebraska, was offered at the same time for thirty dollars, and is now worth \$600. These facts and figures speak for themselves. The church knows not what she is losing by limiting her contributions as she has been doing.

The remedy to our mind is, that the contributions of the churches for the present year, be made to exceed by thousands the appropriations; then the next Board will grant, and the Assembly will confirm appropriations to all new and important fields that may be opened up. This, we are persuaded, is the present duty of our church. If she is wise and faithful, she will perform it. May God give her grace so to do!

THE EPISCOPAL CONVENTION.

The Triennial Convention of the Protestant Episcopal Church of the United States met in Baltimore on the 4th of October. It was in session the greater part of a month. The body consists of the House of Bishops, forty-nine in number, and the House of Clerical and Lay Deputies, composed of four clergymen and four laymen from each of the thirty-nine dioceses. Three hundred names were thus on the roll of the House of Deputies. The House of Bishops sits with closed doors, but the public are admitted to hear the deliberations of the Deputies.

The convention has power to make canons for the government and discipline of the clergy and control of the laity. Much interest was manifested in this meeting, not only by the Episcopal Church itself, but also by other churches generally. Questions had lately arisen or had been agitated in that branch of the church which were intimately connected with her peace, if not her continued unity. The High and Low church parties were arrayed against each other, and it was anticipated that the debates would be lively in their character. There was much warm discussion; but it was generally brotherly in its character.

The Cheney case had given much importance and interest to the question relating to the baptismal service. That brother had omitted the word "regenerate" when employing the formula. For this omission he had been tried and suspended from the exercise of his office in the Episcopal Church. The question was agitated, and the Convention was called upon to give a deliverance. The conclusion reached was, that the objectionable word "regenerate" should be retained; but in the judgment of the Convention it is not "so used as to determine that a moral change in the subject of baptism is wrought in the sacrament." As the word "regenerate" means a moral change, and as the Convention expressed the judgment that it does not mean this as employed in the office for the administration of baptism to infants, the inexplicable wonder is, that it was not agreed to strike it out, and make the ritual express what it does really mean. There seems to be double dealing in this that is utterly unworthy of any ecclesiastical, or indeed of any other deliberative body.

The other specially interesting subject before the Convention related to the Prayer Book. Several memorials and resolutions pertaining to this matter were referred to a committee. The committee presented their report, which was adopted as follows:—

The committee on prayer book, to which had been referred sundry memorials and resolutions, made reports as follows: Concurring in the action of the house of bishops; authorizing the edition of the Book of Common Prayer laid before

the convention at its present session, and published by the New York Bible and Common Prayer Book Society, to be set forth as the standard edition, and that the committee on rubrical discrepancies be discharged, which were adopted.

Also, that they do not think it expedient to set forth any additional service for the burial of such persons as cannot, because of the first rubric in the service for the burial of the dead, be buried with that service. Adopted.

On the four subjects of memorials, the following were adopted:—

1. From sundry presbyters, asking canonical leave for any clergyman to omit any words or passages in the liturgy which he believes conscientiously to be contrary to holy scripture, or to contain doctrine which he is persuaded cannot be proved thereby.

2. Asking a consideration of the difficulties entertained by many conscientious men in regard to language in the baptismal office, and praying that the suggestions of the nine bishops may be adopted.

3. Requesting the convention to determine that wherever, throughout the Book of Common Prayer, the word "priest" is used, it is to be understood as signifying presbyter, and as of equivalent meaning.

4. Petitioning for a restoration of the canon repealed by the last general convention entitled, "Of persons not ministers in this church officiating in any congregation thereof."

The committee reported that they deemed any action upon any one of them now inexpedient. Adopted.

The High church party appear thus to have carried their measures in the Convention. Any concessions made to the other party are more apparent than real. It remains to be seen whether this action will allay the excitement throughout the church, and satisfy those who are striving for the simple truth, and against the Romeward tendencies. We think it probable that the agitation will not be stopped, and that division will ultimately be the result. The existing chasm is too wide to be bridged over by any such deliverances as those of the late Convention.

MORMONISM DOOMED.

An important trial has lately terminated at Salt Lake City. Elder Thomas Hawkins was arrested at the instance of his wife, and tried by the authorities for polygamy. A jury was empanelled, and in the progress of the trial, was treated to the usual arguments relating to the religious character of Mormon institutions, and their consequent legality under the United States Constitution. It does not appear, however, that they had as much force with the jury, as similar arguments appear to have with many who are opposed to any religious amendment of the Constitution. Against the polygamist it was argued, that the plea set up in his defence would require the toleration of wife-burning and Thugism, should a colony of Hindoos choose to transfer themselves and their heathen customs and religion to our country. The jury came in with a sealed verdict, which, on being opened, was found to read "guilty."

The sentence of the Court was pronounced by Chief Justice McKean. He addressed the convicted polygamist as follows:—

Thomas Hawkins, I am sorry for you,—very sorry; you may not think so now, but I shall try to make you think so by the mercy which I shall show you. You came from England to this country with the wife of your youth; for many years you were a kind husband and a kind father. At length, however, the evil spirit of polygamy tempted and possessed you; then happiness departed from your household, and now by the complaint of your faithful wife and the verdict of a law-abiding jury, you stand at this bar as a convicted criminal. I must look to it, that my judgment be not so severe as to seem vindictive, and not so light as to seem to trifle with justice. I will say here and now, that whenever your good behaviour and the public good shall justify me in doing so, I will gladly recommend that you be pardoned. The judgment of the court is, that you be fined \$500, and that you be imprisoned at hard labour for the term of three years.

This is regarded as a test case, and virtually places all polygamists at the mercy of the first wife, who, according to the Utah Statute, is the only party that can institute proceedings against the husband. It seems probable that the beginning of the end of Mormonism in the United States has come. In this all good citizens, and especially all Christians, will rejoice. If Brigham Young is to perpetuate his system, he will probably have to remove beyond the reach of American laws and American civilization. He is also involved in other troubles, having been arrested, together with his son Joseph, and several other prominent Mormons, for the murder of one Richard Yates some years ago. Brigham will have but little sympathy from the American people, unless he shall speedily abandon his abominations, and conform to the Christian customs and laws of this nation.

By the way, this case of Elder Hawkins seems to be a rather difficult nut for the Anti-Constitutional-Amendment people. Suppose Hawkins can in some way get his case before the U. S. Supreme Court, what will Chief Justice Chase and his associates say in relation to it? Would they not be bound to decide it according to the Constitution? But the Constitution says nothing in regard to the matter. Would they decide it according to the Christian sentiment of the country? But has it not been declared by the government of the United States, in treating with at least one foreign heathen power, that this government is in no sense Christian? Must not the Supreme Court continue on this ground? What then becomes of the decision in Utah? That is certainly in some sense Christian;—it is decidedly Christian. If the Supreme Court should sustain the Utah decision, it must do so by recognizing the Christian religion. Monogamy is a Christian institution. The Supreme Court would, in the case supposed, recognise the Christian religion as the religion of the land. Is not this virtually all that the advocates of the religious amendment of the Constitution desire? They want the recognition of Christianity in the Constitution, so that every decision of courts, high and low, may without doubt be in accordance therewith, and that all the world, including all future Brigham Youngs and Elders Hawkins may know that this is a Christian nation. It does seem to us, that all who can sustain the Utah

decision, are logically required to advocate the religious amendment of the Constitution.

SLAVERY DISAPPEARING.

Not long since the government of Brazil determined upon the emancipation of the slaves in that empire. Following, soon after, came the good news that the king of Siam has decreed the emancipation of all slaves in his dominions on the first day of January, 1872. The number of slaves to be set free in the latter kingdom is placed at 2,000,000. We do not know the number of slaves in Brazil; but it must be large.

Thus, civilization is advancing, and systems of evil are melting away before it. The Christian will recognise the hand of God in all this; and will see that he is opening up the way for the gospel to be preached to every creature. The responsibility of the church increases as God providentially opens doors and calls her to go in with the gospel. May she have grace given her to fulfil the commission given to her by her ascended and coming Lord!

WOMAN'S RIGHTS.

Gail Hamilton has written many good things, and some that are not so good. Among the most sensible sentences that we have seen from her pen are the following on the above subject. They are extracted from a letter which appeared not long ago over her signature in the *Independent*. She writes,—

Let us cease to 'take the wings of the morning and fly to the uttermost parts of the earth' to find reasons for the existing state of society; but admit simply and frankly at the outset that things are where they are because they are what they are. We shall then be in the line of discovery and advancement. If the equality of men and women be the problem of the race, then we have no data to reason from. The past is wholly inconsequent, and the future is but guess-work. But if we relinquish the idea of equality, and substitute for it unity, apprehending the perfect being as man created by God male and female, and not two men or two women, then even the fighting facts of history cluster into symmetry, the hardest discords soften into harmony, and out of the depths of failure and anguish comes the certain promise of peace. Looking back along the progress of the centuries, we find that woman has attained power and pre-eminence chiefly in the realms of the spirit. Man has subdued the world; but woman has subdued man. Mind and muscle have won his victories; love and loveliness have gained hers. No monarch has been so great, no peasant so lowly, that he has not been glad to lay his best at the feet of a woman. Is there no significance in this?

TO OUR CORRESPONDENTS.

We are exceedingly obliged to the correspondents who have so promptly favoured us with their communications; and we express the

hope that they will continue their favours. We desire also to enlist others in this good work. Are there not many throughout the church who can write well, whose influence for good would be much increased by publishing occasionally, or frequently, well written articles? We are confident that such is the case; and we invite all such to make free use of the columns of the *Repository*.

Correspondents sending us articles need not, ordinarily, expect us to reply to them, if their articles are accepted. Their communications will appear at the earliest possible day.

RELIGION IN MUSIC.

The following beautiful thoughts upon this subject were uttered in a sermon by Henry Ward Beecher. How much more forcible and beautiful would they be, if it were understood that the subject matter of the songs was that indited by the Spirit of God,—the Psalms, Hymns, and Spiritual Songs of the Bible! All that Mr. Beecher says of the influence of music, is true in its highest sense when the grand old union Psalms of heavenly inspiration are dressed in the proper diction and metre, and are sung as they should be by warm, Christian, loving hearts,—by all the people, and not by a hired quartette or choir of heartless worshippers. But here are the thoughts:—

It is the higher form of heart-emotion that constitutes religion. Now this can nowhere else have expression so well as in lyrical poetry. There is no other creed that is like the hymn-book. There never can be such a bond of union as the hymn-book. And the songs of the church, and its regular service, often supplement the church, and sustain it through periods of emergency. Sometimes where the pulpit is weak they are strong, and hold the church on in spite of the weakness of the instruction of the pulpit. They give utterance to thoughts that otherwise could never be spoken. Many can chant what they cannot speak. Many a one can sing with tears dropping, and, as it were, beating time, joys or aspirations which no other language could frame. I like to think of love as the centre of religion, and of song as its best utterance.

The mothersinging over the cradle,—is there any other saintliness more beautiful to be thought of than that? The old bird sits on the tree, and coaxes the young bird to fly to her. She sings to it, and teaches it to sing. And the mother sits at the cradle, as it were, to call the little children up to the Christian life. The children sing in the family, and in the utterance of song they are all one. There is but one sound, but one hymn, and, to a large extent, so far as there is feeling at all, it is one feeling. And persons are never brought into such communion as when they are gathered together, and their feelings express themselves in song. It is the hymns that persons sing together that unite them. I think I love those that I have sung with better than any others. And when we come into heavenly places in Christ Jesus,—into the lecture-room and the church proper,—and all join in singing, is there any other ministration in the sanctuary that opens the gate of heaven so quickly, and makes the battlements shine so brightly? Is there any other service that so brings to our thought the radiant inhabitants of the other side? Is there any other service that seems to bow and bend the heavens so near to us, and that awakens thoughts of dear ones that have gone away from us so quickly, as songs of Zion? Is there any thing which so makes doctrines seem no longer cant, by clothing them with life and beauty; which so makes theology like an orchard, in which stands the tree of life dropping down Christian fruit? Since the church was organized, psalms and hymns and spiritual songs have been among the peculiar and most blessed

HUXLEY ON SPIRITUALISM.

Professor Huxley has said and written much that has not been in the interest of evangelical truth. The following, however, will be enjoyed by all lovers of divine revelation, as opposed to the fooleries of spiritualism. It appears that the Professor was invited to attend a meeting of the council of the Dialectical Society of London,—we suppose. He returned this reply:—

Sir: I regret that I am unable to accept the invitation of the council of the Dialectical Society to co-operate with a committee for the investigation of "spiritualism;" and for two reasons:—In the first place, I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind I have known,) much annoyance. In the second place, I take no interest in the subject. The only case of "spiritualism" I have had the opportunity of examining into for myself was as gross an imposture as ever came under my notice.

But supposing the phenomena to be genuine, they do not interest me. If any body would endow me with the facility of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category. The only good that I can see in a demonstration of the truth of "spiritualism" is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a medium hired at a guinea a seance. I am sir, etc.

T. H. HUXLEY.

LOCATION OF THEOLOGICAL SEMINARIES.

The *Herald and Presbyterian* of October 12th contained a notice of a new Theological Seminary which the Presbytery of San Francisco have resolved to open for the Pacific coast. The editors remark, in connection with this subject, that "this is a good movement, and we trust our Pacific Presbyterians will have wisdom enough to select San Francisco as the location of the proposed school of the prophets. Rural, quiet villages are the best points for Colleges, and large cities for Theological Seminaries. The knowledge of the world and of the work of the church, which a theological student gains by three years' residence in a large city, is of great value. He has an opportunity of hearing the best preachers, and of learning their methods of pastoral work. Students can generally find remunerative employment in Christian work, and their progress in the study of human nature is rapid, and of great value to them in their future work."

With these sentiments we heartily accord. Many reasons additional to those contained in the above quotation, for locating Theological Seminaries in large cities, might be adduced. We do not care to present these now. The subject, however, is worthy of the serious attention of all who are interested in locating Seminaries, and in training an efficient ministry. The true policy, we are persuaded, is, to let the young men see the world in which they are to work before they go out to battle against its wickedness, and present to it its only remedy.

PROCEEDINGS OF SYNODS.

I. SYNOD OF PITTSBURGH. This Synod met at Turtle Creek, Pa., on the 17th of October, and was opened with a sermon by the Rev. D. W. Collins, alternate to the Moderator, the Rev. J. C. Nevin, then on his way to the mission in China. The Rev. J. R. Johnston, of the Pres. of Chartiers, was elected Moderator for the ensuing year.

The Synod accepted the proposition of the 1st Synod of the West to assume with it the joint possession, supervision and control of Westminster College, provided the necessary legislation can be obtained.

An interesting conference was held upon the following subject:—"What steps should be taken to interest the youth in the work of the church, and to induce a greater proportion of the young men of the church to enter the gospel ministry?" In relation to this subject, the following resolution was adopted:—

Resolved, As Satan in these days is devising manifold temptations to enlist the young in his service, and as the church and the Master require them to take the place and do the work of the fathers who are falling asleep, we are determined, as the Spirit may give us help, to redouble our efforts to bring them into the church, and to induce them to do the work of the church in the church, and especially in the ministry.

The Synod adjourned to meet in Indiana, Pa., on the third Tuesday of Oct., 1872, at 2½ P.M.

II. THE SYNOD OF KANSAS met in Garnett, Kansas, on the 3d of October. The Rev. Joseph M'Kelvey, alternate of the Moderator, preached the opening sermon. The Rev. J. P. Wright was chosen Moderator for the year; and the Rev. J. T. Wilson was elected Stated Clerk.

Miss Maggie Smith, daughter of the Rev. J. N. Smith, was heartily recommended by the Synod to the Board of Foreign Missions, as a suitable person to be appointed to any part of the foreign field.

The Synod adopted the following in relation to the Theological Seminaries:—

That while we feel that the Seminary of the North-West must be sustained under present circumstances, yet we express our firm conviction that there should be a consolidation of our Theological Seminaries.

The following paper, relating to the use of tobacco, was adopted:—

Whereas—The custom of chewing and smoking tobacco is often injurious to the health, is offensive to good taste, and wasteful of the funds of professors of the religion of Christ; and whereas, there is great need of economy in order to support and advance the great work of the church; therefore,

Resolved, That as a Synod we hereby express our opposition to this filthy, unhealthy and extravagant habit, and direct our ministers to warn our people against it.

A spirited conference upon the subject of Sabbath Schools was held.

The Synod was in session three days, and adjourned to meet in the

First Church, Leavenworth, on the 2d Tuesday of Oct., 1872, at 7 o'clock, P. M.

III. THE SECOND SYNOD OF THE WEST. A correspondent, "W. A. C.," has kindly furnished us with a condensed account of the proceedings of this Synod. It is as follows:—

Editors of the Repository:—

Dear Brethren:—Many of your readers will doubtless be interested in hearing something from the pleasant meeting of our Synod, which we have so lately enjoyed.

The Second United Presbyterian Synod met in Cherry Fork, Brown County, Ohio, on Thursday, October 12th, 1871. In the absence of the Moderator and his alternate, Rev. John M'Master, D. D., preached the opening sermon, and the Synod was constituted with prayer by Rev. S. Wilson, D. D., the oldest minister present. Dr. M'Master was then elected Moderator.

This meeting of Synod was altogether one of the pleasantest meetings of a church court that we ever attended; and we believe this was the feeling of the brethren of the Synod generally. We had very interesting, and, we trust, profitable conferences on Thursday, Friday, and Saturday evenings, on the following subjects: Thursday evening, Christian instruction in the family and in the Sabbath School. Friday evening, How can the unconverted be more effectively reached and saved? Saturday evening, The necessity and attainment of personal holiness, and Christian earnestness.

The claims of all the Boards of the church, from which we had any communication, received due attention. From some cause we did not hear from the Board of Publication, and no action was taken in reference to it.

Rev. Wm. Bruce, of Baltimore, Md., was unanimously elected to fill the Professorship in our Theological Seminary at Xenia, made vacant by the resignation of Dr. T. Beveridge a year ago. We sincerely hope he will accept. Steps were taken to replenish our library, and a deeper interest was taken in our Seminary than ever before.

Sermons were preached on Friday and on Saturday, preparatory to the communion which was dispensed on Sabbath. These sermons, in addition to their spiritual profit, were a great relief to us during the irksome hours of business. Many of the brethren took part in the exercises pertaining to the communion.

The Synod adjourned on Saturday evening, Oct. 14th. The next meeting of Synod is to be held in Springfield, Ohio, on the third Tuesday of October, 1872, at 7 o'clock P. M.

On Monday morning, Oct. 16th, the members of the Synod started for their homes, carrying with them many pleasant recollections of the delightful meeting of Synod they had enjoyed; and of the profitable, religious exercises connected therewith. And though we had twenty-six miles to ride in carriages before we reached a public conveyance, we counted our fatigue nothing compared with the joy we had experienced at Synod. It was good for us to be there.

INCIDENTS OF THE CHICAGO FIRE.

The Western News Company had their establishment located in Chicago. It was laid in ruins by the late fire. An immense stock of periodicals and books was on hand. The following curious incident is related in connection with the destruction of the building. In the ashes was found a single leaf of a quarto Bible, charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words:—

"How doth the city sit solitary that was full of people! how is she become a widow! She that was great among the nations and princess among the provinces, how is she become tributary! She weeps sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her."

It is added, that this was the only fragment of literature which was saved from the News Company's great depot.

Theodore Tilton relates the following affecting incident in the *Golden Age*. It is among the most touching narratives to which the recent disasters in the Northwest have given rise. Mr. Tilton says,—

"While at a friend's house a few evenings ago, we took part in a conversation on the sufferings of the houseless and hungry people of Chicago. One of the company was a boy of ten years, who had two hundred dollars in a savings' bank. His father said to him, 'Frank, we must all give something to the destitute and afflicted men, women, and children of that city. How much will *you* give? You have some money of your own in the bank. Whatever you are willing to give, I will send to-morrow in your name to the Mayor of Chicago, and tell him that it is from a generous boy in Brooklyn, to keep warm the little feet and hands of the children of Chicago.' The lad to whom this fatherly speech was addressed blushed a moment, then burst into tears, and out of a heart full of charity exclaimed, 'Father, send it *all*!' And the whole two hundred dollars,—the sum total of the boy's slow savings,—was sent next day on its errand of mercy. We happen to know that the boy's father, in drawing out these two hundred childish dollars, put back four hundred in their place;—and we thought of Shakespeare's line,—'The quality of mercy is twice blest.'"

A CALAMITY.

We learn from the published proceedings of the Pres. of Stamford, that the Rev. John Gillespie, of that Presbytery, has met with a severe loss. His house, including all of the out-buildings, and nearly the whole of his household effects, together with his library, have been destroyed by fire. The Presbytery express their sympathy with their brother in his affliction. We are sure that he will have the sympathy of many others throughout the church.

Brother Gillespie was Clerk of Presbytery, and had the records in his possession. These also were consumed. The Presbytery have instructed the Sessions under their care to collect such items of their history as they may be able to do, and to forward them to the Clerk, that he may prepare a historical sketch to be preserved as a part of the official re-

cords. We trust that the sessions will be prompt and careful in obeying this instruction of Presbytery, as it is a matter of importance in a historical point of view.

Ecclesiastical Record.

CALLS.—Rev. M. Ormond, from Knoxville, Pres. of Des Moines. Mr. S. S. White, from the 10th Church, Phila.; accepted.

STUDENTS RECEIVED.—Messrs. John R. Alexander, E. D. Campbell, and Harvey Ferguson have been admitted to the study of theology by the Pres. of Mansfield. Mr. R. C. Hamilton, by the 1st Pres. of Ohio. Dr. J. F. Patterson, as a student of the 2d year, by the Pres. of Phila.

ORDAINED AND INSTALLED.—Rev. A. H. Rule was ordained and installed pastor of Vinton cong. by the Pres. of Cedar Rapids, on the 19th of September. Rev. S. S. White was ordained and installed pastor of the 10th Church, Phila., by the Pres. of Phila., on the 2d of November. Rev. J. F. Martin was installed pastor of Monroe cong. by the Pres. of Des Moines, on the 30th of June.

RELEASED.—The Rev. J. C. Truesdale has been released from the pastoral charge of Paxton cong. by the Pres. of Bloomington. The Rev. J. S. Buchanan, from Clarence cong., by the Pres. of Le Claire.

CHANGE OF PRESBYTERIAL RELATION.—Rev. William Bruce, from Steubenville to Bloomington. Rev. Thomas Hannay, D.D., from the Reformed Presbyterian Presbytery of Pittsburgh, to the Pres. of Stamford.

NEW ORGANIZATIONS.—A cong. consisting of thirty-five members, was organized at Bloomfield, O., by the Pres. of Steubenville, on the 10th of October. A cong. consisting of thirty members has been organized at Corning, by the Pres. of Des Moines. The name of Union cong. in the same Pres. has been changed to *Adams*.

FOREIGN MISSIONS.—Miss Anna Y. Thompson sailed from New York in the Steamship *Abyssinia* of the Cunard line, on Saturday, the 4th of November, for the mission in Egypt. Mr. David Strang, of the Egyptian mission, has been licensed by the Pres. of Egypt to preach the gospel. He gives promise of being a very efficient preacher.

CHURCH EXTENSION.—The Board of Church Extension is in pressing need of funds. Numerous applications have to be laid on the table because the treasury is empty. The Board have signed a lease of the mission property in St. Louis for ninety-nine years. The Pres. of St. Louis will soon begin the building.

MISCELLANEOUS.—Rev. J. V. Pringle has been appointed superintendent of Missions in Bloomington Pres. instead of Rev. J. C. Truesdale, resigned.

Rev. R. A. Browne, D.D., is engaged in establishing a new United Presbyterian congregation in Titusville, Pa. The prospect is good.

The Pres. of Le Claire, at a late meeting, held an earnest conference on the subject of Temperance, in connection with which, they adopted the following resolution:—

Resolved, That in view of the great necessity for the utmost vigilance and earnest, energetic efforts in the cause of temperance, the pastors in this Presbytery be directed to preach on this subject to their congregations on the second Sabbath of December next.

The Rev. James Shearer, of the Associate Pres. of Iowa, has been received by the Pres. of Keokuk.

The Rev. Wm. Bruce, of Baltimore, was chosen at the late meeting of the 2d Synod of the West, to the Professorship in the Xenia Theological Seminary, made vacant by the resignation of the Rev. Thomas Beveridge, D.D. We unhesitatingly express the judgment that the choice was an excellent one.

NEW PUBLICATIONS.

MOUNTAIN ADVENTURES,—in various parts of the World. Selected from the Narratives of Celebrated Travellers. With an Introduction and Additions. By J. T. Headley. Author of "Napoleon and his Marshals," "Washington and his Generals," etc., etc. With forty-one Illustrations. Charles Scribner & Co., New York. For sale by Smith, English & Co., 710 Arch St., Phila. 12mo., pp. 356. Tinted paper. Price 1.50.

This is another volume of the very popular "Illustrated Library of Wonders." It is a work of much interest, and will doubtless be received with the same pleasure as its predecessors. It forms, properly, the first volume of the second series of the "Illustrated Library." Other popular works, edited chiefly by American writers, are to follow in quick succession. These are such as "Wonders of Vegetation," "Wonders of Electricity," "Wonders of Water," "Wonders of Engraving."

We notice in "The Book Buyer," that Scribner & Co. will soon commence the issue of the promised "Theological and Philosophical Library." The first two volumes contain Ueberweg's *History of Philosophy*. The series is intended to furnish compendious text-books upon all the main departments of Theology and Philosophy, especially adapted to the wants of ministers and theological students of all denominations. It is to be edited by such eminent scholars as Drs. Henry B. Smith and Philip Schaff. The public, and especially ministers, will look with much interest for the appearance of this series of such important works.

AUNT JANE'S HERO. By E. Prentiss. Author of "Stepping Heavenward," "The Story Lizzie Told," etc., etc. A. D. F. Randolph & Co., 770 Broadway, N. Y. For sale by Smith, English & Co., 710 Arch St., Phila., 12mo., pp. 292. Tinted paper.

This is a charmingly written volume, and its lessons are precious. The way in which God leads his children through the world, and to himself, and the blessedness of depending on him, and of committing all to him, are portrayed in beautiful sentences, and illustrated by striking characters and examples. It will be read with pleasure and profit.

THE CHRISTIAN USE OF MONEY, especially in Relation to Personal Expenditure. By J. F. Wyckoff, Esq. With an Introduction by Rev. Howard Crosby, D.D. American Tract Society, 150 Nassau St., N. Y. Received from the Penna. Branch, 1408 Chestnut St., Phila. 18mo., pp. 45. Price 15 cents. Postage 4 cts.

We wish sincerely that all Christians could read this little volume. It contains lessons that many have not learned, and that few, if any, have learned perfectly.

THE FAMILY CHRISTIAN ALMANAC, 1872. American Tract Society, 150 Nassau St., N. Y. Received from the Penna. Branch, 1408 Chestnut St., Phila., 8vo., pp. 60. Price 10 cents. Postage 2 cents.

This Almanac contains all that such works usually contain, and in addition much of the choicest reading for the family. Every family should have an Almanac. A better than this one, at a moderate cost, could not be selected.

COMMUNION. A Treatise on Christian Fellowship with God and his Saints. By the Rev. Loyal Young, D.D., Author of "Commentary on Ecclesiastes," etc. Pres. Board of Publication, 1334 Chestnut St., Phila., 18mo., pp. 72.

The chapters in the first part of this little volume on the believer's communion with God are good, and will edify all Christians who read them. Some things are said in the concluding chapter on the believers' communion with each other at the Lord's table, with which we cannot agree. The "open communion" view, in its fullest extent, is advocated. Misrepresentations of those who do not adopt this idea are made. We meet with the declaration on pages sixty-one and sixty-two, that "We are not responsible for the communing of unconverted members, whether in our own congregation, in another congregation, in our own connection, or in a church of a different denomination." If the author means by this that the officers of a particular congregation are not responsible for the evidences of piety and consistent walk in those whom they admit to the Lord's table, we must demur. But here hinges the whole question, What constitutes a consistent Christian piety and conversation? The author, being a stern Calvinist, would refuse an avowed Arminian admission to membership in his church, and yet he would admit him to its highest privileges, simply because another branch of the church had received him. Is this consistent? To argue the question, however, would be out of place here. Our object was simply to call attention to the work and to indicate its character.

HEART LIFE. By Theodore L. Cuyler, Pastor of Lafayette Ave. Church, Brooklyn. American Tract Society, 150 Nassau St., N. Y. Received from the Penna. Branch, 1408 Chestnut St., Phila. 18mo., pp. 191. Price 50 cents. Postage 8 cts.

Mr. Cuyler is one of the best practical writers of the day. His articles are always fresh and instructive. The essays in the present volume are among the best that he has written. They include the five popular articles from the *N. Y. Evangelist*, on the "The Great Hymns of the Christian Church." We cordially commend this volume to all who desire to cultivate the heart-life. They will find in it many striking and precious thoughts.

THE EARNEST WORKER, in the Sabbath School and the Family. Vol. II, No. 3. Richmond, Va. 1.50 a year.

This is a quarto weekly, published in the interest of the Sabbath Schools of the Presbyterian Church, (South.) It is a spirited paper, and is well filled with articles adapted to accomplish its design.

CHRIST LIVETH IN ME. By the Rev. Wm. P. Breed, Author of "Grapes from the Grape Vine," "Sunny Mount," etc. Pres. Board of Publication, 1334 Chestnut St., Phila. 12mo., pp. 175.

This is an excellent volume upon a very important subject,—Christ living in the believer. No one can read it without having his desire for personal holiness increased, and his knowledge of the way in which this is attained, advanced.

THE EPISCOPAL RECORDER. A Monthly Tract for the Times. G. W. Ridgely, Editor, Phila., 237 Dook St.

This is Vol. I. No. 1 of this periodical. It contains 12 pages monthly, and judging from this number, it will be a valuable sheet. The editor was formerly editor and proprietor of the weekly *Episcopal Recorder*, now the *Episcopalian*. He is assisted by an association of clergymen, and with them, we doubt not, make the *Recorder* a first class religious monthly.

MINUTES of the Fourteenth Annual Meeting of the United Presbyterian Synod of Illinois. Held at Sparta, Ills., Sept. 21, 1871. J. S. Clark & Son, Monmouth, Ills., Printers.

This is a very neat pamphlet of twenty-eight pages, containing in full the Minutes of the late meeting of the Synod of Illinois. Its mechanical execution reflects credit upon the Clerk of Synod and the Publishers.

DIED, in Carlisle, Aug. 5th, 1871, Mrs. Agnes Graham, aged 81 years, widow of the late Wm. Graham, formerly of Holmesburg, Philadelphia. For nearly half a century she was a consistent member of the United Presbyterian Church.—E. G.

THE
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AND

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OLD SERIES,
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JANUARY, 1872.

} NEW SERIES,
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THE LATE ASSOCIATE CONGREGATION OF ARGYLE, N. Y.

The facts in the following narrative were carefully gathered and recorded by Mr. John Bishop, who, from his earliest days, has been a member of this congregation, and for a long time an active and faithful ruling elder. He yet lives, but with all his good sense and excellent memory, he makes no pretensions to scholarship, and requested me to prepare his record for the press. I have done so, and trust it will be found interesting to many.—J. W. HARSHA.

Since a knowledge of the rise and progress of churches, and particular congregations, is often desirable, we propose to give a brief account of the late Associate congregation of Argyle, which is now called the United Presbyterian congregation of South Argyle, N. Y. Argyle is the name of a town, or township, and North and South Argyle are only parts of the same.

Before the Revolutionary war, a number of individuals and families came from Scotland and Ireland to this country, and settled in Argyle, and New Perth, which is now called Salem, N. Y. In the mother country they were in communion with the General Associate (Anti-Burger) Synod of Scotland, and being dissatisfied with the union which took place in this country, in 1782, between the Reformed Presbyterians, and the Associate presbytery of New York, and a part of the Associate presbytery of Pa., and believing that union (which also originated the Associate Reformed Church,) was a departure from the principles of the Associate Synod of Scotland to which they then belonged, they petitioned that part of the presbytery of Pa., which did not go into the aforesaid union, and still claimed to be the Associate presbytery of Pa. in connection with the General Associate Synod of Scotland, to be taken under their care, and by them supplied with preaching and all the ordinances of the gospel.

They prepared a petition, addressed to the Associate presbytery of Pa. to meet at Pequea, April 2d, 1785, and appointed Rev. Thomas Beveridge, who came from Scotland the previous summer, and preached in Cambridge, N. Y., and other parts of the State, during the fall and

winter, to present their petition to presbytery, and act as their commissioner in this important case. Their petition met with a favourable reception by the presbytery, and Mr. Beveridge was soon sent back to take the care and oversight of those truly pious and steadfast supporters of their original principles.

In 1785, the Associate congregation of Argyle was organized, and the election of elders held under the shade of a tree, on the farm of John and David M'Knight, now the farm of George and John Christie. John M'Neil, John M'Knight and Wm. Reid were then elected, and were the first ruling elders in Argyle. The bounds of the congregation then included North Argyle and East Greenwich congregations, which have since sprung from it, and also a part of the congregation of West Hebron. The congregation now called Argyle belonged to the Associate Reformed Church, until the union of the Associate and Associate Reformed churches in 1858, and lies between the congregations of North and South Argyle.

We cannot say positively, that the Associate congregation of Argyle, united with the congregation of Cambridge in a call for the Rev. Thomas Beveridge, but we infer that it did, from the fact that it had one fourth part of his ministerial labours, and was responsible for the same proportion of his salary. He preached regularly in Argyle every fourth Sabbath, dispensed the Lord's Supper once a year, and faithfully discharged all the duties of the ministry, not only in preaching but also in catechising and visiting from house to house. It is believed that his last ministerial labours here consisted in dispensing the Lord's Supper in June, 1798, a few weeks before his death, which occurred July 23d of the same year, and in the 49th year of his age. He breathed his last in the house of his much esteemed friend, Rev. David Goodwillie, who with great fidelity ministered to his own congregation at Barnet forty years, amidst the Green mountains and silvery streams of Vermont.

Rev. Archibald White, a native of Scotland, came here about the year 1798, and frequently preached to the congregation. He long lived in Argyle, and occasionally preached, even to the great age of ninety-three. He was a sound theologian and a good writer; but his memory ill served him in preaching; and yet he never read his sermons, for he was one of those good old Scotsmen who honestly believe that "reading is not preaching."

Rev. Thomas Allison, one of our first licentiates in this country, preached to the congregation ten Sabbaths in the summer of 1800, and received a call in the same, or in the following year, but declined its acceptance. Rev. John Banks, D. D., moderated in that call. Dr. Banks also presided at the second election and ordination of elders, June 26th, 1800, in the old log meeting house, which was one step in advance from the shade of a tree, under which the first election took place. At this time George Dunn, Robert Robertson, John Reid and John Harsha were elected, and the first three were ordained July 13th of the same year. Mr. Harsha had been elected and ordained in the congregation of New Perth.

The congregation was first incorporated Oct. 28th, 1801, and trustees were elected to take care of its temporalities. They were Casper

Bain, Wm. Robertson, Robert Robertson, David M'Knight, John Reid, and John Harsha, and were divided into three classes;—two in each class, one of which went out of office every year.

At this time, the property of the congregation consisted in a glebe lot of one hundred and sixty acres of land and the church built on it, of white pine logs thirty by forty feet in length. A gallery stood in the east end, and in the west stood a high pulpit in the shape of a square box, made of pine boards which never received the benefit of the brush or the covering of tapestry. The chorister's seat was in front of it, and a little lower. The seats for the audience were of rough pine slabs, bark and all, supported by wooden legs, without any ornaments. From an old subscription paper, we learn that this venerable house was built in 1787 or 1788.

Argyle is a town, or township of land granted by king George II. to the Duke of Argyle, of Scotland, and by the Duke to a colony of Scotch which he sent here about the year 1740; or perhaps, through the Duke's influence, it was granted directly to the colonists, each of which drew a farm lot of from one hundred and fifty to six hundred acres of land. In honour of the Duke, it was called Argyle, and the aforesaid glebe lot is a part of five hundred acres, reserved in the original patent for the benefit of schools and churches. In 1801, the whole lot was divided between the Associate and Associate Reformed congregations; and the latter, being much the larger in number, received the greatest part of the glebe. They were then the only congregations in that part of Argyle, known as the Scotch patent, containing 47,700 acres of land.

In 1803, the Associate Synod appointed the Rev. Robert Lang, of the presbytery of Chartiers, and Rev. Thomas Hamilton, of the presbytery of Philadelphia, a committee to assist the presbytery of Cambridge in settling a difficulty existing in that congregation. During this time Mr. Lang preached in Argyle with so much acceptance, that the congregation called a meeting, and resolved to ask presbytery for the moderation of a call, and appointed John Reid and John Harsha to present their petition to presbytery. Presbytery met in Argyle, Dec. 27th, 1803, and the petition was presented and granted. Rev. A. White was appointed to moderate in the call, and the day to be observed as a day of fasting. Rev. A. White and Jas. Ramsey, D. D., were appointed to preach on that day, and the call was made for Rev. R. Lang April 11th, 1804. It was signed by thirty-five male members, most of whom were heads of families, and by several adherents, promising a salary of three hundred and fifty dollars and the use of the glebe and parsonage. It was sustained by presbytery at the meeting of the Associate Synod in Philadelphia, May 30th, 1804, and accepted; but Mr. Lang did not come to the congregation until the fall of 1805, and was not installed until the ensuing March.

The first parsonage was built 1805, and the barn and out-houses soon afterward; and, as the result of a new preacher, a good frame meeting-house took the place of the old log one, in 1807, costing three thousand dollars.

The congregation alone paid for it and the parsonage; but to assist them in so doing, they sold forty acres of their glebe lot, densely covered with chestnut, oak and lofty pine, then counted of little value,

although the prince of the forest, towering like the cedars of Lebanon. They still retain one hundred and twenty acres of their lot.

Mr. Lang was an excellent preacher and pastor, faithfully discharging all ministerial duties, not excepting catechising and visiting from house to house every year. He was a profound scholar and theologian. His voice was strong and clear, and contained not a little of the Scotch brogue. His utterance was rapid and earnest, and from his great fund of knowledge, he would pour forth, nearly all day long, the most precious truths of the gospel. But his conduct out of the pulpit was so contrary to his preaching, that it was said, "When Mr. Lang was in the pulpit, he should never go out; and when out, he should never go in." Great men have often great failings, and such were Mr. Lang's, that the congregation found it necessary to have their relation to him dissolved; and for this purpose, laid a petition before presbytery, June 30th, 1811. After due consideration by presbytery, and with the mutual consent of both parties, the relation was dissolved September 2d, of the same year.

May 9th, 1814, a unanimous call was given to Alexander M'Clelland, a young licentiate, at the moderation of which Rev. A. White presided;—salary, four hundred and fifty dollars, and the use of glebe and parsonage. The call was sustained by presbytery on the same day, but as Mr. M'Clelland had other calls, it was sent to Synod for presentation, and by Synod returned to presbytery, and presented to Mr. M'Clelland August 29th, and accepted on condition that his ordination would not be until the next May. As some difficulty existed between him and the presbytery, his ordination was deferred until May 9th, 1815. At that time, he neither appeared, nor gave any reason for his non-appearance, but it was soon found that he had previously applied for admission into the Presbyterian Church. This was the late celebrated Dr. M'Clelland, of the Dutch Reformed, now the Reformed Church.

Jan. 7th, 1818, another moderation was appointed. Rev. A. White presided and Rev. Peter Bullions, D.D., was called by this congregation, in connection with that of West Hebron. Salary, five hundred dollars, with the glebe and parsonage. The call was sustained, presented and accepted on the same day, which was observed as a day of fasting. The ordination and installation were on the 4th day of the ensuing March.

On the 14th of the same month, James Shaw, Gilbert Robertson, John Stott, Alexander Skinner, Peter M'Eachron, and John I. Reid were elected elders, and except Mr. Reid, who declined the office, all were ordained on the 18th of June following.

Mr. Bullions excelled both as a preacher and pastor. He was a finished scholar, of refined and pleasing manners, and exemplary in his walk and conversation. His late literary productions are of the highest order, clearly proving that he was a profound linguist. His life was one of careful study and vigorous application, and thus labouring in the congregation, it flourished much under his ministry. He had a peculiar winning faculty, as the following anecdote will show: His buggy once broke on his return from Cambridge, and as he stopped to get it mended, the wagon-maker, who was an inquisitive Yankee, asked him many questions, and among the rest was the question, "How

do you make your living?" to which Mr. Bullions replied, "By wagging my tongue." "Oh! then you are a lawyer," said the Yankee. "No, I am not a lawyer," was the reply. "What are you then, if you earn your living by wagging your tongue, and are not a lawyer?" Mr. Bullions answered, "If you will come to Argyle meeting-house next Sabbath, you will find out." "Oh! then," said the Yankee, "you are Mr. Bullions, I suppose." The next Sabbath he came with his family, and continued to come, until he and his wife and children were all baptized by Mr. Bullions in one day, and admitted into the fellowship of the church.

Six years and a half prosperity smiled on pastor and people. Then, the clouds of adversity cast a gloom over the congregation. At a meeting of presbytery in Cambridge, Sept. 8th, 1824, Mr. Bullions was appointed missionary to Canada West, for two months. He went next week by way of Albany, where Dr. Alexander Bullions was teaching in the academy, *pro tem.*, after the death of Professor Shaw. Soon after Mr. Bullions arrived in Canada, he received a letter informing him of his election to a professorship in the academy of Albany, and he returned before completing his full mission, preached one day to his congregation, told them of his election and intention to leave, as he did without farther consultation with them, or with presbytery. Before the next meeting of presbytery, Feb. 2d, 1825, the congregation prepared a paper, stating their grievance for the way in which their pastor left them, and asking for the moderation of another call. John Reid and James M'Dougall were appointed commissioners to presbytery in this case. At this meeting Mr. Bullions sent in his resignation, and also reasons for non-attendance. Presbytery passed a vote of censure and accepted his resignation, and the commissioners quietly acquiesced.

Another moderation was granted, and Rev. A. White appointed to preside on the 2d day of March, 1825. A unanimous call was then made for Rev. James White, lately from Scotland, and also, on the same day, one from the congregation of Salem. Both were sustained by presbytery, at its next meeting, May 4th, 1825; but as Mr. White was not present, they were not presented until the next presbyterial meeting, June 22d, and the call from Salem was accepted. Mr. White died 1827. His preaching was brief and evangelical, and his manner exceedingly solemn. May 3d, 1826, presbytery met in Cambridge, and the congregation of Argyle asked for the moderation of a call, and also for the dispensation of the Lord's Supper. Their petitions were granted; but the time for the first, not specified. At their next meeting, May 29th, Rev. James White was appointed to moderate in a call on the 15th day of June. He did so, and a call was made for Rev. Thomas Beveridge, D.D., sustained, presented and rejected. By resolution, it was laid on the table until the next meeting of presbytery, that it might be again presented. But after receiving a written reply from him, it was, after much deliberation by presbytery, laid aside. From minutes of presbytery, Feb. 6th, 1828, it appears that another call was given him by the congregation of Argyle, at the moderation of which, Dr. A. Bullions presided. But it is without date, and its subsequent history is unknown to us. Perhaps it deserves oblivion. For the last thirty-four years Dr. Beveridge has ably and faithfully

discharged the duties of Professor in the Theological Seminary, now at Xenia, Ohio.

No minute of presbytery can be found from Sept. 11th, 1828, until Dec. 4th, 1834; and for this time we must write from memory, and the minutes of session. During this period, Rev. James P. Miller was called and installed pastor of the congregation of Argyle. The time of his call and installation is unknown to us, but he took charge of the congregation in September, 1829.

In the winter of 1830, several of the most prominent members, and among the most regular in attendance on ordinances, living in the North-West part of the congregation, at a distance of eight, and even ten miles from church, asked presbytery for a new organization, to be called the Associate congregation of North Argyle. It was granted, and the congregation has ever since supported its own pastor, and has a meeting-house not inferior to any in Argyle. Daniel Stevenson and Robert Robertson and family were the leaders in this movement, and the Robertson family is still prominent in the congregation. D. Stevenson left it a legacy.

February, 1830, Moses Robertson, Samuel Dobbin and Alexander Beveridge were elected elders in the congregation of Argyle, and ordained on Thursday previous to the third Sabbath of the ensuing June.

After the Rev. James P. Miller had preached and sufficiently instructed the congregation on the subject of public religious covenanting, the session unanimously agreed that it was expedient to engage in this duty, and for this purpose appointed June 20th, 1833. On that day, ninety-two members of the congregation did, with uplifted hands, swear to the bond and covenant, avouching the Lord to be their God, and declaring themselves to be his covenanted people. Twelve members from neighbouring congregations united with them, and thirteen who had formerly covenanted, assented and signed the bond. Also seven ministers, namely, J. P. Miller, A. White, D. Gordon, Wm. Easton and Drs. A. Anderson, James Martin and J. G. Smart, in all one hundred and thirty.

April 17th, 1834, John Henry, John Bishop, Jas. I. Robertson and John I. Reid, were elected ruling elders, and the first two were ordained June 8th, 1835. Mr. Robertson was formerly ordained in the congregation of Hebron. Mr. Reid again declined the office.

It is believed that the first attempt to get the contributions of the Associate church for charitable and missionary purposes into systematic operation had its origin in the session of this congregation; for the member who represented this session at the meeting of Synod in 1839, offered a series of resolutions on that subject, which were unanimously adopted by Synod, and the first report from any session to the presbytery and Synod respecting such contributions, went from this session.

June 4th, 1842, David Hall, Isaac Shaw, George Lendrum, Joseph Shankland, John Alexander, and John Harsha, Jr., were elected elders. Messrs. Hall and Shaw were ordained on the 19th day of the same month. Mr. Lendrum had been ordained in the congregation of North Argyle, and the other three declined the office.

Sometimes offences will come which lead to the separation of brethren, and better have the veil of oblivion drawn over them, than the

pen of the historian. Such is the nature of one which occurred here in the spring of 1845, by means of which, the congregation lost some substantial families.

April 25th, 1847, Wm. M'Neil, Wm. Alexander, Cornelius M'Eachron, Henry K. White and John Reid, Jr., were elected elders, but as some complained that the election was not an expression of the will of the congregation, the persons elected declined ordination. One year afterwards Wm. M'Neil, Cornelius M'Eachron, Archibald Armstrong, John R. M'Neil and John Robertson were elected. The last three declined the office, and the first two were ordained Jan. 18th, 1849. Mr. Robertson left a legacy of several thousand dollars to the Associate Synod.

At a meeting of presbytery in Putnam, May 9th, 1849, a petition from members of the congregation, and also of session, was presented, asking for a new organization, to be called the Associate congregation of East Greenwich. After commissioners were heard, pro and con, the petition was unanimously granted, and Rev. D. W. French appointed to organize the same, at a convenient time. This is the second congregation which has sprung from that of Argyle, and is in a flourishing condition, on the banks of the beautiful and swift-flowing Bat-ten Kill.

July 18th, 1850, John Reid, Jr., Wm. Boid and Wm. Alexander were elected elders in the congregation of Argyle, and Mr. Reid was ordained on the day of Synod's fast, October 31st. Messrs. Alexander and Boid declined the office.

In 1850, at the meeting of the Associate Synod in the city of New York, Rev. James P. Miller was appointed missionary to Oregon, and accepted the appointment, but did not leave his congregation until March, 1851. He was pastor of the congregation twenty-one years. Though not a fluent speaker, he was a sound, evangelical preacher, and an excellent member of church courts,—courteous and agreeable in his manners, interesting in his private intercourse, and a zealous advocate of his principles, and of the cause of freedom. After living in Oregon a few years, and while returning home from a journey, he was instantly killed by the explosion in the boat, as he landed on the shore, and his devoted and accomplished wife gathered up the fragments of his manly form.

Now one call follows fast on the heels of another. At a meeting of presbytery, in Salem, Feb. 1st, 1852, the congregation of Argyle asked for the moderation of a call. Their petition was granted and Rev. D. W. French appointed to moderate on the 14th day of March. The call was made for Rev. James Thompson, and was sustained and presented April 14th, when Mr. Thompson asked time for consideration. It was granted. At the next meeting of presbytery, at East Greenwich, April 22d, the call was again presented and accepted, and he was installed over the congregation July 13th, 1852. All went well until March 1853, when presbytery met again at Salem, and a call from the Mission Church in the city of New York was presented to presbytery for Rev. James Thompson. It was laid on the table, *pro tem.*, and the clerk instructed to notify the congregation of Argyle. This notice being duly served, a congregational meeting was called, and a committee, consisting of John Bishop and D. A. Harsha, ap-

pointed to draw up a remonstrance, and also commissioners were appointed to lay the same before presbytery. John Bishop, John Reid, Jr., John Alexander and D. A. Harsha were said commissioners.

At the next meeting of presbytery in Argyle, March 20th, 1853, the call from the Mission Church was taken up, the remonstrance read, the commissioners and presbytery heard, and the call presented to Mr. Thompson, and accepted. He was pastor of the congregation eight months and a half. The next call from this congregation was made for Rev. Joseph Thompson, May, 1853, at the moderation of which, Rev. Joseph M'Kee presided; but, as it was soon found he had accepted another call, this one was never presented.

May 25th, 1854, Rev. Joseph M'Kee presided in the moderation of another call given by this congregation to Rev. Alexander Thompson, and it was accepted on condition that the congregation would wait until the expiration of his synodical appointments. During this time his labours on earth ended.

The successive calls for three brothers by the same congregation led a distinguished lady to say that "the congregation of Argyle had the Thompson fever." But they were a band of noble brothers, distinguished for their entire devotion to the cause of Christ, their godly sense, unaffected piety, and faithful, earnest, whole-soul and impressive manner of preaching the gospel. All have rested from their labours, and their work of faith, and labour of love, and patience of hope follow them.

During the calls of these brothers, the congregation, in 1853, built and paid for a new church forty-six by eighty-two feet. It is built according to the taste and improvement of the age, with vestibule, gallery and session room, frescoed walls, fine pulpit and cushioned seats, all in bold contrast with the old log house thirty by forty, with unvarnished pulpit and rough slab seats, and without fire summer or winter. According to the grant of presbytery, an election of elders was held February 7th, 1856, at which time Rev. Joseph M'Kee presided. Wm. A. White, Wm. M'Neil 2d, and Wm. Lendrum were elected, and ordained on the 12th day of the ensuing June. Jas. I. Robertson was re-elected, or rather invited to resume the exercise of his office.

May, 1856, presbytery met at North Argyle, and the congregation asked for the moderation of a call. It was granted, and Rev. Peter Campbell appointed to moderate on the 12th day of said month. A unanimous call was made for Rev. Jas. W. M'Farland; but, by agreement of both parties, it was not presented, because, on account of an ophthalmic affliction, Mr. M'Farland's physician forbade him either to study or preach.

1856, Rev. Jas. A. Duff received a unanimous call, which he accepted, and was ordained and installed February 1857. During Mr. Duff's time, the congregation built a new parsonage. His ministry was brief, but successful. After a short and severe illness, he died October 6th, 1860. He was a person of medium height and slender form, but of a superior mind. With a clear perception and sound judgment, he had a special faculty for debate, in which he greatly delighted. His sermons were evangelical, sometimes metaphysical and profound, but always so clear that his meaning could never be mistaken. He was a true friend and genial companion, fond of society,

and familiar with the people of his charge, in whose memory he still fondly lives.

In the fall of 1862 a call was given by this congregation to Rev. Thomas H. Hanna and rejected. He is now settled in Pittsburgh, Pa., and justly held in high estimation.

Although many were opposed to calling a settled minister, yet in the spring of 1863, a call was made by this congregation for the Rev. Wm. Bruce, of Baltimore, sustained and sent to the presbytery of Philadelphia for presentation. It was presented and rejected. Br. Bruce may be regarded as one of the best preachers.

July 1st, 1863, the last and sixteenth call was made for Rev. Jas. H. Andrew, in the moderation of which, Rev. George Mairs presided. Salary, \$600, and the use of glebe and parsonage. The call was accepted on condition that he would not take charge of the congregation until April 1864. He was installed on the 7th day of June, 1864. As Mr. Andrew is *now* our much esteemed pastor, we must merely say, that his walk and conversation well become a minister of the gospel, who watches for souls, as one who must give an account, and we trust he will fulfil his ministry with joy, and finally receive the welcome plaudit,—“Well done, good and faithful servant.”

As the record is imperfect, it is impossible to tell how many members have been in this congregation from first to last. At times, it has been large, but the two organizations from it, and the annual emigration to the far west, have greatly thinned its ranks, and yet it numbers two hundred and forty-seven. Thirteen ministers have been brought up in it, besides two in its branches and some who died before completing their studies, and others who stopped on the way. There is a striking contrast between its original and present condition. Then it was few in number and poor in purse. The first subscription roll, for salary, in pounds, shillings and pence, shows that some gave two shillings, some four, etc., up to twenty, and one or two gave forty shillings. Now the poorest can pay nearly the highest sum then paid, and sit snugly too in a splendid house. Then, also, Argyle, extending on the east to the rapid Batten Kill, and on the west to the majestic Hudson, flowing, unobstructed by the art of man, until lost in the bosom of the great Atlantic, was a wilderness with only here and there a lonely cabin. Through the dense forest, the Indian pursued the ferocious panther, the ravenous wolf, the surly bear, or the timid deer, panting in the chase. Except the noise of some adjacent waterfall, and woodman's axe, and music of birds and winds whispering through the lofty and evergreen pines, profound silence reigned far and near. Schools and seminaries and churches rose not with their lofty spires. The sound of the church-going bell was never heard, and one might feel as if he must finish his journey alone. But the scene is changed. The Indian has gone to paddle his own canoe in the waters of the great west;—the wilderness is turned into fruitful fields, flourishing villages and large towns,—the deep silence of the vast forest is supplanted by the din of civilization, and the wigwam and cabin are turned into commodious dwellings and splendid mansions; the gallant steamer rides triumphantly over the blue waves of the beautiful Hudson; intelligence is conveyed with electric speed; the blessings of civil and religious liberty are guarantied to all our citizens; and schools, academies, col-

leges and churches breathe their balmy influence over the whole country. Away in the distance from the church are seen the mountains of Vermont, casting their deep azure hue over the beautiful landscape, on which one might look for hours, "unmindful of the storm and strife and mingled murmurs of tumultuous life." Not far from the church, on the west, the eye reaches away beyond the clear flowing waters of the Hudson, to a range of hills, mountain high, stretching to the north and south and mingling with the clouds. Here the church has long prospered under the blessing of Him who has bought her with his own blood. Here may she continue to prosper, under the same divine blessing, until the last ransomed son or daughter shall be brought home to the Paradise of God.—Here, in old Argyle, which contains some of the most beautiful scenery any where found, and scarcely surpassed, even by such places as Mount Holyoke and Round Hill, (Mass.,) which Jennie Lind calls "the garden of America." Then,

"If God has made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Must Paradise be found!"

NOTES BY THE WAY.

Dear Readers: it is intended by these Notes to give you such thoughts as have at the time caused the writer to notice them. As if the mind were a magnet, they have clung to it, while they passed by the way, through conversation, reading, or meditation. They are handed to you through the columns of this magazine, that you may talk one to another of these things, that you may cause them to sprout, and bud, and bear fruit, if you find them, or any of them, worth transplanting to the garden of the mind.

Texts.—In conversation with a friend, one afternoon, he remarked,—“By the way, it is a pity that ever that habit should have been invented, or followed out, of the minister taking a text; we cannot tell how or when it first originated.”

It is, doubtless, an old custom; for we find our Saviour using it in the synagogue; and no doubt it grew out of the necessity of the case, the object of preaching being to explain the scriptures.

“But,” he remarked, “the text could be explained in four or five minutes.”

There is certainly a popular error, and the ministry seem in many cases to be giving way to it, that the shorter the text the smarter the minister; that sticking to the text means sticking to the words; when it means sticking to the subject matter as presented in it.

For illustration, we knew a young preacher who had prepared a very good discourse on “The man who was born blind restored to sight;” In announcing his text he said it would include the whole of the ninth chapter of John’s Gospel. Immediately he saw his mistake as plainly as though his hearers had spoken. He saw in their countenances, for they were strangers to one another, “Who is this that takes a whole chapter to give us a sermon?” and a look at one another, as much as

to say, "What do you think of that?" This mistake embarrassed him, and was a lesson. He might have taken the latter half of the seventh verse, and used every word of the same sermon. In the afternoon he preached again, using the middle clause of the second verse of the second chapter of Ruth, but in fact used the whole book, in the course of his sermon. The young man who had closed his Bible with a slam, and who gave his sister a significant look in the morning, looked as though that was the right thing, and he expected to hear a discourse in the afternoon.

"Would it not be better," said my friend, "to choose your subject and think it or write it out, and then, if you must have a text, choose one, and place it at the top, as a motto?"

I am afraid that there is much of such preaching, and that it is doing a great deal of damage. This is making sermons "out of the head," instead of out of the word of God. Sometimes the palate is tickled by the pepper, and the vinegar gives it some taste, but it lacks the essence of substantial food. Such pastors are described in Jeremiah x. 21; and the result also.

Some texts are but keys to the context. Some, again, have such depth and breadth in their meaning that volumes might be written upon them without exhausting the supply of spiritual food.

Let texts be the words of the All-Wise, as goads to stir up the slothful to duty; and as nails to fix the truth, or on which they may hang the truth.

Facts.—The best figures, because the most true to life, are those which are taken from the Bible. It is the use of these which gives Milton and Shakspeare their fame; while works of pure imagination are like ghosts which vanish with the light.

The Reader's Audience.—Said a friend one day, by way of sympathy, "You preachers have a hard job of it, in getting up a sermon, to suit. Your congregations are so mixed, it is impossible to please all: you have the educated; a discourse to suit whom will not suit the uneducated. Again; the rich, whose habits, etc., are quite different from the poor. Again; children, who cannot be interested in that which suits the grown. Again; men and women, whose spheres in life are different."

True, very true, if our sermons were for the intellect alone; but they have a higher mission, and are for the soul, the moral being of man, in which all are equal. It takes a select audience to rise with you for a walk among the stars; to comprehend a lecture on astronomy; or to wander by the sea-beach or go down into the bowels of the earth for a lecture on Geology; so with Botany, Chemistry, Metaphysics, or the financial schemes of Political Economy. But when we talk of Him who visited earth, "tasted death," and ascended to heaven,—Him who made all things,—who is the Light and the life of men; of Him who spake as never man spake; who died by the verdict of man, and yet by the same verdict was proved innocent; whose fame has gone abroad into all lands as a simple but mighty power; and belief in whose name has caused many of every condition to rejoice and be glad:—when we discourse on such subjects, we need not select our audience, for all are alike interested. Take away the garments of man, and how much of distinction falls away! Take away the dollars and cents, and how much

nearer we come together! Take away the worldly knowledge, and we are alike guilty before God. A minister has not the right conception of his audience until he has them thus presented before his mind. If the sword of the Spirit be so wielded as not to injure the soft raiment, or erase a figure of the bank account, or in any wise to attack the forms of error cherished in the heart, it is, so far, wielded in vain. How much of this selecting of audiences there is among mankind! It is carried on until sometimes congregations become things to be pleased, and the ministry a something to please them. Let the minister imagine a Chicago fire to have passed through his congregation, destroying all their refuges of lies, and then let him set before them the only Refuge for poor sinners,—Jesus the Saviour.

A. M. '69.

THE SCRIPTURES.

BY REV. R. G. FERGUSON.

The Bible in its present completeness was not given to man at once. It was formed by successive additions, as the wisdom of God deemed best. The several parts of the Old Testament, beginning with the Pentateuch and ending with Malachi, were given to God's people at various stages of their history, and were collected in one volume, most probably in the days of Ezra, and by his hand. Centuries after this, when Christ, the great burden of revelation, had already come, the books of the New Testament were added. The volume is now complete, and the last chapter of the last book pronounces a fearful curse upon any who shall presume to take from, or add to, the things which now are written.

The whole canon is inspired, and subserves God's gracious purposes with reference to men. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In this passage the word scripture refers to the sacred writings of the Old Testament; but we are warranted in placing by the side of the writings of Moses and Isaiah and David those of Matthew, James and Paul, under the common name of Scripture. Peter, speaking of the epistles of Paul, says, that in them "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the *other scriptures*, to their own destruction." We may even go farther, and argue that if the Old Testament writings are profitable, much more will the clearer light of the New be profitable to the same ends.

There is in the passage quoted from Paul's letter to Timothy an assertion of the inspiration of the Scriptures and a declaration of some of their uses. Every Scripture, every part of the complete, canon is given by inspiration of God. The writers of the Old Testament gave authority to their messages by the prefatory announcement,—*"Thus saith the Lord."* The apostles, and our blessed Lord himself, sanction their claim by quoting their writings as the unerring word of God. In regard to the New Testament writers, while their claim does not lie so plainly upon the surface of their own writings, there is sufficient assertion of their inspiration. The apostles were promised the Holy Spi-

rit to guide them unto all truth. They place their writings on a level with those of the Old Testament. Paul claims to speak "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." John makes the teaching of himself and other apostles a test of Christian character, saying, "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us." Such a declaration would be presumptuous on any supposition other than that he was inspired. The writers of the Bible assert its divine origin. It is all given of God, and is worthy of the name of God's word.

What is the nature of inspiration? Are men mere passive instruments,—mere amanuenses of the Holy Ghost? Are their natural powers suspended under his influence? Were they not rather, if we may so speak, the subjects of inspiration, speaking as they were *moved* by the Holy Ghost? The Spirit takes men's natural powers as they are, and uses them for conveying the knowledge of God's will. By his influence they are qualified to set forth his will with unerring certainty.

The style of the sacred writers,—each retaining his own, which can easily be distinguished from that of others,—shows that their individuality is not destroyed. That which is natural and human is not suspended, but made to serve the supernatural and divine. This argues nothing against the plenary verbal inspiration of the Scriptures, for it is possible for God to communicate his will in more styles than one, insuring by his Spirit that every word in every style declares his mind. While the written as well as the incarnate word has a human and a divine phase, every word of it is infallibly inspired.

The verbal inspiration of the Bible has been disputed. Some have said that the sentiments, but not the words, are given by the Spirit. But how could we be sure that sentiments divinely imparted to the mind were adequately expressed, if the expressions themselves were not also furnished? Is the mind of man incapable of erring in the setting forth of ideas that it has received? Were the writers of the Bible all men of such endowments and acquirements as to enable them with ease and discrimination to present the thoughts of the Spirit? On the contrary, the minds of men at best are liable to err and many of the inspired writers were ignorant and unlearned men. Moses was "slow of speech and of a slow tongue;" Amos was among the herdsmen of Tekoa; Peter and others of the apostles were uneducated fishermen. They had no peculiar fitness or training for the work of unfolding the divine mind. God in sovereignty chose them from various occupations, and with varying gifts and qualifications, to reveal his will to mankind. Is this revelation left to be clothed in language of human choice? Is God's message to us thus marred in its transmission? Is the light blurred by the imperfect medium through which it is conveyed? We choose the other alternative, and believe the Bible to be the very word of God, its inspired ideas being transmitted by inspired words. The Scriptures themselves claim to contain not only the thoughts but the words of God. Peter declares, that "holy men of old *spake* as they were moved by the Holy Ghost." Paul says that he spake not merely truths but *words* which the Holy Ghost taught. Verbal inspiration gives certainty and solidity to our faith in the Scriptures. On any other theory, we must be balancing continually between the wisdom of

God and the weakness of man. But when the phraseology is divine, we may search the Scriptures with all thoroughness. We may prove its language with the severest criticism to bring to light the fulness of its meaning. Translations are of value just so far as they present the meaning of the words of the original languages. In as far as the diverse structure of languages will permit, a literal rendering is to be chosen, so that men may read in their own vernacular what they can confidently cling to as the word of God. And the inaccuracies of translation, which is a human work, instead of being an objection to the verbal inspiration of the Scriptures, only show the necessity of the verbally inspired word as the ultimate standard of appeal.

What then is the design of the inspired word? What are some of its uses? Paul says, that it is "profitable for doctrine, for correction, for reproof, for instruction in righteousness." It is the perfect rule of faith and practice. Following the apostle's order in the passage quoted, we may say,—

1. It is profitable for *doctrine*. Paul does not any where depreciate the necessity for sound doctrine. He does not sympathize with the now prevailing dislike to doctrinal discourses. He considers it as of first importance as the forerunner of correct practice. In all his epistles he lays down first a broad deep doctrinal basis and then builds from it a superstructure of practical godliness. Truth is as important as virtue; freedom from error is as important as freedom from vice. Indeed, virtue cannot long survive the fall of truth. Correct doctrine is essential to the permanent existence of correct practice. How important then to have some pure source of truth, some infallible criterion of doctrine! Here reason fails; theologians fail; the church fails. From the streams we must go back to the fountain, if we would drink the pure water. From every thing human,—tradition, council, creed, pope,—we must make our appeal to the word, which is divine. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Doctrines, observances, ordinances that are not sanctioned by the word, ought to be condemned. "In vain do they worship me, teaching for doctrines the commandments of men." The Bible is the only rule of faith. The writings of the fathers and of the great and good of all ages, and the deductions of human wisdom, may agree with and confirm it, but they must be subject to it, and be expected when they are not in accord with its teachings. Here is the true infallibility which has been so ridiculously claimed for the Roman Pontiff. It is profitable for practice. It is the rule of obedience.

It is profitable for *reproof*. The necessity for reproof is found in our sinful lives. There are few men who do not need it. There are few who are capable of properly giving, and fewer still who can well receive it. The irregularities of the best weaken the reproof given, and pride of heart hinders the benefit of the reproof received. But when God speaks to us in his word, we can fling back no counter accusations. When we read the word in quiet retirement, and see our sins exposed to the light and condemned, we should bow our heads in conscious guiltiness, and profit by the silent reproof.

The word is also useful in reproving others. Too often, we permit sin to go unrebuked. We ought not to sanction, by an unholy silence,

the vices of our day. But let our reproof be sustained by the authoritative,—“Thus saith the Lord.” Then it will fall from our lips not merely with the weight of our own characters, but also with the weight of God’s word.

It is profitable for *correction*. This is akin to reproof. It has, however, more to do with mistakes than wilful vices. It looks upon men as erring rather than revolting from God. The Bible is not only useful to discover the mistakes we make;—it is a genuine corrective. It points out the mistake, and also the way to rectify it, and when accompanied by the Spirit, has power to heal the wandering and backsliding soul.

It is profitable for “instruction in righteousness.” It exerts not merely a negative, but a powerful positive influence. It disciplines the soul in holiness. The word “instruction” includes all that is essential to education, discipline, training as well as knowledge. The word educates in righteousness. Coming in close contact with it in the reading and study of it, it is more and more embodied in our lives.

The Bible is useful to reprove our vices, to correct our mistakes and teach us how to live a righteous, God-glorifying life.

If the Bible be indeed God’s inspired word, how much should we reverence it! If God be actually speaking in his word, how hazardous to trifle with it! We do not mean to urge a superstitious regard for the book as it lies upon our tables; nor do we consider with any favour the custom of many who carefully lay the elegantly bound volume away between Sabbaths, lest it be soiled by frequent perusal. We would have it made rather a familiar companion, and yet treated with profoundest respect. Paul thanked God that the Thessalonians, when they received the word, “received it not as the word of men, but as it is in truth the word of God.” We should think of it, come to it, receive it as in very truth the word of God. This would check that wit, of Satan’s suggestion, the essence of which lies in a ludicrous or inappropriate scripture quotation. This would lead to humble inquiry into the meaning of the Scriptures, rather than a quarrelsome wresting,—a deceitful handling of the word of God. This would prevent that careless indifference which is sometimes seen in the worshippers when the word is read. We do well to listen reverently, and believe and obey, when God speaks to us.

If the Bible be profitable, how highly should we prize it! Like David, we should consider it sweeter than honey, and more precious than gold. It is none the less valuable because many possess it. It is a treasure, though, alas! a hidden, unappreciated treasure to many. Its intrinsic value is always the same, but its value to us increases according to our delight in it. To have it in our houses is not really to possess it. We actually possess it only so far as we love it, treasure it up in our memories and hearts, believe it and practise it. Then it is precious, when it reproves and corrects, no less than when it guides and nourishes.

“Most wondrous book, bright candle of the Lord,
Star of eternity!”

Let us thank God for it, and prize it above gold, yea, above fine gold.

WHOM DO THE TARES REPRESENT?

BY REV. T. P. PROUDFIT.

As every word of God is pure, it is a matter of importance that it be properly understood. All scripture is profitable, but before its profit can be extracted, its meaning must be known. If there be a passage of scripture of which we have not a proper apprehension, then that passage fails, as to us, in the accomplishment of its God-given errand. Hence the importance of a correct interpretation of every part of the Bible. It is not enough that the exposition given be true in itself, nor will it do to say, that because it does not countenance false doctrine, that therefore it is not particular whether it be the mind of the Spirit in *that passage* or not. The exposition we give of any chapter or verse ought to be a true exhibition of the meaning of that chapter or verse. You may go to an artist's gallery, and he may furnish you a very handsome picture, but a very poor likeness of the original, though it may be a good portrait of some other person; so we may give an interpretation of some part of Scripture which is very incorrect, though it may contain important truths taught elsewhere.

We are constrained to dissent from the view commonly given of the parable of the tares, recorded in the thirteenth chapter of Matthew. The common interpretation represents it as teaching some things which, in our judgment, it does not teach, and ignoring or casting into the shade, truths which it does teach.

The question, Whom do the tares represent? is usually answered, by saying, "Carnal professors in the church; persons who are Christians in appearance, but not in reality."

According to this view, the field represents the visible church, which, as all admit, is composed of true believers and hypocritical pretenders: the wheat represents the former class, and the tares the latter.

Now, is this correct? Do the tares refer specifically to hypocritical or self-deceived members of the visible church? or do they refer to wicked men in general, including those outside, as well as those inside the pale of the visible church? This latter is what we consider the correct view. That it may, however, appear that such is the case, it will be necessary, to look at other parts of the parable.

"The kingdom of heaven," says Christ, "is like unto a man who sowed good seed in his field." But what does the "field" represent? Most interpreters say, the "*visible church*," but the Master says "*the world*." The "disciples say unto him, Declare unto us the parable of the tares of the field." In reply he says,—"*The field is the world*."

How can we reconcile Christ's interpretation with that commonly given? The only way of which we can conceive, is to show that the "*world*" means "*the church*." But can this be done? We think not. We cannot recall a single instance in which Christ so employs the term. Take the next verse as an example. "*The harvest is the end of the world*." Does that mean the end of the church? Surely not. But in the interpretation of the same parable, and in the same sentence, are we not bound to suppose that the word has the same signification in both cases? It seems natural to suppose that the end of the world is what is commonly known as "*the last day*." The world must then

mean this abode of man, the earth. We often meet with the expression; "the foundation of the world." Does that mean "the foundation of the church?" Paul says, that we were "chosen in Christ before the foundation of the world;" and Peter tells us that Christ was "foreordained before the foundation of the world." These places seem to mean the world in its common acceptation,—before the earth was made. "Go ye into all the *world*, and preach the gospel to every creature." That is, go into all parts of the earth. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Again; the term world is sometimes used to denote the ungodly portion of mankind, in opposition to the church. "I pray not for the world, but for them which thou hast given me."

There is, it is true, one case in which it is supposed to mean the church or Christ's people: "God so loved the world," etc., John iii. 16. But we do not believe that correct exegesis requires that view. But supposing it does mean that, it is evidently an exception. To say the least, the general usage of the term is against the supposition that it means the church. Webster gives twenty-two definitions of the term, but not once does he say it means the church. Hence, when Christ says, "The field is the world," we understand him as meaning, the earth, the residence of man here. It includes what is known as the Home and Foreign Fields. They are all, properly, parts of the great field in which Christ is sowing seed.

Again; if we understand "the world" to mean "the church," then as the man sowed seed only in the field, the parable would seem to teach that Christ sows the seed of the word only in the church, which is not true. The minister may go into any part of North America or South America; to China, India, Egypt or the isles of the sea, and preach the gospel, and he is sowing seed in the field. Or, perhaps, we should say, that through his instrumentality, the Son of man is sowing good seed in the field. It is a matter of indifference, so far as this question is concerned, whether there is a church there or not. But if we adopt the view that the field is the church, then, whenever the minister goes where there is no church, he is outside of the field.

The openly ungodly are no part of the church. But to them the gospel is preached as truly as to Christians; consequently, as the man sowed the seed in the field and not outside of it, these men must be in that field. But they are not in the church. Hence the term church and world are not synonymous. They are not co-extensive, as they certainly would be, if the one meant the other. The world includes the visible church, but it also includes much more.

Further,—let it not escape notice, that the assertion that "the field is the world," does not occur in the parable itself. If it did, we might expect a figure. But it is found in the interpretation of the parable, where we naturally look for plain language. We can hardly think that Christ, when his disciples asked him to explain his figure, gave them another, equally or more difficult to understand. According to the view we are opposing, he spoke an allegory. The disciples, not understanding it, requested him to tell them what the various parts meant. And preferring to do this, he gives them another. They ask bread, he

gives them a stone. Hence, we conclude that the field is not the church, but the world, this mundane sphere on which we live. Then, if this be so, what do we find in this field? Or, dropping the metaphor, what do we find in the world? We find a great variety of persons, but they may be divided into two classes, saints and sinners. These two classes,—the children of God, and the children of Satan,—comprehend all the inhabitants of the world. Every human being, whatever his character may be, belongs to one or other of these classes. So in the field spoken of. The wheat and the tares are all that are mentioned. Hence, we see that the wheat, which represents the children of the kingdom, and the tares, which represent the children of the wicked one, would include the entire race of man. Here all is consistent. The field includes the wheat and the tares. But the field is the world, and the world includes the godly and the ungodly of all classes. The wheat represents the children of the kingdom,—the godly; the tares represent the children of the wicked one. And the phrase, the children of the wicked one, comprehends all ungodly men of every description, whether professing godliness or openly vicious. Here all the parts of the parable harmonize. There is a symmetry in the parable. But there would be an incongruity in it, if the tares represented simply those children of the wicked one who have the form, but not the power of godliness. For the field which is the world embraces all men, good and bad; but the wheat and tares, according to this view, would represent only a part of the human race. The only things which the field is represented as containing are wheat and tares. But the field, in its spiritual sense, comprehends much more, if we limit the term tares to one class of the children of Satan! It embraces the openly godless, as well as the hypocrite, or the mere nominal Christian. But as the wheat and tares are all that are mentioned as growing in the field, so it is probable that they were designed to represent all that are in the spiritual field, the world. That is, they represent the righteous and unrighteous of every description. Hence it is probable that the term tares represents not only false professors in the church, but all other unchristian men and women. We cannot think that the great Teacher would be guilty of such an incongruity as the interpretation would represent, which restricts the term tares to ungodly men in the church.

Again; the expression “the children of the wicked one,” naturally refers us to all persons of that class. He does not say that the tares are children of the wicked one, as he probably would have done, if he had meant only some of them, but the tares are *the* children of the wicked one. The article is used in the Greek as if pointing us to all of that class. Does the expression “the children of the kingdom,” refer to all of that class? We suppose all will say, yes. Then, does not the similar expression, “the children of the wicked one,” refer to all of that class? The cases are parallel. And if the phrase “the children of the wicked one,” embraces all such, then it embraces very many who are not, in any sense, members of the church. But if the phrase “the children of the wicked one” refers only to that part of Satan’s children who, by stealth, have found their way into the visible church, then we have the term “the children,” employed in one case, in a limited, and in the other, in an unlimited sense, without the slightest hint of the fact, and that, too, when Christ is

professedly explaining his parable! Is it probable that he would do such a thing as that? Hardly.

But here we are met with objections:—And first, that the term tares properly refers to hypocrites. Says the objector, the tares were a spurious sort of wheat, looking like it, and thus would be a counterfeit; and false professors are counterfeit Christians; while persons outside the church, making no pretension to religion, cannot be so viewed. They are just what they profess to be, openly godless. The tares, says the objector, could not be distinguished from the wheat, and this was the reason why they were permitted to grow till the harvest, while the manifestly irreligious can be known from the pious, but the hypocrite in the church, like the tares in the field, cannot be detected.

This is a common and very plausible objection to the view we have been advocating, or rather an argument for the opposite. Let us examine it. It is founded on the supposition that the tares looked so much like the wheat, that the servants could not know them apart. But this supposition is, beyond doubt, false. It is generally believed the tares denote what is commonly called "darnel" (*Lolium temulentum*.) In Smith's Dictionary of the Bible, it is said, under the word "tares," that the "darnel, before it comes into ear, is very similar in appearance to wheat." But the proposal of the servants to weed out the tares, was after it came into ear. It was "when the blade was sprung up and brought forth fruit." Again; says the same writer, quoting from the "Land and the Book," "in those parts when the grain has headed out, the tares have done the same, and then a child cannot mistake them for wheat or barley; but where they are less developed, the closest scrutiny will often fail to detect them."

Now, let it be observed, that it was after the tares "had headed out," that the servants proposed to eradicate them, and hence the reason they were prohibited could not have been their inability to distinguish them from the good grain; for, says this writer, "a child cannot mistake them for wheat or barley."

This exactly agrees with the account in the parable. The enemy sowed them, and went his way. Some time seems to have elapsed, during which the wheat and darnel grew without the latter being detected. (This part of the story we do not consider as emblematic of any spiritual truth; for Christ, in his interpretation, says nothing about it.) "But when the blade was sprung up, and brought forth fruit, then appeared the tares also." They were discoverable then. More than that, they were actually discovered. "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares?" This question proceeds upon the supposition that the servants knew that there were tares. It does not imply a doubt about it, as if it were a hard matter to decide. They do not say, that "there is something that we fear are tares, but are not certain, as it looks so much like wheat," as we may well suppose they would have done, if the objection be well founded. Nor does the householder intimate that they could not discern the one from the other. Much less does he assign their alleged inability to detect the tares as the reason why they were to let both grow together.

Nor is it true on the spiritual side, that "the children of the wicked one" are undistinguishable from "the children of the kingdom." It

is admitted, that in some exceptional cases, it is not easy, and sometimes not possible, to decide whether a man be a Christian or not. And that is simply admitting human fallibility. We may make mistakes in any thing. But that it is generally true, that we are unable to know the one class from the other, cannot be concealed. Christ himself says, "by their fruits ye shall know them." "By this shall all men know that ye are my disciples, if ye have love one to another." "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God." These Scriptures do not comport with the idea that the children of the wicked one cannot be known apart.

But it may be asked, Why were the servants directed to let both grow together until the harvest, if they could have distinguished them at the time they proposed making the separation? Our reply is, "Lest, while ye gather up the tares, ye root up also the wheat with them." But it may be said, that this is granting that the servants were not able, at the time, to tell the one from the other. We say, Not at all. The householder states the fact that there would be danger of eradicating the wheat, if the servants should gather up the tares; but he does not state the reason of the fact. But expositors have assumed that the reason was, the want of ability to know the one from the other. This, however, is not the true reason; for, as we have seen, the servants did distinguish them, and we are told that a "child cannot mistake them for wheat or barley."

But it may be asked, Why or how would gathering up the tares root up the wheat also, if the servants knew the difference? To this question we are not bound to give an answer. We might be entirely unable to say why it was that when the servants would be gathering up the tares, there would be danger of rooting up the wheat, and still our argument would stand intact; for we know that inability to distinguish them was not the reason.

But as it is a mere conjecture that the reason was that the wheat and tares could not be known apart, we may conjecture on the other side. And we would suggest, that the roots of the one were so intertwined around the roots of the other, that to gather up the one would uproot the other.

A farmer sows wheat in his field and a malicious neighbour, while men sleep, goes and sows rye all over it. They both grow together, and when they "*have headed out*," it is easy to know which is wheat and which is rye; but it is difficult to gather the rye without destroying the wheat. The stalks of rye are as numerous as those of wheat, and the result is, that the roots are all matted together, and to gather up the former, would root up the latter. Why may not this have been the case with the wheat and tares?

It is observable, too, that the householder does not say, "lest, when ye gather up the tares, ye gather up the wheat also," as he, perhaps, would have done, if his fear had been that they would mistake the one for the other. But he says, "lest, while ye gather up the tares, ye root up the wheat with them." As much as to say, they would not gather up and carry away the wheat, but they would root it up and leave it on the ground.

Another objection may be urged, to wit, that the phrase "the king-

dom of heaven" refers to the visible church; and, consequently, that the wheat and tares must represent true and false professors in it.

To this we reply, that whatever the kingdom of heaven is, must be of equal extent with the field. For the tares were in every part of the field, and gathering them out of it, in harvest, represents gathering out of the kingdom "all things that offend." The field, however, is the world, and consequently gathering the tares out of every part of the field, represents gathering out of every part of the world, all things that offend. But if the kingdom be of less extent than the world, then gathering tares out of the field, would represent more than gathering offensive things out of the kingdom. In other words, as the tares are the children of the wicked one, and the field is the world, gathering the tares out of every part of the field must represent gathering the children of the wicked one out of every part of the world. But as the reapers who gather the tares represent the angels, who gather out of the kingdom all things that offend, so gathering the children of the wicked one out of every part of the world, must correspond to gathering out of the kingdom all things that offend. Or, rather, they are the same thing. But if the kingdom be of less extent than the world, then these two do not correspond the one to the other. They are different things. But as it is manifest that they are one and the same thing, so it is evident that they, (that is, the kingdom and the world,) are of the same extent.

Now, if the kingdom represent the visible church, then it is less than the world. The world embraces the church and much more. Hence we infer that the kingdom does not represent the visible church.

Let us suppose, for the sake of the argument, that it does. Then the angels go simply into the church, and gather out of it all things that offend. But the angels are represented by the reapers who go into every part of the field, and gather tares to be burned. The field being the world, and the tares being the children of the wicked one, we are forced to conclude that the angels go into all parts of the world, and gather these children to be burned. But, as we have seen, if the kingdom represent the church, then the angels go simply and gather out of the church the things that offend. Hence, as the kingdom and the field must be co-extensive, and the church is not co-extensive with the world, we draw the conclusion that the kingdom does not represent the church. It must mean the world, or God's government over the world, including all men good and bad, tares and wheat, Christians and children of the wicked one.

The expression, "the kingdom of heaven," is defined by Albert Barnes to mean "the reign of heaven." It is used interchangeably with the term the kingdom of God. But wherever God reigns, there is his kingdom; and he reigns not only over the church, but over the entire world. We are not bound to suppose that this refers to what is sometimes called his "gracious or spiritual kingdom," for "his kingdom ruleth over all." "He is a great king over all the earth." "The kingdom is the Lord's, and he is the governor among the nations."

These scriptures harmonize with, and confirm, the view we have taken. The kingdom of heaven is co-extensive with the field which is the world, and at the last day God will inflict punishment upon all evil-doers in the church and out of it. "The harvest is the end of the world,

and the reapers are the angels: as, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

If the view we have taken of this interesting parable be correct, then there is warning here to all sinners. Many persons flatter themselves that they can sin with impunity, because they are not in the church; and, while virtually admitting that they are children of Satan, fancy that they are very good people because they are not hypocrites. They are not what they call tares.

But let no one deceive himself. If you are not wheat, you are a tare; for wheat and tares are the only things spoken of as being in the field. And the tares will be cast into a furnace of fire.

Again; if the interpretation given be correct, then there may be such a thing as discipline in the church. There is no prohibition here of ejecting those who are known to be ungodly. True, in the parable we are not *commanded* to make the separation, (though we are elsewhere,) but we are not forbidden. If, however, the tares represent simply wicked men in the church, then we cannot see how we can have any such thing as discipline, however lax. For the servants knew that there were tares in the field, and tares being the children of the wicked one, it will follow, that although church officers positively know a man to be a child of Satan, they must let him remain in the church. And, by parity of reasoning, they must receive to membership, all persons, however wicked they may be.

Some churches have very nearly done this, by offering the emblems of Christ's broken body and shed blood to all persons who desire to partake, whether members of any church or not. And perhaps, for doing so, they would appeal to this parable for authority. And we confess, that if the common interpretation be admitted, we cannot see how to escape this conclusion; for, according to that view, we are directed to let all persons alone. The wheat and the tares must be allowed to remain together till the harvest. That is, those who are known to be the children of God, and those who are not simply supposed, but positively known, to be the children of the devil, must remain together in the church till the end of the world. In opposition to this, we say, the field is the world, and Satan's offspring, ungodly men of all classes, hypocrites and others, are to be permitted to remain in it till the angels shall make the separation. We must not persecute heretics, but allow them to remain in the enjoyment of their civil rights and immunities. *The church must be tolerant.*

PAPAL SUPREMACY.

BY PROFESSOR HEMAN LINCOLN, D.D.

The modern dogma that the Pope is the supreme ruler of the Church, to whom all may appeal, and whose word is final, was not the faith of the Christian Fathers. The theologians and church leaders, whom the

Roman Church holds in highest honour, denied the dogma in theory, and resisted it in practice. An illustration from the church conflicts of the fifth century may be more convincing than any argument.

In the early part of the fifth century Apiarius, a priest charged with infamous crimes, was excommunicated by Urban, Bishop of Sicca, a friend of Augustine, in North Africa. Like many others in disgrace, he wandered to Rome, as the principal city of the world, and begged the interposition of its bishop to help him in his need. Zosimus was then bishop, who committed the grave blunder of defending Pelagius, and was afterward obliged to eat his own words and revoke his approval. He made a similar blunder in dealing with Apiarius. Having restored the offender as an injured man, he sent him back to Urban, demanding his readmission to the church, under penalty of excommunication to Urban or citation to Rome for contumacy.

Urban at once summoned a council for advice. The Pope's legates were present, but not allowed to preside. They read a missive from the Pope. It claimed, on the authority of the Nicene Decrees, first, that any priest, unjustly sentenced, had the right of appeal to Rome; secondly, the right of appeal, in a similar case, to the bishops of a neighbouring province.

The council, under the lead of Augustine, denied the authority of both these articles, and declared that the churches of North Africa knew of no such canons. The legates asserted that they belonged to the canons adopted by the Council of Nice. The council promptly admitted their allegiance to all the Nicene decretals, but affirmed that no such decrees were to be found in their records of the doings at Nicæa. The legates appealed to their statements, but the council was not convinced, and adjourned for the purpose of consulting the copies preserved at Alexandria and Antioch and Constantinople.

Messengers were at once dispatched to the capitals of the East, to consult the Nicæan records. The examination was satisfactory. The decrees were not contained in any eastern copy of the decisions. They were not born at Nicæa, but at Sardica, in a council composed chiefly of Western bishops, and whose authority was never recognized in the East nor in North Africa. Fortified by such knowledge, Urban and his African colleagues were the more resolute in resisting Italian usurpation.

In the mean time Zosimus had died, and his successor, Boniface, and afterwards Celestine, was bishop at Rome. A new turn was given to the whole affair, also, by the confession of Apiarius, tortured by remorse, that he was guilty of the crimes charged against him, and that his sentence was just. This confession bore hardly against the supremacy of Rome, proving that Zosimus was morally in the wrong as well as canonically; and that what he loosed on earth was not loosed in heaven.

The victory of the North Africans was complete. They wrote to Boniface, before the final settlement, in a tone of self-confidence, "We desire that your Holiness will allow us to observe what has been decreed in the Council of Nicæa, and enforce in your own country what is contained in the instructions of Zosimus." That is, we accept the decrees of Nicæa; but those of Sardica, framed by Italian bishops, we reject. You may enforce them in Rome, but they have no weight in

Africa. After the examination of the different records was completed, and it was evident that the canons had no connection with Nicæa, but had been fraudulently interpolated at Rome, they grew bolder, and wrote that the Bishop of Rome ought not to receive persons excommunicated elsewhere, for this was a law settled by the Nicæan Council. They deny bluntly his right to receive appeals, or to revise the decisions of Africa, for the Nicene Fathers "have ordained, with great wisdom and justice, that all matters should be terminated in places where they arise, and did not think that the grace of God would be wanting in any province to bestow on its bishops the knowledge and strength necessary for their decision," and they added, with pungency, "Were it not great rashness in any one of us to believe that God can inspire by his Spirit a single person to do justice, and deny the same to a great number of bishops assembled in a council?"

Nor were they satisfied with their triumph, and with the assent of the Roman Bishop to their judgment. They determined to guard against future encroachments, and passed a formal decree that any one who appealed to an ecclesiastical court beyond the sea should be at once excommunicated. Can any proof be more complete that Augustine and his associates denied the Papal Supremacy?

Is not the proof equally conclusive that the attempt to establish the supremacy began in fraud and forgery, by interpolating the Nicæan Decrees, as it was consummated in that most stupendous of all forgeries, the Isidorian Decretals?—*Herald and Presbyter*.

CHARLES H. SPURGEON.

BY. H. W. ADAMS.

Before we had seen and heard Mr. Spurgeon, we supposed the secret of his success was the possession of wonderful genius, given only now and then to a man in a generation. We were mistaken, however. There are scores of men whose natural abilities are as great. Spurgeon's talents are certainly of a high order, but the secret of his power is in this,—that he has cast his genius and all he possesses at the feet of his Master. He has desired to have Christ in his fulness, and Christ has come into his heart and girded him with his own strength.

The following extracts from some of the first pages of his recent book, "Morning by Morning," strike the key-note of his life and success:—

"Oh! for grace to feed on Jesus, and so to eat of the fruit of the land of Canaan this year."

"Has he love? Well, there is not a drop of love in his heart which is not yours: you may dive into the immense ocean of his love, and you may say of it all, 'It is mine.'"

"He who does not long to know more of Christ knows nothing of him yet. If you do not desire to know him better, then you love him not, for love always cries, 'Nearer, nearer.' Absence from Christ is hell, but the presence of Jesus is heaven. Abide hard by the cross, and search the mysteries of his wounds."

"O Lord Jesus, be thou our light throughout the whole of this day, for thy life is the light of men."

"Yet this alone is the true life of a Christian;—its source, its sustenance, its fashion, its end, all gathered up in one word,—CHRIST JESUS. Lord, accept me! I here present myself, praying only to live in thee, and to thee. Let me be as the bullock which stands between the plough and the altar, to work or to be sacrificed."

Spurgeon is strong because he has not been intoxicated with his success, because he wears humbly the wreath of laurels which the world always gives to genius. He has learned to forget himself, while setting forth Jesus. Drawing his inspiration from his Master, he has seen him most glorified when taking the lowest servant's place, washing the disciples' feet. Loving Christ, he has learned to love men, and thus he draws them, not by his own power, but by the power of the cross.

Personally, Mr. Spurgeon is a man of only thirty-seven years, of middle stature, stout, and plain-looking, very unassuming in his manners; loving, simple, clear and easy in speech. Like Beecher, he is no believer in pulpits, but loves to draw very near to his people, bodily as well as in heart. He is much like Mr. Beecher, also, in his natural, familiar way of expressing himself. In eloquence he is no match for his American brother, but yet in real power there is no living preacher like him. He is a most laborious worker, an excellent organizer, a master-spirit guiding a whole army. Spurgeon is not the founder of the church over which he presides. It dates back as far as 1652. His pastorate commenced about the beginning of 1854. "Just before that time," says Pike, in his "Sketches of Non-Conformity in Old Southwark," "the ancient society in Southwark, (South London,) was apparently fast approaching extinction. The church once marshalled by the great commentator, had now no pastor. The pews were forsaken. The aisles were a picture of desolation. The exchequer was empty. The process of decay had bred apathy in the few remaining members, and sadness in the breast of the deacons, who could devise no means of staying the catastrophe they dreaded,—the disappearance from old Southwark of a dear old Christian landmark." At that time, the writer further says, "After some put-offs and many misgivings, an invitation was dispatched to Charles Haddon Spurgeon to try his gifts in London. The old chapel, with its twelve hundred sittings, (a very small affair compared to the present tabernacle,) was at least six times too large." Two letters which he wrote in reply to this invitation reveal the child-like humility which God loves so much to honour. The first, from which we make an extract, refers to the little church which he was leaving, as well as to the new field he was about to enter. "But now my heavenly Father drives me forth from this little garden of Eden, and whilst I see that I must go out, I leave it with reluctance, and tremble to tread the unknown land before." He refused the call for a six months' probation, thinking it better and safer for the church that it should be three months; that then, "should the congregation fail, or the church disagree, I would reserve to myself liberty, without breach of engagement, to retire; and you would, on your part, have the right to dismiss me without seeming to treat me ill. Perhaps this is not business-like. I do not know; but this is the course I would prefer, if it would be agreeable to the church. Enthusiasm and popularity are often the crackling of thorns, and soon expire. I do not wish to be a hinderance, if I cannot be a help."

Blessed with the ministry of such a man, the church immediately commenced rising in a manner unparalleled in the history of English Non-Conformity. On the 11th of February, 1855, the chapel having become far too small for their purposes, the congregation removed to the spacious Exeter Hall. Afterwards a still larger structure was occupied,—the Music Hall at the Royal Surrey Gardens. On the 16th of August, 1859, the corner-stone of the present Tabernacle was laid, and the structure was completed, at the cost of one hundred and fifty thousand dollars, in March, 1861. A congregation of six thousand persons gathers every Sabbath. The pressure for admittance is so great, that it is absolutely necessary to resort to a system of admittance tickets, which are given freely to those who have previously applied for them. If the building could contain twenty-five thousand people, it would no doubt be filled. Beside the main audience-room, there is a lecture-room seating one thousand persons, a school-room holding fifteen hundred scholars, six class-rooms and eleven vestries.—*Chr. at Work.*

THE SEA OF GALILEE.

“What is the sea of Galilee like?” is the almost universal question asked of travellers from the holy land. Some authors describe its beauty, others its tameness,—neither perhaps quite correctly, though fairly representing the impressions it produced. Things are to us what we are to them. The same sight may be a very different thing to two different persons, in proportion as they themselves differ. There are certainly no forest-covered hills rising from the edge of the lake; no bold headlands break the outline of its shores; no lofty precipices throw their shadow over its water. But it possesses a beauty of its own in the land rolling gracefully away from the sea,—in the brilliant tints and ever changing lights at sunrise and sunset on the surrounding hills,—in the northern shore line broken into a series of bays of exquisite loveliness,—in the Gennesareth beach, white with minute shells, bounded on one side by a fringe of oleanders and laved on the other by limpid waters; in the twin peaks of Hattin, that rise over the “valley of Doves,”—and in the snow-capped head of Hermon standing sharply out in the clear Palestinian atmosphere.

It is, however, under the pale light of a full moon that the lake is seen to greatest advantage, for there is then a softness in the outlines, a calm on the waters in which the stars are mirrored, and a perfect quiet in all around which harmonizes well with sacred associations and the simple Gospel narrative. “A fifth evangel,” as M. Renan happily names the lake and its surroundings.

The sea of Galilee is pear-shaped, the broadest end being towards the north. Its greatest width is six and three quarter miles, and its extreme length twelve and a quarter. The Jordan enters at the north, a swift, muddy stream, coloring the sea a good mile from its mouth, and passes out pure and bright at the south. On the north-western shore is a large plain, known by its familiar Bible name, Gennesareth—and on the south the fine open valley of the Jordan stretches away towards the Dead Sea, and is covered as far as the eye can reach with luxuriant grass.

The sea of Galilee now, as in the days of our Saviour, is well stocked with fish. One species often appears in dense masses, which blacken the surface of the water, the fish being packed so closely together that on one occasion a single shot from a pistol killed three. The shoals were most frequently seen near the shore of Gennesareth; perhaps not far from that place where the disciples let down their net into the sea, and "enclosed a great multitude of fishes; and their net brake." Luke v. 6.

The water of the lake is bright, clear and sweet to the taste, except in the neighborhood of the salt springs, and where the lake is defiled by the drainage of Tiberias. As the boat skirts along, hugging the curving inlets or jutting headlands, the pebbly bottom can be distinctly seen through the pellucid water, many fathoms deep. The surface in calm weather has waves of longer reach and greater altitude than Lake Winnepiseogee, which covers about the same number of acres, owing probably to its broader expanse of water and fewer breakages of islands; but it is not unlike the gem of New England island seas in its reflection of sunlight and starlight, its shadows and shimmerings, as clouds float along the vault above, and the break of its ripples on the white sands and basalt boulders of its shores. Aside from its sacred associations, from which the Christian mind can never divest itself while receiving the impressions made by all its belongings, the sea of Galilee would be likely to be visited more than once by a traveller of leisure for its simple, quiet and unpretending attractions.

But sudden storms, such as those mentioned by Matthew and John, are not uncommon. "And the sea arose by reason of a great wind that blew." Captain Wilson of the Royal Engineers, who witnessed one of these violent gales year before last, described it as being so sudden, that the sky gave no sort of warning of what was coming. He was on the eastern hill. The morning was delightful. There was a gentle breeze. Not a cloud floated in the heavens. Suddenly, about mid-day, he heard the mutterings of distant thunder, and saw a small cloud, "no bigger than a man's hand," rising in the west over the heights of Lubich. The cloud spread with great rapidity, and it seemed scarcely a minute, before heavy black masses came rolling towards the lake, completely obscuring Tabor and Hattin. At this moment the breeze died away,—there was a brief interval of perfect calm,—the sun shone out with intense power, and the surface of the lake was smooth as a mirror; in the next moment the thunder-gust swept furiously by, rapidly advanced on the waters, and lifted them up in sheets of foam. Captain Wilson and his companions were driven to take shelter in an ancient cistern, while for more than an hour there were incessant peals of thunder and torrents of rain. The effect of half the sea in perfect rest while the other was in wild confusion, must have been extremely grand. As in the case where the Master, in crossing with his disciples, "fell asleep, there *came down* a storm of wind on the lake," and it would have fared badly with any light craft caught by it in mid-sea.

The level of the sea, which varies considerably at different times, is about 655 feet below that of the Mediterranean. This great depression makes the climate of the shores almost tropical. It is very sensibly felt, this increased temperature, by the travellers going down from the plains of Galilee. In summer the heat is intense, and even in ear-

ly spring the air had something of Egyptian balminess. Snow very rarely falls, and though it often whitens the neighbouring mountains, it never lies here. The vegetation belongs to a latitude many degrees south. Here among basalt rocks grows the lote tree; through the valleys indigo is cultivated with profit, and all over the rolling fields and sloping hill-sides the palm flourishes luxuriantly.

Fourteen years ago Dean Stanley, the oldest living, and perhaps the best informed of scientific travellers, wrote as follows:—"There is nothing which enables us to fix with certainty the precise spots of the History of our Saviour's residence, 'Capernaum, Bethesda, Chorazin.'" Since that day, or rather within the last two years, wonderful discoveries have been made. The Ordnance Survey, originated by the benevolent wish of Miss Burdett Coutts to bring water into Jerusalem, and being now carried vigorously forward by the Palestine exploration fund, has not only set forth for the first time the topography of Jerusalem, but has settled by its explorations, over a large portion of Palestine, if not positively where sacred events did take place, at least where they did not.

It is too much, perhaps, to maintain that the three places named by Dean Stanley, known to have been situated on the Gennesareth Lake, have been fixed in the locality with absolute certainty. It must be remembered, that no flourishing village now stands on the borders, nor more than a solitary craft, floats on the waters of the lake, where once were great cities and fleets of fishing boats. Seven out of nine of the former are uninhabited ruins, and yet, as regards Capernaum, now called Tel-Hum, the discovery of the remains of a synagogue, the identification of a fountain, and the excavation of an aqueduct,—all mentioned by Josephus,—would seem to put its identity out of doubt. This synagogue, built of white marble, totally different from church, temple, or mosque in all Palestine, is without doubt that referred to in Luke vii. 4, 5. If this be so, it is one of the most sacred of ruins. Upon many of the stones scattered around are figures of the paschal lamb, the seven-branched candlestick and a pot of manna. Round the ruins of the synagogue, and stretching up the gentle slope behind, are the remains of the ancient town, covering a large extent of ground. There are several tombs of great antiquity, one of which, constructed with much labour out of limestone blocks, and built within space excavated out of solid basalt, is in preservation.—*Episcopal Register*.

A LITTLE HERO.—A gentleman, while passing through a street in New York, heard a child's voice from a basement crying, "Help! help!" He ran in, and found a little five-year-old boy holding a bed-blanket around his sister, two years younger, who had caught her clothes on fire, and the little hero had succeeded in putting out the flames. The boy, in answer to the question why he wrapped the bed-blanket around his sister's burning clothes, said his ma had told him that was the best way to put out fire, and as to why he cried "Help! help!" that he was afraid he could not do it, and wanted some one to help. He was then asked why he did not leave his sister, and run into the street, and cry for help. He answered with tears in his eyes, "No, I never would have left her. She is my sister. Had she burned up, I would have burned too."—*Ex. P.*

FAMILY DIALOGUES.—VOL. II.—PART I.

DIALOGUE II.—CONTINUED.

Cit. You gave a strange account of Sir Richard's discourse about religion and his own wickedness. I have a strong belief that that gentleman will, some time or other, be a reformed man.

Fr. Indeed so have I; and, depend upon it, if he is, he will be a very bright Christian: he is a very bright man; he is of an excellent temper, scrupulously honest, unfeignedly sincere, and wants nothing that nature can furnish him with towards a change; and if God should work upon him, he will be a miracle of grace, and will set all round him at a gaze. Such a sinner, brought to repentance, would make joy in heaven and joy on earth at the same time.

Cit. I have but one request to you about him.

Fr. What's that?

Cit. Do not fail to talk with him: you know how he has bespoke you, and desires it.

Fr. I do often think of it.

Cit. But can you not contrive to give him an opportunity?

Fr. There is no difficulty in it.

Cit. Then I would do it; how do you know how far you may be made an instrument to do him good?

Fr. That is true; and I promise you I will.

Cit. I have one thing more to ask; and that is, that you will be so kind as to write me a line or two by the post of your success in it; for I have a strong persuasion it will have unexpected success.

Fr. Well, I promise you I will not fail; but there is an odd circumstance in my affair, which I have not given you an account of yet, which has happened since my coming away, and which, indeed, I have but an imperfect account of myself, and at a distance; but it makes me very desirous to go home.

Cit. Pray let us hear what it is.

Fr. Why, my man writes me word, that he understands there has been a great quarrel at Sir Richard's, between Sir Richard himself and his sister, my wife.

Cit. That is about you, to be sure.

Fr. I suppose so; for he sends me word that Sir Richard came to my house the very day that I came away, in hopes to have found me before I was gone; that he would not believe for a good while that I was gone; but that after my man had convinced him of it, he said he could find in his heart to take horse and see if he could not overtake me; but that my man telling him I used to ride pretty hard, and it was not probable he should overtake me, he went away, but seemed very uneasy to speak with me.

Cit. It is a great pity he does not write to you.

Fr. So it is; but those gentlemen of pleasure do not care to take the pains to write letters.

Cit. Well, is that all?

Fr. No, indeed; my man writes me word, that in two or three days after Sir Richard had been there, he heard that my wife was gone away from Sir Richard's, and that she was gone away in disgust. It seems the nurse had a mind to go and see her mistress, and she took the two children with her, not doubting but her mistress would be glad to see the children; and away she went with them to Sir Richard's. When she came to the house, Sir Richard seeing her, began thus:—

Sir R. Well, nurse, what are you come for? What, are you turned out of doors as well as your mistress?

Nurse. No, an't please your honour, I am not turned out of doors, nor my mistress wasn't turned out of doors neither. I hope nobody has told you such a story.

Sir R. No, no; I do but jest; but this I'll tell you in earnest: if she was not turned out of doors, she very well deserved it, nurse.

Nurse. I hope, sir, it will soon be all over and well again. My master is gone to London, and if my mistress would be pleased to come home now, my master is so good-humoured a gentleman, I am sure, before he comes again, it would be all forgot.

Sir R. Your master, nurse! Yes, he is too good for her; 'tis pity she han't a worse husband, and he a better wife; then both would have their due.

Nurse. Will your worship persuade my mistress to come home? Here are two pretty little innocent babies, what will become of them? It breaks my heart to think of them, an't please your honour. How can my mistress forget her own children so?

Sir R. I persuade your mistress, nurse! Your mistress is a brute, she's worse than a brute: I'll have nothing to do with her.

Nurse. Oh, dear, an't please your honour, do not say so; she's your worship's own sister.

Sir R. Yes, nurse, I know it, and she's not the better for that neither.

(Here he fetched a deep sigh, and said, aside, we are a cursed brood.)

Nurse. But I have brought the two children, an't please your honour; it may be, when my mistress sees them again, she will be persuaded.

Sir R. Her children! She values her children no more than if they were a couple of calves from one of her milch cows; she is without natural affection, woman; don't you see it? If she had had any love for her own children, could she have left them as she has done?

Nurse. An't please your honour, I hope she loves them though, for all that; what have the poor babes done? The eldest isn't two years old. To be sure my mistress loves them dearly, an't please your honour.

Sir R. Yes! to be sure; pray has she sent any body to see how they did since she came away?

Nurse. Why indeed no, an't please your honour, and we all wonder: an't please your honour: it is a sad thing.

Sir R. I tell you, she neither regards God nor man; she neither has natural religion nor natural affection; she does not value both her children so much as I do that hound.

Nurse. Oh! an't please your honour, don't say so. I'll go and see my mistress, an' your honour will please to give me leave.

(Nurse offers to go into the house.)

Sir R. Why, you old dunce, where are you going? Your mistress is not here.

Nurse. Not here, sir! an't please your honour, not here! my mistress not here! an't please your honour; where is my mistress? she was here. I hope your worship is but in jest.

Sir R. No indeed, nurse, I am not in jest; she is gone, I have rid my house of her, and never desire to see her within my doors again, till she has changed her life.

Nurse. Where is she gone, an't please your worship?

(Nurse falls a crying, and Sir Richard's lady hearing of her, sends a servant to fetch her and the children in.)

Sir R. I know nothing of her.

Fr. This dialogue between Sir Richard and old nurse has much more in it, to be sure, than I know of yet.

Cit. No doubt but it has.

Fr. But my man writes me too, that the next day my wife came home, at which they were all surprised; that she went up into the nursery to the children, and went into her own chamber, but could not get into her closet, or into several other rooms which I had locked up. It is true I had left the keys with the servant that writes, but as she did not ask him for them, and I had not ordered him to tell her of it, so she knew nothing of it.

Cit. Well, and did she not stay?

Fr. No, it seems the nurse cried, and begged of her to stay; the poor old woman fell down on her knees, and begged her to take pity on her two little children, and to stay; and told her, she was sure her master would rejoice to hear of her being come again, and would come home as soon as ever he should know it. But it would not do; she answered coldly, asked when their master would be at home; and they told her in about a fortnight; so she went away; but to quiet the nurse, told her she would come again in two or three days, and stay for good and all.

Cit. It is a very odd story; and pray what do you intend to do in it?

Fr. Do! I must go home as fast as I can, though I leave my business undone, and come again; for I have no patience to think of my wife being left to wander I do not know where, now she has quarrelled with her brother.

Cit. Why, what will you do? Will you submit to her?

Fr. Yes, I will do any thing to bring her home. I will go to her wherever she is; and if all the entreaties in the world will move her, I will never leave her, till I get her home.

Cit. You are only the best husband in England.

Fr. And she will be the best wife in England, if it pleases God to restore her from this unhappy condition. If she continues thus, she is ruined soul and body, and I cannot bear to let her perish, and not use all possible endeavours to reclaim her. I cannot believe but her passion is cooled and abated before this. Perhaps Sir Richard has been too hot with her, and put her into a fret. I'll take the contrary course: it is my duty to bear with her passions and mistakes; her brother is not under the same obligation. My affections lead me to all the tender methods I can take; he is not under the same influence. My concern is for her soul, and for her children; he is not touched that way yet. In a word, he is her brother, but I am her husband; he is a relation to her, but I am part of her; he is of her family, but I am herself. And though I do not reflect on him for want of success, for I dare say he wishes well to us both, yet I cannot doubt of success myself. Therefore, I am resolved to go and find her out, and never leave her till I have made her my own again. She must have a heart of stone if she refuses me.

(They part, and his friend took horse the next day and went home; what followed will be told in the next dialogue.)

End of the second dialogue.

DIALOGUE III.

When Sir Richard — and his brother-in-law parted, neither of them had entertained any notion of what might be, much less of what was, the consequence of the discourse which the knight afterwards had with his sister. The gentleman went away for London, as is expressed in the former part; Sir Richard having made him promise not to send to or take any notice of his wife before he went, but to leave that matter entirely to him.

In the mean time, his sister having sent Sir Richard's lady's maid to her house for clothes and linen, was very busy in inquiring of her whom she had seen? how her two children were? and every now and then a little inquiry would come in,—“What, did you not see Mr. ——?” meaning her husband. The servant said nothing at first, but made as if she had been busy about the things she had brought her, and did not hear; so she began again:—

Mist. Well, Susan, and did you not see Mr. ——?

(Still the maid did not hear; at last she repeats it.)

Mist. I suppose Mr. —— was not at home.

(The maid, seeing no remedy but she must answer, says,—)

Maid. Yes, madam, I believe he was at home.

Mist. Why, did you see him?

Maid. Yes, madam.

Mist. Did he say nothing to you?

Maid. Yes, madam, he said something; but I did not mind it, except what was about our business.

Mist. But what did he say, Susan?

Maid. He asked what we came about? and you know, madam, we could not get the things without asking him, so we told him what we wanted.

Mist. Well, and what said he then?

Maid. He said, “Yes, yes; by all means take whatever she has sent for.”

Mist. What, did he not ask how I did?

Maid. Nothing like it, madam.

Mist. Nor where I was?

Maid. No, madam; I suppose he guessed where you was by our coming.

Mist. And was that all he said then?

Maid. No, madam; he bade us take all we could find, for that he was going a journey to London, and should not be at home for a month or two, and he could not leave the rooms open.

Mist. A journey to London, and for two months! that's odd: what, and say nothing to me! it is very odd.

Mist. Harkye, Susan, did Mr. —— look pleased, or did he seem uneasy?

Maid. He was very merry, for he was playing with one of the children, madam.

(This still made it worse to her.)

This discourse happening just as Sir Richard was come home, he overheard it. Oh, says he to himself, now I see I am right, the foolish creature relents already. She knows not what she has been doing, either to God or to her husband.

As soon as she was gone, Sir Richard called the maid into his room. “Harkye, Susan,” said Sir Richard, “what made you tease my sister so about her husband?”

Maid. Tease her, sir! indeed I didn't.

Sir R. Why, you might easily see what she meant, and I see what you meant: you were very right, Susan.

Maid. Oh dear, sir, I knew not what to do or say: it is pity a young lady should punish herself so; it is plain she wishes she had never come away.

Sir R. Then why does not the fool go home again, as she ought, Susan?

Maid. Sir, 'tis plain, on the other hand, she wants nothing but to have him creep after and fetch her. I wish he would.

Sir R. And so you made as if he showed no concern about her?

Maid. Indeed, sir, I see 'tis the only way to bring her to herself: 'tis a great pity she should use an honest gentleman so: all the house cries shame on it.

Sir R. Well, Susan, you have done rightly, and carry it on as far as you can. I have taken care he shall not come after her. I'll see if I can't

bring her to her senses, and make her go home. She does not treat him honourably, indeed.

Maid. Truly, sir, we all think so; but we must not speak.

Sir R. But I'll speak, and make her hear it too.

Upon this Sir Richard takes an opportunity to talk with his sister, as if it were upon other affairs, which occasioned the following discourse:—

Sir R. Sister, good morning t'ye.

Sist. Good morrow, brother. Won't you come in and take some chocolate?

(It seems she was in her chamber, and he went by the door and saw her there.)

Sir R. Is any body with you?

Sist. No, nobody but Susan; but my lady is a coming, and the chocolate is just ready.

Sir R. Well, I'll come presently.

(He went up a few steps into a closet as if he had some business, though his true design was to have an opportunity to talk with her, and therefore he returned immediately and went into her chamber.)

Sist. Susan, fill Sir Richard some chocolate.

(He takes it and drinks.)

Sir R. Come, sister, won't you sit down and bear me company: I won't drink by myself; that's mere sopping in chocolate.

Sist. I am coming.

(She sits down, and Susan retires.)

Sir R. Well, sister, when did you hear from my brother?

Sist. I hear from him! I han't heard a word from him, and care not if I never more hear from him.

Sir R. Don't say so, sister; I'm sure you don't speak as you mean.

Sist. Don't I! but I do, though.

Sir R. Well, but han't he sent to know how you do?

Sist. No, indeed, he don't think it worth his while.

Sir R. Well, but did you tell him you were here?

Sist. No, not I.

Sir R. Very well; then how should you hear from him when you did not let him know where you were? That's clear enough.

Sist. He ne'er troubled his head to inquire.

Sir R. That's to say, sister, he did not send the bell-man up the town, and cry after you. What would you have the man do? I remember you told me you came away in a huff, and never bid him good-by.

Sist. Well, what if I did? Is there an end of it? Is there no concern due to a wife when she is provoked to do herself justice?

Sir R. But, sister, if I remember aright, you told me, too, that he used all the persuasions he could to have you stay at home; and that when he saw you resolute to go, he asked you if you would not let him know whither you went? You told him no, you would not; and asked what he had to do with that?

Sist. Well, I did so; what then?

Sir R. And that then he asked you, very kindly, if you would not let him come and see? And you said, "No, no,—don't trouble yourself to come after me: I desire none of your company."

Sist. Well, I did say so; what do you infer from all that? I was in a passion, perhaps: what then?

Sir R. Why, either you were in jest, sister, or you were in earnest.

Sist. Well, whether I was in jest or earnest, I see he takes it in earnest.

THE MORAL ASPECTS OF THE GREAT FIRE.

BY THE REV. ROBERT PATTERSON, D.D.

Almost every one admits that this great calamity has its moral aspects. Here and there a Rationalist denies it; but no one heeds him. The Mayor in his appointment of Sabbath, October 29th, as a day of fasting and prayer, meets the public sentiment, even of the ungodly. All acknowledge that God has spoken to men in this great calamity, which has consumed 18,000 houses, and rendered 100,000 persons homeless, and the most enterprising, commercial city of the west bankrupt, in one night. It is well to inquire, What does God say to mankind by this judgment?

He shows us that *He has no need to repeal the laws of nature, no need to work a miracle, when he wishes to destroy.* Most of the plagues of Egypt were the result of natural causes. Even the drying up of the Red Sea, is distinctly attributed to a strong east wind. The hand of God was seen in the timing of the several occurrences to the exact moment when God's purposes would be accomplished by the conjunction of events; for instance, that the violent tempest should blow at the precise time the Hebrews were on the shore and Pharaoh in pursuit, and not a day sooner, or a day later.

In the case of Chicago, no repeal of the laws of nature was effected. No miracle was wrought. The whole matter was one of adjustment. It was so arranged that fourteen weeks of drought, drying and baking the roofs and walls of a wooden city, should be succeeded by a violent southwest gale; a by no means unusual occurrence. It was so arranged that a woman should go out after dark to milk her cow, taking a kerosene lamp in her hand.(?) This does not come within what the Rationalists call the laws of nature at all. It was a free act of the woman's will; which she might have forborne, and no law of nature would have been thereby violated. It was so allowed that the woman should place the lamp within reach of the cow, while milking; another act of free will, not coming at all under the imperative law of cause and effect; for its only cause was the woman's determination. None of the inevitable sequences would have been violated had she placed the lamp a yard farther away. It was allowed that the animal should kick and upset the lamp, and set the straw and stable on fire; but no one will say that there was any thing either inevitable or miraculous here. It was simply the caprice of the brute, yet from the combination and timing of these insignificant actions of a brute and of a woman, with his own great natural operations, the Lord produces the mightiest and most destructive conflagration of modern times. God has no need to work miracles to destroy his opponents.

The unexpectedness of God's judgments is another of the lessons of this calamity. No one ever dreamed of the possibility of such an extensive and irresistible conflagration. No such thing had ever been seen in our days. If London was burnt, it was because London, two hundred years ago, had no steam fire engines, nor cast-iron water mains and fire-plugs. So men went on building, and insuring, and fancying themselves safe. Huxley's lay sermons were sold by every bookseller, many ordering 100 copies at a time. Darwin's Natural Selection was

fast becoming the fashionable god at our colleges. If we could only rightly read and observe the laws of nature, all would be well; yet the observance of the laws of nature was not much more elaborate than the observance of the moral law. For instance, we erected fire-proof buildings, with stone walls, and iron floors, and iron stairs, *and wooden windows and tarred paper roofs*. And that too after three distinct remonstrances in print, by the present writer, after three destructive fires. Fires, it was said, were kindled on earth; there was no danger to be feared from heaven.

All was quite secure and quiet; men supposed, though the fire was raging on Sabbath night, it was miles away, and they went to bed to be awakened by their own roofs crackling over their heads. The day of the Lord came like a thief in the night, and the morning sun rose over the ruins of our city. So shall it be in the day when the Son of Man is revealed; and this sudden and unexpected visitation should impress that lesson on the minds of men.

The community of mankind is one of the most distinct lessons of all great public calamities. Man's selfishness leads him to separate himself from his brethren, to establish castes, aristocracies, sects, cliques; by means of which one part of the human family may ignore another, and enjoy in selfish seclusion the luxuries of life, while their less favoured brothers and sisters are left to live in sin and ignorance. The whole structure of society in Europe is based on this idea. Here, while the state is republican, society is plutocratic. The rich and the poor are supposed to constitute separate classes with independent interests. We have denominations so engrossed with the idea of individual responsibility, that they cannot comprehend the deeper doctrine of the fraternity of mankind. And even Calvinistic churches, which teach the federal headship of Adam and the moral unity of the whole human race, nevertheless arrange their churches on the other, or Socinian, principle; either putting the poor into mission churches as religious paupers, or neglecting them altogether. At the last ministers' meeting before the fire, one of our ministers stated, that he had called on twenty families of a church about to disband to ask them to come in and work with him, in a mission church, in a needy neighbourhood near their residences; and that with great unanimity they had frankly told him,—that they would feel inclined to do so, but that there was another church, at some distance, which presented so much better,—more fashionable society, that they felt it would be best for their children to go there.

But such a judgment as this convinces men how profoundly God has interwoven our interests; so that no human power can render one man independent of all men. Each one of us is interested in every other. The heathen who said, "I am a man, and nothing human is alien to me," was a more orthodox believer than the Christian who sneeringly asks, Am I my brother's keeper? This fire reveals the fact that the ignorance of one neglected woman may become the ruin of a city. It is in vain that men build their so-called fire-proof buildings, if they allow frame shanties enough in their neighbourhood to nurse an irresistible fire. It is in vain that they have fire engines, if they allow the fire to gain such headway that men cannot stand within a thousand yards of it. As an eye-witness said, "They might as well spit at it."

And the church of God had better wake up to the fact, that her detached sects, and congregations, and cliques, are not fire proof in a world full of such inflammable matter as this; and never can become safe in it. So long as a majority of the human race is in rebellion against God, it is only his special restraining providence that impels them to tolerate the church for a single hour. And if the church will not arise and gird herself to her work of evangelizing the world in another style than she has yet done, the Lord will let loose upon her palaces a De Koven Street conflagration which will leave the ruins of Christendom standing a spectacle a thousand times more awful than the ruins of Chicago.

The inefficacy of judgments to change the heart or convert the sinner. In the very midst of this terrible judgment, the worst iniquities were transacted. Our calamity gave opportunity for such an outflow of Christian sympathy and benevolence as the world has seldom seen, in spontaneous offerings, unsolicited, of food ready cooked, and of clothing, for 100,000 fugitives; and those prompt donations not only preserved the lives of the perishing, but preserved the remainder of the city from pillage. It was awful to see the streets full of drunken men, and to hear their blasphemies, even in the very presence of the destroying angel. The covetous pounced down upon their prey like vultures on the slain; hackmen demanding their gold watches and chains from ladies for conveying themselves and children beyond the reach of danger, and then depositing them on the street a few squares off, and returning for fresh prey. I was credibly informed that one gentleman paid \$100 for removing his trunk to a place of safety. To prevent the uprising of the dangerous classes, and the general spoliation consequent thereon, it was necessary to send for the United States troops, who now patrol the city. But the street women are again flaunting their finery amid the ruins. The first places of business reopened are the saloons. And in the Saturday papers the Pacific Railroad announces, as usual, its Sunday Train. The war with God is, it seems, to go on to the bitter end. Loss of property will not alarm men; but death will make the most ungodly surrender.

The lesson to other ungodly cities.—It is not because Chicago is worse than many other cities, but because she is more prominent, that God has selected her as the theatre of judgment. Those eighteen men on whom the tower in Siloam fell, and slew them, think ye they were sinners above all men who dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish. God does this thing for an example, for a warning. Let Cincinnati take heed. If God spared not Chicago, let St. Louis tremble and repent. Let Philadelphia, and New York and Pittsburgh turn from their iniquities and live. For the day of the Lord is coming, and these fires are its predicted forerunners, when sudden destruction shall come upon every ungodly community, like a thief in the night, like travail upon a woman with child, and they shall not escape. Immediate repentance is the grand lesson preached to every ungodly man and woman by the smouldering ruins of Chicago. Come to Christ now for pardon, oh, sinners, wherever you are! and He will save you from the everlasting burnings which shall consume all the enemies of God. The Lord is coming with flaming fire to take vengeance on them that know not God, and that obey not the

THE SHAKER SERVICE AT MOUNT LEBANON.]

Upon the bench, next to the front, staring at the wide painted arch of the ceiling, at the shiny smooth floor, at the large long windows, through the blinds of which the light quivered painfully, and at the vacant benches along the opposite walls,—there we sat, with an awful feeling at the heart, wondering what strange thing would happen; and while we stared, a door opened on the left, and in trooped a company of,—what shall we call them? It was as if Gabriel had blown his horn over just one select little moss-grown grave yard,—and only the women had heard and arisen. Dear ghosts of our grandmothers!—they fitted before us so pale, so sweet, so daintily arrayed for this their resurrection morn!

Then opened another door, and the Shaker brethren stalked in on tiptoe in solemn, grotesque procession,—occupying seats opposite the sisters.

At first a pause, but presently the worshippers rise and walk about indifferently,—till, in an instant, the moving mass crystallizes into definite forms; the sisters and brothers ranged in rows facing each other, the sexes separated near the farther wall by but little space, while the dividing avenue widens out toward the visitors like the letter V. Just to see that company standing there with folded hands! The sisters with their white caps, spotless white kerchiefs crossed upon immaculate bosoms, folded handkerchiefs, hanging over prim arms, drab skirts in serene, cast-iron plaits, and high-heeled shoes! The brethren in their sombre brown gray suits, long coats, large white turn-down collars, and hair cut straight across the forehead.

Now a brother at the other end of the vis-à-vis,—an old fellow with a Duke of Wellington face,—steps forward and begins to speak in a subdued, hesitating monotone. He tells what a privilege it is to dwell thus in unity and peace, with all occasions for strife removed; and as he warms a little with his theme, his body sways backward and forward, and at every few words he lifts himself on his toes and comes down on on his heels with a jerk. After the Duke has been delivered of his burden, another and another step out from the men's side, and utter a few sing-song sentences of experience or exhortation,—declaring how blessed this oneness of the faithful,—praying that they all may be enabled to continue in the angel life. Sitting with closed eyes, you might think, for all the world, that you were in the old-fashioned Methodist prayer-meeting, just before it had reached the hallelujah-point.

Again they wander around, and again take sudden shape. This time the whole company stand in rows with their back to the world's people; all save a single line stretching along the wall, with their faces toward their companions and us.

Another pause, a low, eldritch wail; a few slow twanging notes in solo; a swift, shrilling chorus,—and the multitude has started into motion. Those in the single line along the wall hold out their hands, palms up, and beckon, in time with the singing; the same time is kept, both with hands and feet, by the great company of worshippers,—two steps forward toward the wall, then three quick tramps,—right about

face,—backward and forward,—now and then five or six sharp claps of the hand, and above all that wild exultant melody,—“on and on, and ever on,” with never a pause between the verses. No bass nor alto. The deep voices of the men, following the air on the lower octaves, make a strange, surging under-tone. Shriller and shriller rises the chorus; the dancers sway from side to side; you think you see a brighter glisten in their down-cast eyes, and the faces of some are lit with an inward ecstasy. Others move with a jaunty swing and kick, as if there were a mischievous twinkle under the mask of their stolid features.

“What solemn feelings rise,
And flow through every sense!
Who can behold without surprise
The passing great events?
This is a glorious day
Which God hath ushered in;
And now His power He doth display,
To save the soul from sin.

“And we are truly blest,
With blessings manifold:
Of many treasures we’re possessed,
More precious far than gold.
We are blest in many ways,
We are blest in many things;
And we enjoy far happier days
Than princes, lords, or kings.

“CHRIST is our heavenly head
We are fed with angels’ food;
We’ve all that we can ask or need,
To make us truly good.

Then why should we delay,
Or any coldness feel?
Why not press forward on our way,
With courage, faith, and zeal?

“Let us renew those bands,
Which bind us to obey
The Holy Spirit, whose commands
Will keep us in the way.
If we are not secured,
By truth’s pure golden chain,
We are exposed to be allured,
And drawn to sin again.

“But if we still pursue
The way so bright and pure,
And persevere till we get through,
And heavenly life secure;
Then we shall feel and know,
What now by faith we view;
A rest, where living waters flow,
And joys for ever new.”

In an instant all is still. Then out of one more scene of apparently inextricable confusion is evolved, with military precision, another figure, a central group, a circle around this, and another circle including all. The pitch is given, the hymn is started, and the circle move in opposite directions, with bewildering effect. The outer circle is so large, that the shaker plaits and homespun brush, in passing, against worldly flounces and broad cloth.

O those lovely old women, demurely skipping by with that queer flopping of the hands,—what are they doing here? Why aren’t they crooning over the cradles of their grandchildren, or brightening homely firesides with the light of their sweet, motherly old faces. The pink-cheeked girl that just went past, did you notice, (or was it only imagination,) that wistful glance toward the world’s girls on the benches? What wizened faces are those that follow!

And the men,—representatives of all classes and kinds! Wellingtons, Benjamin Franklins, French Revolutionists of the Robespierre type; a dreamy-eyed Robert Falconer; a comfortable old Methodist presiding elder; a Continental soldier; and, once in awhile, a countenance almost idiotic.

There were other dances. In the midst of one exercise a cry went up that made us start. “O, I’m glad I can live the angel life here below!” piped a small brother to the left. He went off into a nervous paroxysm, and stood shaking for what seemed many minutes with fearful violence. But none of the worshippers appeared at all disturbed by

the eccentricity of the little brother who loved the angel life. From what we heard afterwards, we suppose they were used to him.

After awhile the backless benches,—which had been piled at each end of the room,—were brought out, and the brothers and sisters sat down facing each other, with their handkerchiefs spread over their knees, then a dark-browed brother, with a very dignified bearing, and a sadness in his large eyes, came forward and took up his position in front of us poor sinners. So we poor sinners turned and looked upon ourselves. It was a contrast striking enough. There all was “gray and melancholy” as the ocean waste. Here bloomed a terraced parterre of richest flowers. But to the eye of that stern prophet, as he stood gazing full upon us, the contrast was deeper, more portentous, more pitiful.

He thanked us for the respect we had shown their worship; he told how this little band was striving to imitate CHRIST; to follow the example of the early church; to live the angel life, where there is neither marrying nor giving in marriage. He flashed into eloquence when he pointed to the sin and misery within the shadow of our splendid cathedrals; his lip curled with scorn as he spoke of our preaching peace with the bullet. Others of the brethren made short addresses in a similar strain; after which the service was declared ended.

Wasn't the dancing funny? and how could we keep from laughing? It was the funniest thing that we ever beheld,—yet we never, in our lives, felt less inclined to laughter. If the greatest jokers of all ages had united in devising the most consummately comical exhibition that could by any means be devised; if they had invented the quaintest costumes in the world, and hung them upon the most outlandish of the people under the canopy; if they had succeeded in inducing these people to comport themselves in the most ridiculous manner possible, they could not have produced a divertisement more exquisitely absurd than the shaker dance. And yet there was a wonderful pathos and charm about it,—something of the same atmosphere that makes Rip Van Winkle attractive to many;—though many go away from the sight, as well as from the service, with a memory only of the fun.

But, besides the tender quaintness of it, there was an unutterable sadness,—a horrible sense of error and misdirection. O, the most melancholy sight of all, that poor idiot face,—those long, imbecile fingers, with their weary pathetic beckoning!

This does not oppress you so strongly while you are under the influence of the spell. It is when you are riding home through God's green and lovely world, and the birds chirp and flit among the branches over your heads,—God's own world, full of all harmonies of sound and colour. Then the Shaker song rings in your memory, uncanny, mournful,—the Shaker life, with its selfish self-denial, stands before you, barren, false, ungodly.—*The Old Cabinet, in Scribner's for October.*

LIBERAL.—A member of Mr. Beecher's church has offered \$150,000 to Cornell university if women shall be admitted to its privileges, and \$100,000 more if students shall be required to attend prayers.

TOBACCO.—An exchange tells of a man whose bill for one year was \$80, who gave 25 cents for Home Missions!

Children's Department.

COALS OF FIRE.

"O, please don't go that way, mamma; not that way!"

"Well, don't tug so at my hand, dear. Why don't you wish to go down this street?"

"Why, Caspar lives in that brown house, you know."

"Yes, I know it; but what of that, Bessie?"

"O, he makes faces at me, and jumps out from behind things, and says 'Boo!' very loud."

"But he never hurt you, did he?"

"No; but it makes me jump and scream sometimes."

"Well, don't scream, then. If you stop jumping and screaming, I am pretty sure Caspar will stop teasing; and really, Bessie, it is too foolish for a little girl as old as you are, to be so afraid of nothing at all."

"O dear!" cried Bessie, almost in tears, "if you could only be a little girl again for about five minutes, mamma, and have a big, horrid boy spring at you!"

"I think if I were that little girl," interrupted her mother, "I should walk straight along, and try not to mind him. Caspar isn't a bad boy at all, only mischievous, like many other boys. He doesn't wish to make you really unhappy, dear, I am sure; and if any one should tell him that it was unkind, I think he would stop."

"No, he is very cruel," said Bessie, decidedly. "His eyes are so big and black, and he snaps them hard at me, and—and—sometimes I almost hate him."

The last words were said in a very low tone, for Bessie knew they were naughty. Her mother answered, gravely,—

"I am sorry to hear you speak so. It is a dreadful thing to hate any body. Perhaps you won't dislike Caspar so much when I tell you something about him."

Bessie hung her head and was silent, and her mother continued:—

"Caspar's mother died when he was quite a little child, and I don't think he can remember her at all. She was a good woman, and would have taught Caspar to be gentle and kind. His father is hardly ever at home, you know, and so he sees very little of him; and I am afraid that Mrs. Brown, who keeps house for them, does not take the care of them she might, and is any thing but kind to them. Since he was quite small, he has run wild about the streets, with hardly any one to teach him any thing good. Strong boys do not know how easily little girls are frightened, or how very much they suffer from fear. If they did, I am sure most of them would stop teasing, for it really is very cruel sport."

"I am sorry for Caspar now, mamma: but really, it doesn't make me like him very much."

"Do you wish to know what will make you like him, Bessie?"

"Why, will any thing, mamma?" asked the little girl, her eyes opened wide with surprise.

"Perhaps so. You can try and see, at any rate. It is a way I have seen tried a good many times, and it generally turned out very well."

"O, do tell me; please, mamma: I want to like him, very much."

Bessie's mother took no notice of the last part of her speech, but went on:—

"When you dislike persons for being unkind to you, or, indeed, for any other reason, the best plan is to be kind to them;—to go out of your way to do them some kindness. It will probably make you feel more gently toward them, and may very likely make them kinder to you."

"Yes, that would be grateful: I can understand that," said Bessie; "but not how it can make me like them any better."

"Well, Bessie, the best way to understand it, is to do it, and then see what happens afterward. Will you try, darling?"

"I don't think I shall have a chance," said Bessie, doubtfully. "I don't like to go very near him."

"There, we got by his house some time ago," said her mother, "and didn't even have a sight of him. How foolish it would have been to go round by the other street! We should not have gained any thing by being cowards."

The next morning, Bessie had nearly reached school in safety, when she heard from the other side of the hedge an unearthly screech, which nearly made her

hair stand on end. Though she really could not help starting a little, she remembered her mother's good advice, and only walked a little faster toward the school-house. Caspar could not come near to trouble her in school-time, for the two children were in different classes; and, besides, the teacher was too good and strict to let the scholars play teasing tricks upon each other.

When recess came, the little boys and girls took down their luncheon-baskets before going out to play; but Caspar wandered about the room with his hands in his pockets, whistling.

"Eat your lunch quick, Caspar," said another boy, "or we shan't have time for that game of ball."

"I shan't keep you waiting long," replied Caspar. I haven't a scrap of lunch to-day; so I'm ready whenever you are."

"Why, what did you do with it?"

"O," said Caspar, carelessly, "Mrs. Brown got angry with my dog this morning, and said he stole some meat off the table, so I couldn't have any lunch. I didn't see why, exactly, but it's no matter: I shall only have a better appetite for dinner, I suppose."

Just as he said this, he caught sight of Bessie, who was leaning over her desk, holding out to him a sandwich in one hand and a pear in the other. As he looked toward her, the timid little girl grew frightened at her own boldness, and drew back quickly. Caspar did not understand her motion, and thought she meant to tease him by holding something out and then taking it back. So running up to her desk, he roguishly snatched away the pear, and ran around the room, at last coming back and holding it just out of her reach, pretending to take bites out of it, and saying,—

"Don't you wish you could get it?"

"I meant it for you in the first place, and the sandwich too," said Bessie, quite offended; "but I did think you'd take 'em politely, and not snatch like a—a—*annamul*."

Caspar dropped the fruit as if it had been hot.

"I don't want your poor little pear," said he, looking thoroughly ashamed. "I'm sorry, but I thought you were only trying to bother a fellow."

"O, but you must take it," Bessie said, eagerly. "I have had all I want, really and truly."

Caspar looked for a moment, with longing eyes, on the sandwich, which seemed very much nicer than the stale scraps with which Mrs. Brown usually favoured him. Then he shook his head, and turned to go away; but Bessie was too quick for him. She suddenly raised the sandwich to his lips, and he had to put up one hand to keep it from falling. Then she put the pear into his other hand, and ran away as fast as she could, rather frightened at what she had done, to tell the truth, but rather glad too.

Part of the way to and from school lay through a field, and through this field ran a brook. This brook was just too wide to step or jump over, but a plank was laid across it, which the children used as a bridge. On this particular afternoon, Bessie was a little behind the rest of the children, and when she came to the edge of the brook, all the others had crossed over. But, just as she was going to follow them, a naughty, rude boy, on the other side, pulled away the plank, and left her with no way of getting across. Fortunately, at this very minute, Caspar happened to turn round, saw poor Bessie's plight, and came running toward her. It did not take long to put back the little bridge, though he got pretty well splashed in doing so; and then he helped Bessie across as carefully as if they had always been the best friends. All the other children had gone, so they walked along together, neither speaking for a minute or two; but at last Caspar said,

"You were good to give me your lunch to-day, Bessie. What made you do it? I know I'm rather ugly to you sometimes. What did make you, any way?"

Bessie was rather confused at this question, and twisted and untwisted the handle of her bag, before she could say, I thought, may be,—my mother said,—you see,—and then she got very red in the face, for she was too kind-hearted to tell him about her talk with her mother, and did not know what else to answer. But Caspar spoke instead:—

"Well, I know why, if you don't. It's because you're a kind, good-natured little thing, and I think you'd keep house for us far better than Ma'am Brown,—give me plenty of doughnuts, and all such things. Well, I won't howl at you over the fence any more. I s'pose you don't like it much, do you?"

"O, thank you," said Bessie, gratefully; "and if you'd please not make that dreadfullest kind of a face you did yesterday!"

"Well, you must tell me which one, so I can be sure to remember," said Caspar, in whom the torturing spirit was not entirely conquered. "Was it this one?"

But Bessie turned away with such evident horror, that he was quite penitent, and readily promised never to do it again; and by the time she reached home she could tell her mother that she did almost like Caspar.

As the plan had turned out so well on this occasion, Bessie was ready to try it on many others; and it succeeded well with every body: the more so as she never made a parade of her good-nature, but was always a modest, humble girl. — *Children's Magazine.*

THE WET GRIST.

"My father was a man of prayer, and in our home the family altar was never permitted to fall down, nor its fires to expire or grow dim. Around that altar our dependence on God was constantly acknowledged, and the divine blessing continually invoked. Nor was that blessing sought in vain, but mercies new and fresh from day to day were granted in answer to a father's prayers.

One bright morning in the Spring of 1850, after commending us to the Divine protection, my father put two bushels of rye into his wagon and started for the grist-mill at Rockland, R. I., a few miles distant from our home. When more than half way there he had to cross a bridge called 'The Wharf,' along the sides of which there were no railings, but only some logs laid upon the end of the planks.

When on the middle of this bridge the horse stopped and began to back. My father leaped from the wagon, and the horse continued backing till the hind wheels went over the logs and off the edge of the bridge, and the wagon-seat and grain-bag tumbled out and fell into the stream. At this moment the horse stooped, the forward wheels caught on the log, and the hinder part of the wagon hung over the edge of the bridge, being held by the horse and by the forward wheels.

Four or five men soon came to the rescue, the wagon was lifted back, the grist fished up from the water, and in half an hour my father was on his way back home to dry his grist and get it ready for grinding again.

There was a mystery about this whole transaction. We could not imagine what had made the horse back when upon the bridge. He showed no signs of fright, and had never acted so before. My father was troubled. He had earnestly prayed that morning, that the angel of the Lord might encamp around about us that day, and now to be subjected to such an accident and so much inconvenience, was something of a trial to his faith, though it did not shake his confidence in God.

He returned home, and we went to work to dry our grain and prepare it for grinding; but when we spread out the rye upon a cloth in the sun to dry, we noticed, scattered all through it, fragments of a fine glittering substance, which, on examination, proved to be *glass*! Thousands and thousands of little fragments and splinters of broken glass were mingled with those two bushels of rye, enough to have caused the death of all our family and a hundred others, if the grain had been ground and baked and eaten.

We were amazed at this revelation; and with what grateful hearts we knelt around the family altar and thanked God for his wonderful providence, which had so strangely preserved our lives!

But how came the glass thus mingled with the grain! It was all explained very soon. The rye had been kept in an open barrel, and over this barrel our neighbours had smoothed axe-handles, using pieces of glass to scrape and polish them. These pieces of glass were thus broken and splintered, and the fragments dropped unnoticed into the grain, and were measured up and placed in the bag to be carried to the mill.

No one suspected the danger, and if that grist had been ground, no human power could have averted the calamity, or saved our family from the terrible influence of a poison so deadly as powdered glass. God in his providence interposed and preserved our lives;—truly it is but right that they should be consecrated to his service."

The Lord knew the danger of his servant, and not only spared the life of the man who trusted in him, but also preserved his son, who is and has been for years an earnest preacher of the gospel.—*The Christian.*

PSALM XXII. IN VERSE, BY JAMES MERRICK.

My God, my God, O tell me, why
Unheeded still ascends my cry,
Why thus from my afflicted heart
Thy presence and thy health depart.
Eternal Lord, throughout the day
With fruitless plaint to thee I pray;
Nor sleeps the anguish of my soul,
When night's dark shades involve the
pole.

Yet unimpeach'd thy faith appears,
Thy sanctity my heart reveres,
O thou, to whom in homage join
The sons of Jacob's chosen line.
Thee, Lord, our sires their strength con-
fest,

And found thee, as their steadfast breast.
To thee its full affiance gave,
Nor slow to hear, nor weak to save:
Secure thy wish'd for aid t' obtain,
In thee they hop'd, nor hoped in vain.
But what am I? A man in form,
Yet brother to the trampled worm;
An outcast from the human kind,
To fierce derision's rage consign'd:
They shake the head, they shout, they
gaze;

Each eye, each lip, contempt betrays:
"On God, they cry, thy hope was staid;
Be God, if his thou art, thy aid."
Thine, mightiest Father, thine I am;
By thee from out the womb I came,
From thee my ev'ry comfort sprung,
While yet upon the breast I hung.

Hail, from my birth and to my end
My God, my Guardian, and my Friend.
O view me not with distant eye,
While various griefs await me nigh:
Thy aid withheld, what friendly pow'r
Shall shield me in the dang'rous hour?
See bulls unnumber'd round me stand,
Bulls, nurs'd in Bashan's fertile land;
With wide-extended mouth they roar,
Nor rage the famish'd lions more,
When nightly thro'gh the starless gloom
Along the howling wild they roam.

My frame disjoin'd, in swift decay,
Wastes like the running stream away;
My heart in groans its grief proclaims,
And melts, as wax before the flames.
Fast to my jaws my tongue is chain'd,
My flesh its vital moisture drain'd,
Dry as the clay-form'd vase appears,
And, while thy chastisement it bears,
Wait till thy hand resume my breath,
And lodge me in the dust of death.
Thou seest my soul by dogs pursu'd,
Dogs fierce of kind and train'd to blood;
Thou seest a throng, who thee despise,
In dreadful siege against me rise,
And, while fast-issuing streams the
gore,

My hands and feet relentless bore.
My starting bones to ev'ry eye
Expos'd, O ye that, passing by,

In wonder (not in pity) join,
O say, was ever grief like mine?
My raiment each with each divides,
My vesture, as the lot decides,
Becomes some new possessor's spoil.
The prize that crowns his impious toil.
My God, my strength, recede not far,
But haste, and make my soul thy care,
My soul, pursu'd by hostile hate,
Afflicted, helpless, desolate;
O turn th' impending swords away,
Nor yield it to the dog a prey.
The foaming lion's wrath assuage,
Nor let the oryx, in his rage,
With headlong force against me borne,
Aim at my life the pointed horn:
So will I joy thy honour'd name
Amidst my brethren to proclaim,
And gath'ring crowds shall hear my
tongue

Thust to my God awake the song:
"Exalt, ye saints, the pow'r divine;
Exalt him, all of Jacob's line,
And let each tribe with duteous fear
His boundless majesty revere.
'Tis not in him, with cold disdain
To hear the helpless poor complain;
He (nor with unrelenting eye)
Each falling tear, each heaving sigh,
Regards, attentive to perceive
Their wants, and faithful to relieve."
Such strains thy mercy shall inspire,
While in the full-assembled choir
To thee the votive song I raise,
And thankful pay my debt of praise.
To you, ye humble, meek, and good,
Who ask from Israel's Lord your food,
His hand indulgent from on high
Shall yield at full the wish'd supply;
Who seek like you their God, like you
To him their praises shall renew,
Whose love immortal life imparts,
And swells with joy their conscious
hearts,

Maker of all! through ev'ry land
Thy deeds in full record shall stand,
And farthest realms converted join
In homage to the name divine;
Ev'n kings in thee their Mightier greet,
And lay their sceptres at thy feet.
Earth's countless tribes the festal board
(Thy grace by sacrifice implor'd,) shall spread;
and all whose mortal frame
Th' insatiate grave prepares to claim
Thy pow'r, immortal Judge, shall own,
And prostrate kneel before thy throne.
See, while by thee redeem'd I live,
A race from me their birth derive,
(A race by justpossession thine,) Whose heart thy Spirit shall incline
The precepts of thy will t' obey,
Whose tongue thy glory shall display,
And bid thy righteous acts engage
The wonder of the future age.

WHAT SHALL BE THE BABY'S NAME?

What shall be the baby's name?
 Shall we catch from sounding fame?
 Some far-echoed word of praise
 Out of other climes or days,—
 Put upon her brows new-born
 Crowns that other brows have worn?
 Shall we take some dearer word,
 Once within our circle heard,
 Cherished yet, though spoken less,—
 Shall we lay its tenderness
 On the baby's little head,
 So to call again our dead?
 Shall we choose a name of grace
 That befits the baby's face,—
 Something full of childish glee,
 To be spoken joyously?
 Something sweeter, softer yet,
 That shall say, "Behold our pet!"
 Nay; the history of the great
 Must not weigh our baby's fate;—
 Nay; the dear ones disenthralled
 Must not be by us recalled;
 We shall meet them soon again,—
 Let us keep their names till then!

Nay; we do not seek a word
 For a kitten or a bird
 Not to suit the baby-ways,
 But to wear in after days,—
 Fit for uses grave and good,
 Wrapped in future womanhood,—
 For the mother's loving tongue
 While our daughter still is young;
 For the manly lips that may
 Call her maiden heart away;
 For the time, yet tenderer,
 When the children think of her
 Let us choose a Bible name,
 One that always bides the same
 Sacred, sweet, in every land
 All men's reverence to command;
 For our earthly uses given,
 Nathless, musical in heaven!
 One I know; these names amid—
 "Beauty" in its meaning hid!
 She who wore it, made it good
 With her gracious womanhood
 Name for virtue, love, and truth!
 Let us call the baby *Ruth*.

CHICAGO.—BY J. G. WHITTIER.

Men said at vespers: All is well!
 In one wild night the city fell!
 Fell shrines of prayer and marts of gain
 Before the fiery hurricane.
 On threescore spires had sunset shone,
 Where ghastly sunrise looked on none;
 Men clasped each other's hands and said,
 The City of the West is dead!
 Brave hearts who fought in slow retreat
 The fiends of fire from street to street,
 Turned, powerless, to the blinding glare,
 The dull defiance of despair.
 A sudden impulse thrilled each wire
 That signalled round the sea of fire;
 Swift words of cheer, warm heart throbs came;
 In tears of pity died the flame!
 From East, from West, from South and North,
 The messages of hope shot forth,
 And, underneath the severing wave,
 The world, full-handed, reached to save.
 Fair seemed the old; but fairer still
 The new the dreary void shall fill,
 With dearer homes than those o'erthrown;
 For love shall lay each corner stone.
 Rise, stricken city!—from thee throw
 The ashen sackcloth of thy woe;
 And build, as Thebes to Amphion's strain,
 To songs of cheer thy walls again!
 How shrivelled in thy hot distress
 The primal sin of selfishness!
 How instant, rose to take thy part,
 The angel in the human heart!
 Ah! not in vain the flames that tossed
 Above thy dreadful holocaust;
 The Christ has spread again through thee
 The gospel of humanity!
 Then lift once more thy towers on high,
 And fret with spires the western sky,
 To tell that God is yet with us.

PAYING THE FARE.

BY REV. THEODORE L. CUYLER.

That was an expensive voyage which Jonah made when he "fled from the presence of the Lord" and ran away to Tarshish. He found a ship just ready to sail, and he "*paid the fare thereof*." But he paid dearly. How much money he paid we do not know; but it was a dead loss, for he never got to Tarshish. He paid away his credit as a servant of the Lord. He made a hard draft on his *conscience*, and that is also a dear bargain for any one. Nothing hurts us like the hurts we give to our conscience.

After Jonah's sinful voyage began, the second part, and the hardest part of the bill came in. For the Almighty sent after him the policeman of a mighty gale which caught hold of the vessel and well nigh shivered it into wreck. Poor Jonah had not paid his fare to the bottom of the sea; but there is no help for him. The frightened crew pitched him out into the deep, and but for God's interposing mercy he might have been devoured by the sharks instead of being preserved by that "great fish" which was sent to transport him safely to the dry land. A dear voyage that! The prophet who ran away from God, lost his money, lost his time, lost his credit, lost the approval of his conscience and of his God, and would have lost his life but for a miraculous interposition. All this was the "fare" which one man paid for *sinning*.

But many of our readers may be committing the same terrible mistake. For no path seems to most people so easy and pleasant to travel, as the path of *sinful inclination*. It is what the Bible calls "walking in the way of a man's *own heart*, and in the sight of his *own eyes*." One, for example, is entirely absorbed in making money. When this becomes a greedy appetite, the money lover must pay for it with daily anxiety and worry, and he runs the fearful risk of being eaten up with covetousness. A greed for wealth grows with years. When the rich miser of New York tottered out into the street at fourscore, and a friend asked him how he felt? the feeble old miser replied eagerly, "I feel better to-day; *stocks are up*." Ah! what a *fare* that old millionaire had to pay for travelling farther and faster than others on the road to wealth. It shrivelled up his very soul. Gold may be a useful servant, but it is a cruel master. It is not easy to own it without its owning us. Where one man like Lenox or Peabody, or Wetmore or Dodge, makes it a rich blessing to others, thousands make it the ruin of their souls. Love of money drew Lot to the fertile valley of Sodom, and he "*paid the fare thereof*" in the destruction of his family. Love of money made Gehazi a knave; he "*paid the fare*" in an incurable leprosy. Love of money was one of two sins for which Judas paid with the suicide's rope, and everlasting infamy. No man can make money safely and wisely, unless he holds his earnings as a trust from God. What would it profit you to win the wealth of an Astor or a Vanderbilt, if you should pay for it the price of your undying soul? "What shall a man give in exchange for his soul?"

Into no road do young persons press more eagerly than the road to sensual indulgence. No turnpike is more travelled, and none exacts a more terrible "toll." He who travels it must "*pay the fare*" thereof. The licentious man pays it in shame, and self-loathing, in remorse and "rotteness of the bones." No young maiden can take these hot coals into her bosom without being fearfully burned. The beautiful but ill-fated girl from New Jersey whose tragical end a few weeks since awakened such a universal thrill of horror, may have taken only one false step at first. But how far that led! It requires but *one step* to go down Niagara. She paid dearly for yielding to temptation; for the end of it was death. Hundreds of young men are pressing in every night to houses of wanton pleasure, bent only on enjoyment. But over the door of every house of infamy the finger of inspiration has written, "This house is the way to hell, going down to the chambers of death."

All along the seductive pathways of self-indulgence God places his toll-gates of retribution. I sometimes pass in the streets a wretched man who often needs the help of a policeman to convey him to his desolated home. He was once rich and respected. Poor victim of the bottle,—he is "paying the toll" on the devil's turnpike. The heartless dram-sellers who furnish the poison for guilty gain, will have to pay *theirs* when they reach the judgment-bar of God!

We cannot stop to recount all the penalties which men and women have to pay for sinning. The costliest thing in the world is *sin*. It costs purity of con-

science, and costs the favour of God. It will cost at the last the loss of heaven. The sin of grieving the Holy Ghost has cost many a one *everlasting perdition*.

"Show me the better way,—show me the safe way," exclaim some of my readers who are alarmed at their own course of sin, and who really desire to live a better life. "Show me the way and tell me what is *the fare thereof*." Friend, salvation is *free* on God's side; but on *your* side it must be won by repentance and faith. As far as Christ's precious atonement is concerned,—

"Nothing either great or small, remains for you to do;
Jesus died and paid it all,—all the debt you owe!"

But the road to heaven which the crucified Jesus has opened to you, can only be entered by the abandoning of your sins and *following him in faith and self-denial*. "Except a man be born again he cannot see the kingdom of God." "Except a man take up his cross and follow Christ, he cannot be his disciple." Friend, this "*fare*" you must "pay" to enter heaven. Are you willing?"—*American Messenger*.

BELIGIOUS AMENDMENT OF THE CONSTITUTION.

The following call for a convention of the friends of the proposed religious amendment of our national Constitution has been issued. Eminent speakers have been secured, and this promises to be the most interesting and important convention that has yet been held in the interests of the movement:— [Ed.]

CALL FOR A NATIONAL CONVENTION.

Government is instituted for man as an intellectual, social, moral and religious being. It corresponds to his whole nature. It is intended to protect and advance the higher as well as the lower interests of humanity. It acts for its legitimate purposes when it watches over domestic life, and asserts and enforces the sanctity of the marriage bond; when it watches over intellect and education, and furnishes means for developing all the faculties of the mind; when it frowns on profaneness, lewdness, the desecration of the Sabbath, and other crimes which injure society, chiefly by weakening moral and religious sentiment, and degrading the character of a people.

Acting for such purposes, government should be established on moral principles. Moral principles of conduct are determined by moral relations. The relations of a nation to God and his moral laws are clear and definite: 1. A nation is a creature of God. 2. It is clothed with authority derived from God. 3. It is under the dominion of Jesus Christ, the appointed Ruler of nations. 4. It is subject to the Bible, the special revelation of moral law. In constituting and administering its government, then, a nation is under obligations to acknowledge God as the author of its existence and the source of its authority, Jesus Christ as its ruler, and the Bible as the fountain of its laws and the supreme rule of its conduct.

Up to the time of the adoption of the National Constitution, acknowledgments of this kind were made by all the states. They are yet made by many of the states. And in the actual administration of the national government the principle is admitted. But the fundamental law of the nation, the Constitution of the United States, on which our government rests, and according to which it is to be administered, fails to make, fully and explicitly, any such acknowledgment. This failure has fostered among us mischievous ideas like the following: The nation, as such, has no relations to God; its authority has no higher source than the will of the people; government is instituted only for the lower wants of man; the State goes beyond its sphere when it educates religiously, or legislates against profanity or Sabbath desecration.

The National Association, which has been formed for the purpose of securing such an amendment to the Constitution as will remedy this great defect, and indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the nation, invites all American citizens who favour such an amendment, without distinction of party or creed, to meet in Thoms' Hall, Cincinnati, January 31st, 1872, at 2 o'clock, P. M.

Editorial!

ARNOT ON THE PARABLE OF THE TARES.

When Dr. Arnot was in this country, a year and a half ago, we had the pleasure of forming his personal acquaintance. We found him to be a genial Christian gentleman, and we formed a high opinion of him as a preacher of the gospel. We then expressed to him the satisfaction and profit we had enjoyed in perusing certain works from his pen.

Soon after he left this country and returned to Scotland, another work, bearing his name, was republished in this country. It was entitled "The Parables of our Lord." We procured the volume, and perused the greater part of it with sincere pleasure. It is less sententious in style than his prior works and is more expository and argumentative. Apt illustrations, for which the author is noted, add great value to the work.

It is not our intention, however, at present, to speak of the work as a whole, except in these general terms. Our design is to call attention specially to the author's view of the parable of the tares.

This parable was preceded in the teachings of Jesus by the parable of the sower, and was followed by others,—all delivered at the same time.

In the beginning of his remarks on the parable of the tares, Dr. Arnot observes, "As the main design of the first parable, (that of the sower,) is to exhibit the kingdom in its relation to unbelieving men, who, in various forms, and with various measures of aggravation, ultimately reject it; the main design of the second is to exhibit the kingdom in its relation to the wicked one, who endeavours, by cunning stratagem, to destroy it. In either case there is a conflict: in the first the conflict is waged chiefly between the word, which is the seed of the kingdom, and the various evil dispositions which impede its growth in the hearts of men; in the second, the conflict is waged chiefly, as in the mysterious temptation in the wilderness, between Christ, man's Redeemer, and the devil, the adversary of man. In the first parable the obstacles to the progress of the kingdom lay in the heedlessness, the hardness, and the worldliness of men; in the second, the old serpent is the opposer, and wicked men are wielded as instruments in his hands."

These introductory remarks indicate tolerably clearly what will be the scope of the interpretation. They lead us to anticipate that the author's judgment will be, that the scene of the parable is laid, not in the church, but in the world,—that the conflict is not between good and evil in the church merely, but also, and especially, between good

and evil in the world. This anticipation is met in the subsequent pages.

The author sketches the picture of the parable; defines its terms and expounds its meaning. The tares, he tells us, is the *Lolium temulentum*, or darnel, a kind of false wheat, which it so closely resembles, "that even an experienced eye cannot distinguish the two plants until they are in ear; the distinction is then manifest, and any one may observe it."

The author then proceeds to the explanation of the parable, as given by Jesus himself. "In this journey," he says, "the Master has gone kindly before us; reverently, trustfully we shall follow his steps. 'He that soweth the good seed is the Son of Man; the field is the world.' It is in connection with the 'field,' that the greatest difficulty has occurred, the greatest mistakes have been made, and the deepest injury has been done. Few words of Scripture are more plain; and yet few have been more grievously misunderstood and wrested. At the entrance of the inspired explanation, the expositor, bent on the defence of his own foregone conclusion, takes his stand, like a pointsman on a railway, and by one jerk turns the whole train into the wrong line. 'The field is the world,' said the Lord; 'the field is the church,' say the interpreters. It is wearisome to read the reasonings by which they endeavour to fortify their assumption. Having determined that the field is the church, they are compelled immediately to address themselves to the great practical question of discipline. If they were prepared to admit that there should be absolutely no discipline,—that no man should be shut out from communion, however heretical his opinions, or vicious his practice might be, their task, under the general principle of interpretation which they have adopted, would be very easy. The command is clear, cast none out of the 'field,' however fully developed their wickedness may be, until the consummation of all things. If the field means the church, the exclusion of the unworthy by a human ministry is absolutely forbidden. But the expositors are not willing altogether to abandon discipline. They maintain, on the one hand, that this parable deals with and settles the question of the right to eject unworthy members from the communion of the church, and on the other hand, that while it condemns excessive and puritanical strictness, it permits and justifies the ejection of those who are manifestly unworthy. Most of the commentaries that have come under my notice betray on this point weakness and inconsistency. If by this feature of the parable, the Lord gives a decision on church discipline, he forbids it out and out, in all its forms, and in all its degrees. The separation suggested, he permits not to be attempted at all, until he shall charge his angels to accomplish it at the end of the world. In my judgment, to contend for the exclusion of some of the

ranker tares, after admitting that this parable bears upon the subject of ecclesiastical discipline, tends not only to perplex the student, but to throw a reflection on the authority of the word. I see only two doors open; either cease to hold that the 'field' is the church, or cease to claim the right of excluding any from communion."

Farther on, the author says, "I am beyond measure amazed to find the general stream of interpretation, as far as I have had an opportunity of examining it, ancient and modern, German and Anglican, flowing in this channel. When I find the great and venerated name of Calvin contributing to swell this tide, I am compelled to pause and examine the subject anew; but my judgment remains the same. We must call no man master on earth; one is our master in heaven. It is not necessarily presumption in one of us to oppose the judgment of the great and good of a former age, especially on such a subject as this. In regard to all the relations between the church and the civil power, we are in a better position for judging than either the early Reformers or the Continental and Anglican theologians of the present day."

The author proceeds to show how we are in a better position to judge in relation to such a question as this, and then adds, "The field is the world;" "in the prevailing confusion we hold this, as the ship to her anchor in a storm. Men should remember, when they explain away the meaning of the term 'world,' and teach that it signifies the church, that they are dealing not with a parable, but with the explanation of a parable given by the Lord. The parable is professedly a metaphor, but when the Lord undertook to tell his] disciples what the metaphor meant, he did not give them another metaphor more difficult than the first. I venture to affirm, that the expositors would have found it easier to show that the 'field' is the church, than to show that the 'world' is the church. According to their view, it results that the Lord proposed to interpret his own allegory, but only gave on this point another allegory somewhat more obscure. The outrageousness of the conclusion proves the premises false." "The 'field' is the metaphor, and that metaphor interpreted, is the 'world:' it does not need to be interpreted over again."

The author's arguments to prove that the "field" is the world and not the church, are then presented at greater length. We have not room to give these; but we may say, that, to our mind, they are entirely conclusive. How any interpreter of this parable could read these reasons, together with those presented in the able argument of a correspondent in another part of this number, and then affirm that by the "field" in this parable Jesus meant the church, we are utterly unable to understand.

Dr. Arnot bears hard upon Trench, when referring to his interpretation of the term "world." He says, "Dr. Trench remarks further, on this point, that the use of the term 'world' need not perplex us in the least; and perhaps he was led to make this assertion, because the use of the term did perplex him much. His solution of the difficulty is this: '*It was the world, and therefore was rightly called so, till the seed was sown in it; but henceforth was the world no longer.*' If it has any meaning at all, this sentence must mean, that what was the world yesterday becomes the church to-day, when some seed is sown, when some children of the kingdom are in it. Does the whole world become the church, when one country is Christianized? or is it only the portion Christianized that becomes the church? If so, how many Christians must be in a given portion of the world to constitute that portion the church? If there were three of the true seed in Sodom, was Sodom the church? or did not the three constitute the church in Lot's house, while the world raged around it like the troubled sea?"

Being entirely satisfied that the author's views of this part of the parable were correct, we felt not a little interest in ascertaining what he would do with the tares, growing manifestly in the world until the end of the age. How would he interpret that part of the parable so as to get a millennium of a thousand years, or of three hundred and sixty-five thousand years before the end,—the tares and the wheat growing together all that time? As the author seemed to be very candid and honest in his exposition of the parable thus far, we anticipated the same throughout. We eagerly hastened on, and here is what we found:—"How grand is the view which this picture discloses, when in the interpretation of it we closely follow the Master's steps! It is indeed a parable concerning the kingdom of heaven. The whole world belongs to the King; he has placed his children in it, and commanded them to multiply till they people all its borders. The enemy has introduced among them evil passions, and within them evil thoughts. It is not a part of the Omniscient Ruler's plan to remove, by the ministry of either angels or men, all the wicked at once from his world. For his own purposes, which are only in part discernible by us, he permits the good and the evil to mingle and contend with each other until the fulness of time, as he left the Canaanites in the land to chastise and exercise his chosen people. When the tares prosper, the wheat languishes; when the wheat prospers, the tares languish. Evil men have lived in God's world ever since sin began; evil thoughts and evil deeds will be found in God's children as long as they remain in the body. The angels are not sent to-day to make such a separation as would leave the children of the kingdom nothing to do, or to bear."

This is all that is said about the wheat and the tares always growing together;—the tares always being visible to the end of the age. Why

does not the Dr. bring out this part of the parable fully? Why does he not tell us, where (according to his theory, that the field is the world,) there is room for a millennium before the "end of the world,"—the end of this age or dispensation? By his interpretation, both the tares and the wheat are always to be perfectly visible. What then does the Dr. do in order to make room for the millennium? He very carefully says little about this part of the parable, and adroitly resolves the tares into "evil thoughts and deeds in God's children." "Evil men," he says, have lived in God's world ever since sin began." Why did he not finish that sentence in accordance with his own interpretation of the parable, and say, "and evil men will always continue in God's world until the end of this dispensation." Ah! that would have left no place for the millennium before the end of the age. To get that in, those ugly, inconvenient tares must be got rid of in some way. "Let both grow together," said the Master, "until the harvest." I will, says Dr. Arnot; but, in order to get the millennium in, according to my idea of it, you must allow me to get rid of the tares for at least a thousand years before the harvest, by resolving them into "*evil thoughts and deeds, in God's children.*" It is true, that all through my interpretation of the parable, I have spoken of the tares as wicked men, but I cannot allow these to exist during my millennium, and so, for that period, I will get them out of the way by regarding them, not as wicked men, but as "evil thoughts and deeds in God's children."

We have hardly patience to speak calmly of such manœuvring as this. If we had Dr. Arnot's ear, we would say to him, "Dear brother, either give up your interpretation, that the 'field' in this parable is the world, or give up the idea that there is to be a millennium before the end of the age, or dispensation in which we live. You cannot maintain both with any consistency, and you have made this manifest in your breaking down when you came to tell us what was meant in this parable by the wheat and tares growing together until the harvest."

But why did the Dr. not carry out his interpretation to the close? The only reasons that we can give are, that he did not wish effectually to shut up the way for his conception of the millennium, and also because he had to interpret soon afterwards the parable of the leaven. His interpretation of that parable was already a "foregone conclusion." He had to put the two interpretations in the same volume, and near to each other. They must be consistent. The leaven, with him, is the gospel working its way silently until the whole mass of humanity is Christianized. The tares and the wheat growing visibly together until the harvest, was a serious difficulty in the way of this view, but this view must be taken, and so the tares must be got out of the way at least for a time. Marvellously they disappear. The tares.—the

wicked,—all go out of the “field,” and nothing appears but “evil thoughts and deeds in God’s children.

There is a text which says something about “not handling the word of God deceitfully.” Perhaps Dr. Arnot and some others would do well to find it, and meditate upon it, while engaged in interpreting these two parables, and some other portions of the scriptures that bear hard against preconceived opinions and prejudices.

OUR FOREIGN MISSIONS.

The work, in each of our Foreign Mission fields, seems to be progressing satisfactorily. The word received from the labourers is almost uniformly cheering, so far as the results of their labours are concerned. We question whether any other branch of the church is doing a better work among the heathen in proportion to the number of men employed, and the amount of means expended. The mission in Egypt is universally acknowledged to be a prosperous one, and attracts the attention of Christians in almost all parts of the world. We think the missions in India and Syria are not less encouraging, considering their circumstances.

The only really discouraging aspect of the work, is the failing health of some of the missionaries. This, no doubt, arises from overwork. Some of those who have been compelled to leave their positions for a time, if not permanently, would, we doubt not, be at their post at this time doing efficient service, and in comparatively good health, had they been relieved in season by the arrival of new labourers from home. *Their breaking down is the result of the failure of young men appointed by the church to go forth to the work.* Let those who have been appointed, and who have failed to go, reflect upon this.

In contemplating the Foreign work of our church, we have been more discouraged by this one thing, than by all others combined; namely, the unwillingness of our young men to engage in the work, and their failure to proceed to it, when appointed by the church.

We were in the last Assembly when the election of missionaries took place. At an early day in the sittings, the committee on Foreign Missions were instructed to nominate suitable persons to be chosen by the Assembly for the Foreign work. That committee, we have reason to know, laboured faithfully to accomplish the task assigned to them. They made the most careful inquiry among the members as to suitable persons. When the time approached for the presentation of their report, it was moved that the half hour of the morning session devoted to prayer, should be spent in special supplication for guidance in the important matter of selecting missionaries for the foreign field. The

half hour was thus spent. The Moderator's opening prayer was to the same effect. The election was entered into. Nominations of young men were made by the committee. Other nominations were made by members of the Assembly. The qualifications of the candidates were freely discussed. All the light that could be obtained was placed before the Assembly. The election was held. The choice was in every case unanimous and hearty. It did seem to us that if ever an Assembly was guided by the Spirit in any matter, that Assembly was so guided in that election. We felt that God was specially favouring our Foreign Mission work, and that the hearts of weary-worn labourers in far distant fields would soon be made to leap for joy at these accessions to the mission force.

What has been the result? Of all the persons thus elected, one young man, and two young women, signified their willingness to accept the positions assigned them! One of these has gone forth to the work, another will go in due time, and the third has been, as is believed, providentially prevented. But where are the others? They have all presented their excuses, and are labouring or studying at home.

We have nothing to say in relation to the reasons that have kept these persons from going. They, doubtless, all seemed to be good and justifiable. Yet we cannot but think, that if there had been a higher degree of consecration to the Master, these reasons would, for the most part, have lessened, and perhaps in every case entirely vanished. We do not blame these young men especially. We apprehend that their consecration to the Lord's work is quite up to the average throughout the church. What is needed is a more devoted consecration of all the members. Then young men raised up in a new spiritual atmosphere will go any where to preach the gospel, *unless God shut up their way*. Then there would be no withholding of names from the Board of Home Missions, lest the very best appointments be not received. Then, too, there will not be such failures to go forth to the heathen. We need, as a church, the baptism of the Spirit, which will lead to entire consecration, and then we will go "*every where preaching the word,*" and means will be fully and promptly furnished to support all who go.

WHERE THE MONEY GOES.

When money is contributed for purposes, it should be sacredly applied to the ends for which it is given. When benevolent enterprises become extended, there is always a necessity that some portion of the contributions towards them be turned aside somewhat from the contributor's intention. Agents must be employed and paid for directing the operations of these enterprises. It will be agreed, however, that

the proportion of the funds paid to agents or officers should always be as small as the necessities of the case will admit.

It ought to be a matter of gratification to know, that in the benevolent operations of our own church, so little of the funds is expended in paying agents or employes. We are quite confident that this is much less than the average in the churches generally.

For instance, it costs the Presbyterian Board of Foreign Missions four per cent. of its income to pay its secretaries, etc. The American Board pays eight and a half per cent. for the same purpose. The Reformed Church Board expends seven and a half per cent. The Methodist, Home and Foreign, together, pay four and a half. The Baptist Foreign Board, fifteen per cent. The Episcopal, sixteen; and the American and Foreign Christian Union, eighteen and a half.

We cannot give the exact figures in relation to our own Boards; but we know that it costs almost nothing to do the work of some of them. And we are quite certain that none of them costs more than two or at most two and a half per cent. of the whole contributions. The Board of Foreign Missions is worked at an expenditure of less than one per cent. of the church's gifts. Surely such Boards should be sustained; and the people who give should have great satisfaction in knowing that almost the entire amount of their contributions goes directly to the objects for which they contribute.

We should add, in this connection, that the thanks of the church are due to the several treasurers of the Boards, who are giving their services gratuitously, and to the secretaries, who are labouring without pay, or, as in the case of some of them, for little more than defrays their actual expenses for postage, and other necessary expenditures connected with their office.

THE BIBLE.

The Rev. Henry Ward Beecher, in a sermon lately preached upon the "Sovereignty and Permanence of Love," made the following beautiful remarks relating to the Bible:—

The older I grow, the more precious this Book becomes to me. I thank God for all he put into the Bible, and I thank God for all that has been put into it since.

When the carpenter built my father's house, and gave up the key, that house was not half builded. When my father and mother moved into it, there was something else added, which no carpenter could have put there. And when the first child was born, there was something else put there; not merely the child, but all the sweet thoughts and fancies, all the labors of love, all the tender care, all the ten thousand family enjoyments, that fell out in consequence of its presence there. And as brothers and sisters were added to the band, (for God, as usual, blessed the ministerial household under my father's roof, and we were a troop;) as child after child came, each peculiarity, each taste, each individual element, gave a new fresco to the walls. The floors were poorly clad with carpets, and the house was scantily provided with furniture: but rich was the dwelling with that which no upholsterer could make, and which no carpenter could frame. It was

the family life of the old mansion. And to-day the chimney may smoke for aught I know, (it did when I was a boy,) the wind may whistle through the crevices on the north side, for aught I know, (it did when I was a boy;) but that house is more precious to me than any house built of marble and ornamented with gold could be. It was what my father and mother left me.

This Bible is God's house. Here, in this Book, is where saints have lived. Here is where holy men have lived. Here is where men in great distress have learned how valiantly to endure and to achieve. The world's best life has become associated with this Bible. Here is my own personal history; and here is yours, if you have been Christ-bred from your youth up. This book is filled full of dear associations. Here are passages that I walked through when my first-born died. Here is where I found comfort when I was in great distress and torment. Here is where I first saw the Star of Bethlehem. Here is where I first gained some conception of divine nature and government. This Bible is full of God's thoughts. Its contents are so interwoven with my own feelings and experiences that I might almost say that I have written the Bible over again for myself. As years pass by, the more I love the Bible. I am not so stringent in regard to the theories of inspiration; but my heart clings to this Book. It is to me the Book above all books. And if I were to be sent away on a desolate island, and I were permitted to take but one book, sad would be my parting with one and another favorite author; but, after all, I should take the Bible in preference to any other Book.

We suppose that when Mr. Beecher speaks of what has "since been put into the Bible," he refers simply to the increasing experience of its preciousness on the part of the child of God. When he says, however, that he is "not so stringent in regard to the theories of inspiration," we judge that he is depriving himself of that which especially makes the Bible precious. There is but one theory of inspiration, which, to our mind, gives the Bible its full value to the believing soul; the theory of verbal inspiration. If the sacred writers had only the sentiments given to them, and if they were left to express these according to their own ideas, and in their own words, how can we be certain that much that we receive as the word of God, is not touched and tinged, and possibly perverted, by the imperfections of men? Does not the thought of the possibility of this detract much from the preciousness of the Word? And true it is, that this thought must enter the mind of him who accepts any other than the theory of complete verbal inspiration. Mr. Beecher is not stringent about this matter. He ought to be; and by being stringent, he could say, with much more heartfelt confidence and assurance, these lovely things that he has said of God's holy book. We wish that his eye may fall upon the article on the Scriptures in the present issue of this periodical, by our young brother Ferguson. Did Mr. Beecher accept the views therein expressed, the Bible would, we are certain, be a much more precious volume to him than it now is.

MR. BEECHER'S VIEWS OF THE TERMS OF REUNION.

In the *Christian Union* of November 8th, Mr. Beecher reviews the Historical Biography of the late Rev. George Junkin, D. D. After some remarks relative to the author of the Biography, the Rev. D. X. Junkin, D. D., and the features of the portrait of the deceased

Dr. Junkin, which faces the title page of the volume, the writer of the Review says,—

The two things which are made most prominent in this volume, are the resolute opposition of Dr. Junkin to the irruption of the New England element, and the new school theology, into the Presbyterian Church; and his promptly patriotic action on the outbreak of the civil war. The first, as is well known, culminated in his appearance before the General Assembly as the persecutor of Albert Barnes for heresy, and in his effective co-operation with Robert J. Breckinridge, and others, to rid the Assembly of the obnoxious majority that both refused to pronounce Mr. Barnes guilty and insisted on uniting in missionary work with the dangerous New Englanders. The manner in which this was accomplished, if somewhat irregular and unconstitutional, and a little inconsistent for such sticklers for the *ipsissima verba* of The Form of Government, was certainly decisive, and accomplished what they had determined to do. And as we read these polemic pages, we do not wonder that Dr. Junkin did not favour the late re-union of the two assemblies, and that he regarded it with sad forebodings. He saw danger to that good old Scotch-Irish Calvinism, and Presbyterianism, which were dear to his heart. That the New-School body should cease to co-operate with the Congregationalists, may have been chiefly the mere result of growth. No principle was repented of, and given up: there was only a change of method; and of the theology of Beman, and Barnes and Skinner, not a word was said,—except in new-school eulogy;—it marched into the re-united church—as we think it should have done—with flying banners. In fact, it has become substantially the Presbyterian doctrine of the day; not by avowal, but by permission. To one who had formally declared his belief “that the system of doctrine taught in Barnes’ *Notes on Romans*, leads, by a direct and short road, to downright, desolating, damning Socinianism,” this state of affairs could not be pleasant, or have any compensation in even the rigidest kind of Presbyterian Boards. “He resisted, with all his power and influence, the propositions which were subsequently embodied in the Albany basis of union, and advised their rejection.”

Our readers will probably remember that the views which we expressed in this periodical in relation to the conditions of reunion between the Old and New School Presbyterian Churches, were precisely accordant with those enunciated in the above extract from Mr. Beecher’s remarks. The New School “marched into” the union, bearing the theology of Barnes, Beman and Skinner, “with flying colours.” Mr. Beecher thinks this was as it should have been. We think that faithfulness, on the part of the Old School, to sound Calvinistic doctrine, would or should have prevented this unchallenged march, and so expressed ourselves at the time.

We are of the opinion, that some of the former Old School brethren will not greatly relish these utterances by Mr. Beecher. His words will be all the more severe because of their indisputable truthfulness.

“KILLING MEN BY DEGREES.”

The *Christian Register*, in a late issue, has some sensible remarks in relation to degrees of D. D. and LL.D. It presents, with much force, the evils resulting from the abuse of this practice, and wittily says it would direct the attention of Mr. Berg to the “cruelty of killing men by degrees.”

THE WEEK OF PRAYER.

The Evangelical Alliance has issued the following programme for the guidance of Christians throughout the world during the "Week of Prayer:"—

Sabbath, Jan. 7.—SERMONS: Subjects: The faith once delivered to the saints, a universal and everlasting bond of union in the Christian Church. The duty of its defence and extension binding on all believers.

Monday, Jan. 8.—THANKSGIVING: "God's unspeakable gift;" for mercies, personal and relative; for national mercies; for the restoration from famine and other national calamities; for mercies in the Christian Church; for progress of Christ's kingdom and the usefulness of the Christian ministry.

Tuesday, Jan. 9.—HUMILIATION: For personal and national sins; weakness of faith, disobedience and worldliness in the church. Acknowledgments of Divine judgments; confessions of unfaithfulness; and prayer for the revival of religion as in past times.

Wednesday, Jan. 10.—PRAYER (intercessory:) For families; for the sons and daughters of Christian parents at home and in other lands; also for those at school, at colleges and universities; and for all entering upon commercial or professional duties; for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both to parents and children.

Thursday, Jan. 11.—PRAYER (intercessory:) For kings and all in authority; for nations, especially those recently visited with the calamities of war; for the prevalence of peace in the counsels of statesmen; for righteousness, harmony, and good will among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday, Jan. 12.—PRAYER (intercessory:) For the Christian Church; for bishops, presbyters, pastors, and missionaries; for translators of the Holy Scriptures into various tongues; for office-bearers, and for committees, societies, and authors engaged in Christian work.

Saturday, Jan. 13.—PRAYER: For a larger outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and for the union of believers in prayer and effort for God's glory.

Sabbath, Jan. 14.—SERMONS: "Thy kingdom come, Thy will be done in earth as it is done in heaven." (Matt. vi. 10.)

The design is to have, as far as possible, uniformity in the subjects meditated upon, and in the matters concerning which prayer is offered. We think that the subjects suggested have been chosen with much wisdom and propriety. There is one subject for prayer on Friday in relation to which it would have been well to have had a little light. We refer to prayer for "bishops:" these are distinguished from "presbyters." Is it so that the Alliance has committed itself to the Episcopal form of church government? If this be not so, does the Alliance wish us, who believe that presbyters are the only scriptural bishops, to pray that all who are now distinctively designated as bishops, may cease to exercise episcopal functions, and take their proper place among their brethren as presbyters? If this be the meaning, we can join in the prayer for bishops, or say Amen when the prayer is offered.

THE GRAND DUKE ALEXIS.

Since our last issue a noted personage has made his appearance among us. He is Alexis, the third son of the Emperor of Russia; and is said to be a fine-looking, genial gentleman.

We trust that his coming to this country will do good to both governments. It is our hope that he will carry back with him enlarged and correct views of our republican institutions, and of our Christianity.

It is to be regretted that he will see so much among us that will not be calculated to give him a correct view of the real influence of Protestant Christianity. He has for the most part fallen into the hands of those who are disposed to entertain him with feasting at tables laden with wines, etc.; and at balls at which there is much that is light and frivolous, if not positively demoralizing and sinful. Vast sums of money will thus be spent in exhibiting what the Prince would be better not to see.

We are sorry also to have to say that the Christian Sabbath has been desecrated by his entertainers and himself. A committee from this city appointed a meeting with him in New York on the Sabbath. They found on arriving that he was at the Greek Church. He afterwards met them, however, and arranged on the Sabbath for his brief visit to our city. He was brought to us by the committee on the evening of the following Sabbath. It is a shame to have it to say that some members of the church were on this committee. They did not participate in this Sabbath violation, but there is not evidence that they did what they could, as members of the committee, to prevent it. The Duke will certainly have gotten the impression from us that our Sabbath is not a very sacred day,—a bad impression, indeed, for him to carry home with him.

The royal visitor will spend some time in our land, and we can only hope that he will return to his own a better and wiser man; and that having seen our happy and free country, his influence will thenceforth be exerted in behalf of freedom, and liberal and tolerant views in relation to religion, at home.

THE NEW YEAR.

This number will reach our readers at the beginning of the New Year. To each and all we send our greeting. May grace, mercy, and peace from God our Father, and the Lord Jesus Christ be with you; and, on your part, may the new year be one of faith, love, and devotion to Jesus. Thus will it be a happy year to you, and God will be glorified in your life.

THE END SANCTIFIES THE MEANS.

In this day, not only in the world, but also in the church, not a few persons are found attempting to accomplish good, by sinful, or at least doubtful means. The *Christian Union*, in relation to this matter, remarks, "Our Christian people, and especially our Christian ladies, say, 'Our object is to do good. There can be no harm in a lottery for a benevolent purpose.' " "This," says the *Union*, "reminds us of a little story in Lippincott:—A doctor called in to see a patient, whose native land was Ireland, and whose native drink was whiskey. Water was prescribed as the only cure. Pat said it was out of the question; he could never drink it. Then milk was proposed, and Pat agreed to get well on milk. The doctor was soon summoned again. Near the bed on which the sick man lay was a table, and on the table a large bowl, and in the bowl was milk, but strongly flavoured with whiskey. 'What have you here?' said the doctor. 'Milk, doctor; just what you ordered.' 'But there's whiskey in it: I smell it.' 'Well,' doctor, sighed the patient; 'there may be whiskey in it, but milk's my object.' "

The application is easily made, and we can think of not a few who ought to make it.

COMMISSIONERS FOR THREE YEARS.

The following resolution was presented to the Presbytery of Monmouth at a late meeting:—

Resolved, That this Presbytery will appoint delegates to the General Assembly hereafter to serve for three years.

If we are not at fault in memory, the resolution was postponed for farther consideration at a future meeting. The matter specially concerns the Presbytery of Monmouth, and we have no disposition to interfere. It has enough of public interest, however, to justify us in expressing an opinion in relation to it. We freely say, that it does not strike us favourably. In a large Presbytery, like that of Monmouth, some of the members, if this rule were adopted, would hardly get to see an Assembly in a ministerial life-time. We judge this would not be good for them or the church. Besides, questions of importance may arise in the church in much less time than three years. We hold, that it is not only the right, but it is also the duty of Presbyteries to send commissioners that will represent their views at the time they are commissioned. Frequently, this might not be the case, if the above rule were adopted; and yet the Presbytery would be bound by its own rule to be misrepresented, and the whole church might suffer serious loss and injury. There are disadvantages in electing commissioners every year, but we judge that much greater difficulties would result from a triennial election.

THE PRESIDENT'S MESSAGE.

On the assembling of Congress at the constitutional time, President Grant sent in his annual message. It is brief, and is generally regarded as a plain and honest statement of the condition and relations of the country. Christians will rejoice at its peaceful tone, while they will regret that it has no allusion to the God of our mercies as a nation.

On the question relating to the Mormons and the Indians, the message is peculiarly pleasing. The President says,—

In Utah there still remains a remnant of barbarism repugnant to civilization, to decency and to the laws of the United States. Territorial officers, however, have been found who are willing to perform their duty in a spirit of equity and with a due sense of sustaining the majesty of the law. Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States. It is not with the religion of the self-styled "Saints" that we are now dealing, but with their practices. They will be protected in the worship of God, according to the dictates of their consciences, but they will not be permitted to violate the laws under the cloak of religion. It may be advisable for congress to consider what, in the execution of the laws against polygamy, is to be the status of plurality wives and their offspring. The propriety of congress passing an enabling act authorizing the territorial legislature of Utah to legitimize all children born prior to a time fixed in the act, might be justified by its humanity to the innocent children. This is a suggestion only, and not a recommendation.

The policy pursued toward the Indians has resulted favourably, so far as can be judged from the limited time during which it has been in operation.

Through the exertions of the various societies of Christians to whom has been intrusted the execution of the policy, and the board of commissioners authorized by the law of April 10th, 1869, many tribes of Indians have been induced to settle upon reservations; to cultivate the soil; to perform productive labour of various kinds, and to partially accept civilization. They are being cared for in such a way, it is hoped, as to induce those still pursuing their old habits of life to embrace the only opportunity which is left them to avoid extermination. I recommend liberal appropriations to carry out the Indian peace policy, not only because it is humane, Christian-like and economical, but because it is right. I recommend to your favourable consideration, also, the policy of granting a territorial government to the Indians in the Indian Territory west of Arkansas and Missouri, and south of Kansas. Doing so, every right guaranteed to the Indians by treaty should be secured.

Such a course might, in time, be the means of collecting most of the Indians between the Missouri and the Pacific, and south of the British possessions, into one territory or one state. The secretary of the interior has treated upon this subject at length, and I recommend to you this suggestion.

In these utterances of the chief magistrate, the controlling influences of Christian institutions and Christian policy are manifest. This must afford matter of gratification to every true friend of our religion in the land.

VERBALISMS.

The *Methodist* of a late issue has the following under this head:—

The *Methodist Recorder* gives a just criticism, as follows:—

"When will the Methodist brethren quit talking about the Dis-cip-line? In Conferences, no word is more commonly mispronounced than this. Call it *Discipline*,—the accent on the *first*, and not on the *second* syllable. Please, brethren, don't *sip* any more at this mug."

Whereupon the *Southern Christian Advocate* also becomes critical, and adds: "And, let us ask, why say *tress-pass* and *tress-pass-es*? Would not *tres-pass* and *tres-passes* be quite as correct? And why pronounce the word spelled *tabernacle* as though it were written *tabernickle*; or say *deestric*?"

And while correcting these errors, it would be well to add to the list not a few others which are heard in our Conferences and pulpits, such as *moiety*, (one half,) used for modicum (a little,) *predicated on* instead of *predicated of*, etc., etc.

We think that a few more of the same sort might be added to the above. In our church courts we frequently hear members talking about the *Presbytry* instead of the *Presbytery*. We sometimes hear *Syn-nod*, when *Syn-od* should be the pronounciation. Certain members are on the *commit-tee*, when they should be on the *commit-tee*, etc., etc. It might be well for certain persons to *commit* the above to memory, and in time to come it may save them from *commit-ting* such blunders.

Eccelesiastical Record.

CALLS.—Rev. R. D. Williamson, from Troy, Presbytery of Albany; accepted. Rev. J. Y. Ashenhust, from High Ridge, Pres. of Wheeling. Rev. D. Paul, from East Union, Pres. of Muskingum, for half time. Rev. W. A. M'Kenzie, from Salem, Pres. of Argyle; accepted. Rev. John Gailey, from the 4th Church, Pittsburgh, Pres. of Monongahela. Mr. James Dodds, from Vernon, Pres. of Wisconsin. Rev. M. Ormond, from Knoxville, Pres. of Des Moines; declined.

STUDENTS.—Mr. J. M. Atchison, formerly of the Associate Church, has been received as a student of theology of the fourth year, by the Pres. of Muskingum. Mr. R. B. Hunter, by the same Presbytery. James P. Gibson, by the Pres. of Monongahela.

ORDAINED AND INSTALLED.—Rev. R. B. Stewart was ordained and installed pastor of Rock Bluff cong. on the 1st of November, by the Pres. of Nebraska. Rev. J. K. Martin was installed pastor of the cong. at Kansas City, by the Presbytery of Western Missouri, on the 1st of November. Rev. J. M. M'Ketrich was installed pastor of Greenwood cong. by the Pres. of Western Missouri, on the 2d of November. Rev. W. A. M'Kenzie was installed pastor of Salem cong. by the Pres. of Argyle, on the 14th of November.

RELEASED.—Rev. S. R. Frazier, from Monroe, by the 1st Pres. of Ohio. Rev. M. Ormond, from Oxford, by the Pres. of Ohio.

CHANGE OF PRESBYTERIAL RELATION.—Rev. F. A. Hutchinson, from Monongahela to 1st Ohio.

NEW ORGANIZATIONS.—A cong. was organized at Red Oak, Iowa, by the Pres. of Nebraska, on the 31st of October. The Pres. of Beaver Valley was organized at New Galilee, Pa., on the 7th of November. Sixteen ministers and nineteen congregations were enrolled. The Rev. R. A. Browne, D.D., was chosen Moderator; the Rev. J. I. Frazer, Clerk; the Rev. A. G. Wallace, Supt. of Missions, and the Rev. J. I. Frazer, Financial Agent. The congregation of Blue Earth, consisting of thirteen members, was organized at Blue Earth City on

the 28th of November, by the Pres. of Minnesota. Wm. Sterritt and William Clark, Elders; Wm. Clark, Cor.

MISCELLANEOUS.—The congregation at Bloomington, Indiana, of which the Rev. W. P. McNary is pastor, have entered their new house of worship. It is an elegant structure, erected at a cost of \$16,000. The congregation consists of over two hundred and sixty members, and is getting into very efficient working order.

A very refreshing revival has been enjoyed by the congregations of Hebron, in the Presbytery of Argyle.

The congregation at Whitensville, in the Presbytery of Boston, lately organized, has already increased to sixty members. It is a very promising field.

A new mission, called "The Eleventh Ward United Presbyterian Mission Sabbath School," was lately commenced in Pittsburgh. Already one hundred and forty-four children are in the school, and a congregation will soon be organized. The mission promises to be rapidly successful. It is an outgrowth of the second church, of which the Rev. T. H. Hanna is pastor.

The new building in Chicago has been completed, and formally opened for divine worship. It is described as a very neat and attractive structure. The congregation enter it with thanks to the church which has aided them, and with confident anticipations of prosperity and usefulness.

The Rev. Marcus Ormond has removed from Oxford, Ohio, to West Alexander, Pa.

NEW PUBLICATIONS.

THE BIBLE A MIRACLE; or the Word of God its own Witness. By Rev. David Macdill. Wm. S. Rentoul, 121 North 9th St., Philadelphia. 12mo., pp. 511. Price \$2.00.

In our issue for October this book was noticed as forthcoming, and some account of its contents and character was presented in advance of its publication. It is now before us; and we have examined its pages with sincere pleasure, and with profit.

"The object of the work," says the author, "is two-fold;—first, to present more fully than has yet been done the argument for the supernatural inspiration of the Scriptures, drawn from their incomparable excellence; and second, to meet the infidel assumption that 'miracles are incredible, if not impossible,' by showing that **THE BIBLE ITSELF IS A MIRACLE.**"

The argument is drawn from its literary, theological, moral, and political excellence. In five parts these several points are discussed. The Bible, it is taken for granted, was written by the Jewish authors whose names it bears,—the New Testament about eighteen hundred years ago, and the Old Testament at an earlier, some of it a much earlier, date. It is compared then, or contrasted, in its literary, theological, moral, and political character, with the works of other nations, contemporaneous or otherwise. It is demonstrated to be so far superior to any or all of these human productions, that its origin can only be fairly accounted for by admitting its supernatural inspiration. The argument is clear and overwhelmingly conclusive. The style is vigorous and spirited. At the conclusion of each part of the argument, a summary is presented that refreshes the memory and fastens the conclusions upon the mind. Great research has evidently been made by the author. The whole field of investigation has been gone over. A multitude of authors have been consulted, and the result in our judgment is, a book that will be accepted as a standard work in its line. It will entitle the author to the thanks of all lovers of the Bible, and may be the means of bringing many infidel,

or skeptical minds to accept that blessed book as indeed a revelation from God. The work is brought out in good style, as to type, paper and binding, by the publisher. He has issued lately a number of excellent works, such as Wardlaw's Expository Lectures on the whole book of Ecclesiastes; Stuart's Exposition of the Song of Solomon; Lawson's Expositions of Ruth and Esther; Egypt's Princes, etc. The volume before us, if we mistake not, will prove to be the most popular of all his publications. Of this we are certain, namely, that *it should have a very extensive circulation.*

JAPAN IN OUR DAY. Compiled and arranged by Bayard Taylor. Charles Scribner & Co., New York. For sale by Smith, English & Co., 710 Arch St., Phila. 12mo., pp. 280. Price 1.50.

This is the first volume of Scribner and Co.'s. "Illustrated Library of Travel and Adventure." The materials, both descriptive and pictorial, have been largely drawn by the editor, Mr. Taylor, from Humbert's recent celebrated work on Japan. It is enriched also by materials drawn from other sources. All, indeed, that is known, that is of special interest relating to one of the most wonderful people on the face of the earth, is presented in this volume. It is really a valuable work for reference, and is decidedly entertaining. In its vivid descriptions, its excellent map, and its more than thirty wood-cuts, it is a rare picture of Japan. We may add, that the work has special importance and interest to Christians and others at this time, as the country of which it is descriptive is coming prominently into the view of the nations of the world, and is regarded as an important mission field. We may present some extracts from the work in future issues of our periodical.

WORDS OF CHEER FOR THE MASTER'S WORKERS. Anson D. F. Randolph & Co., 770 Broadway, N. Y. For sale by Smith, English & Co., 710 Arch St., Philadelphia. Square 16mo., pp. 379. Price 1.25.

We have here a volume of admirable poetical selections. Each selection has an appropriate heading, and this is followed by an appropriate text of Scripture. The selections have evidently been made with care, and much literary and poetical taste. Many of the poems are gems, and all of them that we have read are much above mediocrity. Their perusal cannot but afford "cheer to the Master's workmen." The volume is very neatly printed, and would make a very agreeable present to a friend.

SKETCHES FROM LIFE; or Illustrations of the Influence of Christianity. Third series. American Tract Society, 150 Nassau St., N. Y. Received from the Pennsylvania Branch, 1408 Chestnut St., Phila. 12mo., pp. 515. Price \$1.25.

This volume is composed of brief anecdotes, all illustrating features of Christian life, character or work. It has a very pleasing variety, and is a really good and interesting work. Ministers and Sabbath school teachers would find it valuable for its incidents, and it will be read with much profit by the family circle.

AMONG THE ALPS; or the Happiness to be derived from doing good. American Tract Society, N. Y. For sale at the Pennsylvania Branch, 1408 Chestnut St., Phila. 12mo., pp. 364. Price 1.25.

In this volume we travel with an excellent Christian family, the parents and two very interesting children, among the Alps. The father points out as we go the objects of interest, and describes them in such a way as to be understood by the children, and to make them fascinating to them. Opportunities of doing good are found, and good is done to needy ones as we journey along. It is really an instructive and very pleasing book; and will be read by young people with avidity.

THE FIRST DAY SABBATH. A lecture, by Rev. D. W. French, Mercer, Pa. Printed at the Dispatch office. 18mo. pp. 36.

Some time ago Judge Read of this state delivered an opinion in a case in which he expressed his judgement that the Sabbath was abrogated with the ceremonial and judicial laws. The Lecture before us is a reply to Judge Read. In it the perpetuity of the Sabbath, and the change from the seventh to the first day of the week are discussed. The argument is a profound and exhaustive one; and in our judgment, completely demolishes the argument of Justice Read. Brother French deserves thanks for this work, and his argument ought to be placed, if possible, in every family in the state, and especially in the hands of all those who make and administer our laws.

FACTS IN AID OF FAITH. By the Author of "Ecce Coelum." American Tract Society, N.Y. For sale at the Penna. Branch, 1408 Chestnut St. Phila., 18mo., pp. 58. Price 20 cts.

This little volume is taken by permission from "Ad Fidem, or Parish Evidences of the Bible." It is in much the same line of thought with "The Bible a Miracle," noticed above. In brief space the divine origin of the Bible is here established. It is a very valuable little volume, and should be widely circulated.

MODERN SKEPTICISM, in its Relations to our Young Men. An Address by Rev. Mark Hopkins, D.D. Before the International Convention of Young Men's Christian Associations, Washington, May, 1871. American Tract Society, N. Y. For sale at the Penna. Branch, 1408 Chestnut St., Phila. 18mo., pp. 32. Paper cover. Price 3 cents.

Modern skepticism is well described in this little volume, and the ways in which we are to meet it are well presented. We wish it could be scattered by the thousand all over the land. It could not fail to do good.

GOOD HEALTH. Dec. 1871. Alexander Moore, Publisher, Boston. Monthly, 20 cents; yearly, \$2. Three copies, \$5.

Contents:—Fever and Fever Hospitals; Means of Preserving Health, XII.; Hospital Treatment for the Insane; The time in which Distinct Vision is possible; On Fashion and Example in Food; Toys as Teachers; On the Study of Science; American Antiquities; On the higher Education of women; Consumption, Tuberculosis Con.; Editorial. Patent Medicines and Quackery in General; Miscellany. The Disguises of Women; Reasoning Faculties of Elephants; Short Pieces.

THE SUNDAY-SCHOOL TIMES. Phila. Weekly, 1.50 a year.

John Wanamaker, the well known Christian merchant of this city, has become the publisher of this periodical. He announces that it is his intention to carry it on in the line of its worthy record, and to devote his energies towards enlarging its sphere so that it may touch every department of Christian work,—“especially remembering the great field of lay effort, which was never opened so wonderfully, and with such glorious promise, as at this day.” We doubt not that good as the *Times* has been, it will be much improved under the management of its present energetic publisher. Its size will be increased, and the form changed at the beginning of 1872. Some of the ablest talent in the country will be employed on its pages.

THE CHRISTIAN QUARTERLY. No. XII. October, 1871. Cincinnati: R. W. Carroll & Co., Publishers. 115 and 117 West Fourth St. Terms,—\$3 a year.

Contents:—The Genuineness and Authenticity of the Gospels,—III.; Is the Jewish Sabbath now in force? "Classic Baptism,"—III.; Gift of the Holy Spirit; Wutike on Ethics of Clothes; Outlines of History of Immersion and Sprinkling; The Nature of the office of the Presbytery; Literary Notices.

OLIVER'S OPTIC'S ALMANAC for our Boys and Girls, 1872. Lee and Shepherd, Publishers, Boston. 8vo. pp. 72.

Our boys and girls all over the country will be delighted with this Almanac. It will inform them not only when the sun rises and sets; about the moon's changes, eclipses, etc., etc.; but it will cause their eyes to flash with delight on seeing its attractive and interesting pictures, and will amuse with its fun, and instruct by the solid information it contains. Send for this Almanac.

MINUTES of the United Presbyterian Synod of Pittsburgh, 8vo. pp. 31.

This is a neat pamphlet edition of the late meeting of the Synod of Pittsburgh held at Turtle Creek, Pa. We presume it can be obtained from the Clerk, Rev. W. J. Reid, Pittsburgh, Pa.

MINUTES of the United Pres. Synod of Iowa. Held in Oskaloosa, Iowa, Sept. 28 to 30, 1871. Mendill and Clapp, Printers, Albia, Iowa, 8vo. pp. 22.

Persons desiring to obtain a copy, or copies, of this pamphlet, can address the Clerk, Rev. S. C. Marshall, Albia, Iowa.

THE

EVANGELICAL REPOSITORY

AND

United Presbyterian Review.

OLD SERIES, }
VOL. XLVIII. }

FEBRUARY, 1872.

} NEW SERIES,
VOL. X.—No. 9. }

THE GREAT SALVATION REVEALED.

BY REV. J. W. HARSHA.

"Reveal thy great salvation, Lord,
Dispel each rising doubt;
Oh! speak that soul-enliv'ning word,
Thy sins are blotted out.
Then shall I raise the cheerful song
To my redeeming God;
And join the raptur'd choral throng
In Zion's blest abode."

' Salvation brings deliverance from sin and liability to eternal death, and confers on man everlasting life.

In *contrivance*, it surpasses all finite wisdom. With all the advantages of human science man has never been able to devise a plan of salvation adequate to his wants. The world with all its wisdom could obtain no true knowledge of God, nor of the way of salvation by Jesus Christ. All natural religion was vain ceremony, while not a prayer was offered to the only living and true God. No friendly shelter was found to which the guilty might flee in safety from the storm and tempest. No ray of divine light shone to dispel the surrounding gloom. They looked for light, but behold obscurity; for peace, and behold trouble came. Above, around, beneath, all was darkness, until the glorious plan of salvation, adapted to our wants, was revealed from heaven. Then the honour of this plan belongs to God alone. None but he could devise it. No love and no power less than divine could provide, at such infinite expense, accomplish the great work, or apply its untold and inexhaustible blessings to our souls.

It flows from God's great and everlasting love, maintains his honour and government, and displays all his perfections. In it the divine perfections harmonize, and shine with transcendent lustre. There they have received a new and nobler development than in all the works of creation and providence. All the perfections of the Godhead are engaged in this salvation, which involves the great mercy of the Father, the great merit of the Son and the great love of the Holy Spirit. Even the universe itself is designed to manifest its glory. All nature is designed to illustrate its majesty and meaning. All providence is subservient to its application. All developments in the history of nations

and individuals tend to exalt it, and enthrone the Saviour. All true religion is a means of exhibiting the salvation of man, and may we from our inmost souls, echo the "ever deepening chant of those enraptured saints, who when they gaze downward into the abyss of its glory, retreat into adoration, and cry, 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.'"

God is great above all thoughts of men and angels. He fills heaven and earth, and all nations before him are as nothing. So also his salvation is great, and it derives an essential and everlasting greatness not only from the ransom of sinners, but also and especially from its reflex bearings on the infinite perfections of God from whom it originated. He who rejects salvation, repels from his undone spirit the whole Godhead, and there remains for him no more sacrifice for sin. He rejects "something so stupendous in principle, and so unutterable in consequence that nothing equal to the great salvation can have dignity for its origin, or eternity for its result." Redeeming love as displayed in the gift of Jesus Christ is mercy infinite. Every created object which does not blast our senses,—every providential dispensation which does not overwhelm us and every ray of comfort which glimmers from the faintest discovery of divine forgiveness is a mercy. Yes, it is a mercy that we are not in the ever burning pit, with the undying worm of fire gnawing at our souls. But the great salvation surpasses all this. It is Jehovah's master-piece of spiritual display,—the crowning, "wonder-work of the Triune Almighty from which the future eternity of saints and seraphim will derive a prevailing tone and presiding character." The riches of the universe and the glories of both matter and mind utterly fail to present its glory, and display the essential grandeurs of the Cross. We can only feel and believe "that in the salvation of sinners, the depths of divine compassion are laid open to their lowest extremity, and men and angels are invited to gather round the sacred abyss" and adore that God in whom such compassion flows. The sum of the unutterable display of divine love is expressed by these words: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this gift, so amazing and divine, every other blessing is included; for "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Christ is a gift of such amazing grandeur that after that gift, nothing literally precious in the universe remains. "Nay, our eternity itself, instinct as it will be with perfect light and purest love, shall constitute nothing more than an item, when compared with that Redeemer who is 'the same yesterday, and to-day, and for ever.'" But, alas, the great sin of thousands is to make light of Christ, and the great salvation which involves in its principles the glorious perfections of Deity and the everlasting felicity of man. Salvation by Jesus Christ is a manifestation of God without a parallel, and though desirous to comprehend it, the angels around his throne are not able. It contains more than time can unfold, and eternity exhaust. Through all eternity redeemed sinners will continue to investigate the great salvation of the soul, while admiring angels around the throne on high will continue to look into this great mystery of redemption.

In *accomplishment* and *application*, it exceeds all finite power. How infinitely great is the work of redeeming a lost world! Is it not far above and beyond all created power? Who could maintain the honour of God's moral government, satisfy the claims of law and justice, make atonement for sin, renew the soul, deliver man from the bondage of sin and liability to eternal death, and confer on him everlasting life? Is this in the power of men and angels? or does it not belong to Him who rules the entire universe, and guides its motions, from the brightest star that glitters in the azure firmament, to the smallest atom which floats in the air unseen? He alone could redeem us from eternal woe, restore us to the divine favour, and confer on us everlasting life. He died for the redemption of man. For this purpose he assumed human nature in union with the divine; and amidst all the reproaches cast on the poverty and obloquy of his humble birth, he lived a most laborious life, consecrated to the glory of God and the welfare of man. He suffered all the evil which wicked men in league with Satan could contrive and inflict, and suffered in his soul the wrath of God due for sin; poured out his soul unto death,—purchased the church with his own blood, and became “the author of eternal salvation unto all them that obey him.” Though heir of all things, yet “for your sakes he became poor, that ye through his poverty might be rich.”—Though “equal with God, he humbled himself and became obedient unto death, even the death of the cross.” “While we were yet sinners, Christ died for us.”

“Messiah, Prince of peace, eternal King,
Died that the dead might live, the lost be saved.”

The means by which salvation was accomplished evince its greatness. It involves the incarnation, sufferings and death, resurrection and ascension of the Saviour. “Majesty, mystery and mercy are here concentrated in order to realize results which have Divinity for their origin, and demand eternity for their full expansion.” The greatness of salvation shines in the transcendent excellence of Him who died on the cross as a sacrifice for our sins. “It is this which invests the entire work of salvation with an overwhelming grandeur that leaves all language far behind, when it tries to overtake its glory.” He who became incarnate, and expired on the cross for our redemption, was the Mighty God, the Everlasting Father, the Prince of Peace. The incarnation of Jesus Christ is the rock on which our great salvation rests. His person was the priest, the altar and sacrifice by which atonement was made for sin. He is the sum and substance of divine revelation, and the source of all our hopes in time and glory in eternity. Great, therefore, is our salvation, because his divine blood and infinite pangs were alone competent to procure it. Even in heaven, “where you might have imagined no remembrance of sin or suffering would have remained, Calvary and its Victim are mementoes and admonitions of God in his mercy and Christ in his agony.” “In the midst of the elders stood a Lamb as it had been slain;”—“the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints; and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by thy blood.” Rev. v. 8, 9. But we have only a glimpse of the glory beaming from

the cross. The sacrifice of Christ transcends all we can see in the mysteries of providence and of grace. Creation bowed under its completion, and did homage to the Son of God when he died for our sins.

But he rose from the dead, triumphant over every foe, and in his resurrection and ascension, we realize our future triumph over the power of the grave, and in their grandeur, see the greatness of our salvation. Jesus is "the Resurrection and the Life." He "was dead, and is alive forevermore," and all who believe in him "shall live also." He has ascended far above all heavens, and placed human nature, in his own glorious person, under the banner of God's everlasting love. By his power, he has preserved the church in all her warfare and trials. Without, she has been assailed;—within, corrupted, betrayed, deserted. Every weapon which infernal rage could forge, and every species of warfare which human dislike or intolerance could adopt, have in their turn assailed the church of Christ; but thanks to God, who gives us the victory, neither the craft of hell, nor the cruelty of earth has prevailed. There is a divinity in that promise, "Lo, I am with you alway, even to the end of the world," which nothing has been able to resist or control. Jesus exercises supreme power over all things, visible and invisible, for the redemption, the purity, the preservation and final glory of the church which he has purchased with his own blood.

But nothing less than *divine* power can *apply* salvation to our souls. This is the peculiar work of the Holy Spirit. It is his office to reveal the glories of redemption, to "convince the world of sin, and of righteousness and of judgment;" and apply salvation to man. Until he renews our wills and enlightens our minds in the knowledge of Christ, all is darkness: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. He works in us both to will and to do his divine pleasure; and yet it is difficult to explain the mode of his operation: but as mind acts on mind, so does the Spirit of the Lord act on our spirits. Hence it is evident, that "if any man have not the Spirit of Christ, he is none of his," nor has any part in his salvation. Then "let us beware how we tamper with conscience, trifle with grace and turn a deaf ear to the secret whispers of that Almighty minister, who preaches on eternity and divinity to man within!" Who can tell, in this respect, how often he offends? The Spirit is a free, sovereign, mysterious and illimitable agent in the kingdom of grace. No time excludes him,—no circumstance resists him,—no scene escapes him,—every where, at all times and at all places may this blessed reprover, comforter, teacher and guide be busy at our hearts, and amid the scenery of inward consciousness enact his works of light and love. If salvation be great because it was an eternal conception of the Father, and a mysterious procurement of the Son, not less great is it when we recollect the application of this salvation officially pertains unto the Infinite Spirit." His agency is no less essential to our salvation than the work of the Son, because he alone applies it. Without him the Bible would be an idle tale,—the church would die,—the ordinances of grace would be vain ceremonies, and our entire religion a mere shadow without the substance.

The *gospel* which reveals salvation and the *witness* confirming it,

declare its greatness. The gospel is a revelation of the grace of God to fallen man through a Mediator. It literally signifies good news, or glad tidings, and is called the gospel of the grace of God and the power of God unto salvation to every one that believeth. It is the rod of God's great power, which goes forth out of Zion and makes him a willing people. It makes the wilderness and solitary place glad and the desert rejoice and blossom as the rose. It is mighty through God to bring every thought to the obedience of Christ. Under its influence "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; they shall not hurt nor destroy in all his holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 6-9. It excites and cherishes all the sweet and tender sympathies of life, and inculcates a spirit of forgiveness and love to all, even our enemies, who spitefully use and persecute us. It turns war into peace, and will yet make the kingdoms of this world become the kingdom of our Lord, and of his Christ. Before its converting and saving power the reign of Pagan idolatry has passed away and Satan's kingdom tottered to its centre.

When every other system of religion was arrayed against it, the power of the gospel was every where felt. Then Tertullian said to the Roman emperor, "We are of yesterday, and we have filled every place;—your cities, garrisons and free towns,—your camp, senate and forum:—we have left nothing empty but your temples." Now, what has since hindered the gospel from filling the world, and making it like the garden of the Lord? Is it not that selfish, worldly and avaricious spirit which sways all classes, prevails in the church, and rules in the world? Nothing has more hindered the conversion of the world; and yet even that spirit is doomed to yield to the everlasting gospel which is the power of God unto salvation. Glorious gospel! "whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." 2 Pet. i. 4. Like so many stars of comfort, lighted by the Sun of righteousness, who is the centre of all excellence that shines in the souls of believers, they irradiate the entire Bible. They are great and precious, "because they expand their reach over all the persons and attributes of Divinity,—over all the interests of humanity in time, and over all the consciousness of man in eternity." They are precious as centred in Jesus Christ, in whom they are all yea and amen, and as partaking of the purity, sympathy and compassion of their Root and Origin. "To say nothing of the precious glories and privileges which they convey in principle to the soul in its eternal state, what riches of comfort do they impart to the life that now is! Not a tear of anguish, but a promise is ready to disperse it,—not a trial which it cannot soothe, a temptation it cannot subdue,—not a grief it cannot allay,—not a wound in the heart, or a weakness in the spirit, which it cannot also help to stanch and overcome." They render salvation great, and show that all the holiness and happiness of man in time and eternity, displayed in the work of salvation, is to the praise of the glory of divine grace.

The great and glorious object of all true religion is to restore man to a state of blessed communion with his offended Maker, and while false religion has only deceived, the religion of Jesus Christ "has alone bestowed on the tortured conscience a divine relief, and on the wearied

heart, an eternal rest. What have been the rivals which political genius, educational culture, and social refinement have set up against the gospel, but proud attempts to achieve that freedom which the Son only can bestow?" Human nature cannot be really great and good till it becomes truly free, and never can spiritual liberty be attained except by the justifying merit and sanctifying operation of Him who makes free indeed. Salvation is therefore great, because it makes us free, and gives us a title and fitness for heaven, and because the "moral transition it effects in us calls into action all the merciful greatness which exists in God."

It is confirmed by *divine testimony*. It "first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with diverse miracles and gifts of the Holy Ghost, according to his own will." This infallible witness points us with unerring certainty to the signs and wonders of Egypt, of the Red Sea, and of Jordan,—to the burning bush, yet unconsumed,—to the manna from heaven, emblem of the bread of life given to a lost world,—to the smitten rock pouring forth living streams in the burning desert,—to the pillar of cloud by day and of fire by night, to guide in peace and safety the weary pilgrim to the land of promise,—to Korah and his company, sinking under the vengeance of Heaven,—to the overthrow of Jericho, and the destruction of Senacherib's army by the angel of the Lord,—to the sun arrested in his course,—to the preservation of Daniel from the lion's den and Shadrach, Meshach, and Abednego from the fiery furnace,—to the dead raised, both in Old and New Testament times,—to the leper, the lame, the deaf and dumb, and to all manner of disease healed by a touch or a word,—to the raging sea hushed into a calm by the gentle words, "Peace, be still,"—to the Prince of the power of the air, and the unclean spirits cast out,—and to the disciples speaking with unknown tongues.

Men were eye-witnesses of these things, and of the resurrection and ascension of the Saviour, and many other signs and wonders which God wrought to confirm the great salvation. This witness is transcendent and infinite, and divine justice will be displayed in punishing the guilty sinner who neglects so great salvation in the face of such convincing evidence. "As the glory of the Cross is reflected over the entire scenery of Scripture, so is the shadow of the judgment throne seen to hover above the same with its glory and grandeur. The moral effulgence which streams from the atonement, not only illuminates the mansions of glory in heaven, but also discovers the dark depths of despair in hell. There is an immortality to be endured in hell, as well as an immortality to be enjoyed in heaven by all who wash their hearts white in the Saviour's atoning blood. How great must that salvation be whose repulsed mercies and neglected privileges are followed by the worm that never dies, and the fire that is never quenched! The glories of heaven do not shine forth with more vivid reality from the promise of the gospel, than do the agonies of hell loom out from the threats of the same with terrible distinctness." On the neglect of salvation follows the certainty of a ruin as appalling in the immensity of its endurance as the salvation itself is glorious in the everlasting rescue which it implies.

The *evil* from which salvation *delivers*, and the *blessings* it *procures* for us, evince its greatness. It delivers us from the great evil of sin. What tongue can tell or pen describe this evil, which spreads ruin over the face of nature and over the souls of men? What power less than divine can subdue it? When it gains dominion over man, every thing bends to its power and contributes to its pleasure. Treasures of fine gold are squandered,—many strong men are slain,—the sweet endearments of life, the voice of conscience, and the joys of heaven are surrendered to its constant demands. By fair pretence it deceives both young and old, in every station of life. It assumes false titles, asserts false claims, offers false excuses, and makes false resolutions,—claims to do evil from antiquity and custom, from the prevalence of its influence, and from the sanctions it receives from society. It pleads for the present,—pleads the ease and readiness of future amendment,—determines only to make a few experiments in evil, and then walk in the way of holiness and peace. It claims the present, and gives the uncertain future to better things,—puts off repentance and religion till to-morrow, and thus deceives man; but its sure *reward is vexation, disappointment and remorse*. It defiles the whole man, deprives him of communion with God, and destroys his soul. By its polluting touch, all Nature fades as a leaf of the forest or a flower of the field. It brings dishonour and reproach that shall not be wiped away, hardens the heart, and, when finished, brings forth death.

“What havoc hast thou made, foul monster, *Sin!*
Greatest and first of ills! the fruitful parent
Of woes of all dimensions! But for thee,
Sorrow had never been!”

No power of men and angels can remove it. Human reason, learning, legislation, and systems of religion have all tried in vain, to restore one sin-smitten soul to life and health. Its ruin is immense and eternal. It has wrung every heart with sorrow, laden every breeze with sighs, and filled the world with woe. It has cast the fallen angels down from the abodes of bliss to those of darkness and despair,—divested man of the divine image, impaired all his faculties and deprived him of blessings innumerable, both of a temporal and spiritual nature, and brought on him and his posterity a train of positive evils, without number and without end. The moment he sinned, his happiness fled like the morning cloud and the early dew. The seeds of mortality were sown in his constitution, and he was doomed to decline in vigour and activity,—to feel the infirmities of old age, and at last sink into the grave. His mind was disturbed with fear, anxiety, regret and remorse, hitherto unknown, and “the awful prospect of the termination of his earthly career, aggravated the other evils which he suffered, and embittered his remaining pleasures.” His hopes of happiness for him and his posterity were lost. Sin shed its baneful influence over his soul, and in a moment turned its beauty into deformity. The image of God was lost, and the tie which bound him to his Creator, and inspired and sustained his moral excellence, withered and died like the leaves of autumn. “Nothing remained but his natural faculties, weakened and corrupted,—a darkened understanding,—a wayward will,—sensual appetites and irregular affections. The change was sudden, but it was complete. Human nature was essentially the same,

but it was divested of its brightest ornaments." Sin has ever since been making havoc of mankind, and sending one generation after another into the grave. It has multiplied crimes and miseries from age to age, and doomed myriads of beings, capable of immortal felicity and endless improvement, to spend an eternal existence in sorrow and despair. View this evil in the common afflictions and crosses of the world,—in the gloom of the grave,—in the torments of an awakened conscience,—in separation from God, the sole Fountain of all good, and in the first great sin which brought down the curse of Jehovah on all generations and ruined the world. View it in the sufferings of the Saviour, when he endured the wrath of God, due for sin, and view it in the torments of that fire which shall never be quenched, and remember all this is the bitter fruit of sin. Then how infinitely great is that salvation which brings deliverance from such evil, and confers on us everlasting bliss!

It brings us from darkness to light and from the power of Satan unto God, and procures for us exceeding great and precious blessings, without number and without end. It sanctifies and saves our souls, and gives us robes of linen pure, and crowns of life, and makes us kings and priests to God. "I will be their God and they shall be my people;"—"I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. I will give you a new heart and a new name,—a crown of righteousness,—a crown of life,—a crown of glory. Every pain and sorrow shall have an end,—every tear shall be dried up,—every want fully supplied,—every blessing perfectly enjoyed to all eternity. The inspiring promise of the Saviour is contained in these words: "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." And not less inspiring is the language of the Father: "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." "The Lamb who is in the midst of the throne shall feed them and lead them unto living fountains of waters." "God himself shall be with them, and be their God; and shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." His gracious presence shall go with them through the journey of life,—his rod and staff shall lead and comfort them in all their afflictions and trials on the way to glory. He himself shall be with them through the valley of the shadow of death, and bring them to his kingdom of glory beyond the grave, where they will obtain all that God in his infinite wisdom and goodness can bestow, and man receive and enjoy.

But no tongue can tell these blessings,—no imagination can conceive their full import. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him." 1 Cor. ii. 2. The veil which hides the future will be removed, and then these blessings will shine in all their glory and excellence. "Now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known." Not to say any thing about these blessings in future, even in this life virtue brings its own reward: "Godliness with contentment is great gain; it is profitable unto all things, having pro-

mise of the life that now is, and of that which is to come." Pardon, alone, is sufficient to term salvation great; for without it no other blessing can be enjoyed. While the wrath and curse of God rest on man, he pines away in his sins amid pleasures and palaces, sumptuous fare, and treasures of fine gold. While the works of creation and providence are *relatively*, salvation is *absolutely* great; yea, infinite. It is nothing less than God in Christ revealed and communicated to man, and is therefore infinite, because the person of the Saviour, in whom it rests, is also infinite.

It is great beyond measure,—glorious beyond all praise is the gospel which reveals it, and the means by which it is procured and obtained. It communicates and offers the richest blessings,—riches endless, and enjoyments infinite. These blessings are spiritual, precious and lasting beyond finite conception. They belong to soul and body, and extend through time and eternity. They contain the best provision, the best conduct, and the most perfect security. They begin in the day of regeneration, continue through life and death, and follow us beyond the grave. Then they will assume a more bright and glorious aspect. Then our vile bodies will be fashioned like unto Christ's glorious body, according to the working whereby he is able even to subdue all things unto himself; and our minds will be pure, and vigorous and happy while celebrating this great salvation, in the grand concert of eternity, amid the splendours of the eternal throne on high.

"Nearest the throne, and first in song,
Man shall his halleluiahs raise;
While wondering angels round him throng,
And swell the chorus of his praise."

SIN TAKEN AWAY BY THE LAMB OF GOD.

BY JOHN BROWN, A. M., CASCADE, IOWA.

"Behold the Lamb of God, which taketh away the sin of the world!" John i. 29.

These are the words of John the Baptist,—the forerunner of our Lord. "Behold, I will send my messenger," says Jehovah in reference to him, "and he shall prepare the way before me; and Jehovah, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith Jehovah of hosts." As the eastern monarchs, when they passed through desert countries sent precursors to prepare all things, and pioneers to open the passes and level the ways, so John came preaching in the wilderness of Judea, "the baptism of repentance for the remission of sins," and announcing the near approach of that heavenly kingdom of "righteousness, and peace, and joy in the Holy Spirit," which the God of glory has promised to establish in the latter days. He was "the voice of one crying in the wilderness, 'Prepare ye the way of Jehovah, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked places shall be made straight, and the rough places plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.'"

John was "a burning and shining light" in his day; so much so, that even Jesus testified of him, that "of those that are born of women there hath not arisen a greater than John the Baptist." His ministry was popular; but as his great aim was not to exalt himself, but his divine Lord, the popularity of Christ was no disappointment to him, even when that popularity eclipsed his own. Jesus was the person whom he delighted to honour, and in this amiable feeling he bears testimony to him in the above words:—"Behold the Lamb of God, which taketh away the sin of the world!"

The original word which we have translated *sin* signifies *the missing of a mark*. The glory of God is the mark at which we ought to aim. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But this mark we all have missed; "for all have sinned and come short of the glory of God."

"Sin is the transgression of the law." But the law of God is spiritual, and reaches the thoughts and intents of the heart." Sin is therefore committed in the heart before it breaks out in the life. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies." Sin has its seat in the heart. A man may have a fair character in the view of the world, and yet be exceedingly vile in the sight of God. "For man looketh on the outward appearance, but the Lord looketh on the heart." Such is the spotlessness of God's holiness, that he perceives sin in the utmost recesses of the heart; and such is the inflexibility of his justice, that he cannot pass sin unpunished. So great is the evil of sin, that no finite ransom could expiate it. Lebanon is not sufficient to burn,—the cattle upon a thousand hills would be an inadequate offering,—though ten thousand rivers of oil were poured in to enhance the value and increase the flame. If all the angels in heaven were to combine in the united effort, they could not atone for a single sin. Justice would still demand satisfaction in the death of the sinner. "The soul that sinneth, it shall die."

But justice has found its victim in Christ. Hence, Jesus is called "the Lamb of God," because he is the great antitype of all the legal sacrifices,—particularly that of the paschal lamb. Let us observe some of the points of resemblance between the type and the antitype.

1. As the paschal lamb was without any natural blemish, so the Lamb of God was free from all moral defilement. In reference to this, Peter reminds his Christian brethren, that they "were not redeemed with corruptible things, as silver and gold, from their vain conversation received by tradition from their fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

2. As the paschal lamb was slain in sacrifice, so the Lamb of God "hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Hence, we read that "through faith Moses kept the passover;" and that "Christ, our passover, is sacrificed for us." Hence, too, Jesus appears even in his glorified state under the emblem of a slain lamb. The angels worship him, and say with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The ransomed church sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast re-

deemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." Rev. v. 9, 12.

3. As the blood of the paschal lamb was sprinkled on the door-posts of Israel, by means of which they were saved from the fury of the destroying angel who slew all the first-born in Egypt, but passed over the first-born in Israel, because their door-posts were sprinkled with blood; so the blood of the Lamb of God is sprinkled on the hearts of believers, on account of which it is called "the blood of sprinkling," being the meritorious ground on which God "pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, because he delighteth in mercy."

4. As Israel fed on the paschal lamb, so believers by faith feed on the Lamb of God. "Christ, our passover, is sacrificed for us; therefore let us keep the feast."—"Verily, verily, I say unto you," says Jesus, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." John vi. 53-55.

Jesus is called the Lamb of God, because he is a Lamb of God's providing. "God will provide himself a lamb for a burnt offering," said Abraham, when he saw Christ's day and was glad. It properly belonged to us as the offending party, to make reparation for the wrongs we have done. This, however, was utterly impossible. "No man can by any means redeem his brother, nor give to God a ransom for him." But when we were on the verge of perdition, Jehovah himself, though the offended party, in free, rich, and sovereign mercy, provided the ransom which we needed. He said, "Deliver him from going down to the pit. I have found a ransom." That ransom was nothing less than the blood of his dear Son. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The Lamb of God taketh away, or, as in the margin, *beareth* the sin of the world, by becoming responsible for our guilt, and suffering the punishment, which our sin deserved. This was very significantly represented by the sin offering under the law. It consisted of two goats, one of which was slain, and the other dismissed to the wilderness. Aaron laid both his hands upon the head of the goat, of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, after which the goat was sent away by a fit man into the wilderness, where it was let loose, and seen no more. The goat was thus represented as bearing upon him all their iniquities into a land not inhabited. Lev. xvi. In this significant action we have a beautiful symbol of the way in which the Lamb of God beareth the sin of the world. As the one goat was slain for the sin of the people, so the Lamb of God was offered as a sacrifice to satisfy offended justice; and as the iniquities of Israel were figuratively transferred to the other goat, and carried away into the wilderness, where they could be found no more, so the sin of the world has been actually imputed to the Lamb of God, who by his resurrection from the dead has procured our complete dis-

charge. "Surely he hath borne our griefs, and carried our sorrows,—was wounded for our transgressions and bruised for our iniquities." "Jehovah hath laid on him the iniquities of us all:"—"Who his own self bare our sins in his own body on the tree." Isa. liii. 4-7; 1 Pet. ii. 24.

By the *world*, whose sin is borne by the Lamb of God, the church seems to be intended. The church and the world are generally distinguished in Scripture; but sometimes the two terms are used interchangeably. Thus, Paul says, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 19. But this cannot be said of all mankind, because it is not true of all men, that they are "reconciled to God," and that he "imputes not their trespasses unto them:" it is true of believers only. Again: Our Lord promises to send the Holy Spirit to "convince the world of sin, and of righteousness, and of judgment." John xvi. 8. But lamentable facts demonstrate that men in general are not thus convinced. The language is applicable to believers only, and the reason of the application probably is, that they originally belonged to the world; that is, they are of the world when the Spirit begins to deal with them. In both these passages the dimensions of the church and the world are commensurate with each other; and the world seems to be used in this sense in the text. The Lamb of God beareth the sin of the world,—the world that God "reconciles to himself,"—the world to whom he "imputeth not their trespasses,"—the world whom the Spirit convinces of sin, and of righteousness, and of judgment;" that is, the *elect world*.

John directs special attention to the Redeemer by a note of admiration: "*Behold the Lamb of God!*" What a wonderful person is Christ! wonderful in the union of his natures; God and man united,—wonderful in his offices; the Prophet, Priest, and King of his church;—wonderful in his sacrifice; his soul being made an offering for sin;—wonderful in his power to save; "able to save, to the uttermost, all that come unto God by him." "The Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of peace." Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

AURORA BOREALIS.

BY THE REV. DR. J. P. NEWMAN.

"The heavens declare the glory of God and the firmament sheweth his handiwork," is an inspired saying embalmed in the faith of the ages. More than in our southern latitudes, the Arctic traveller is witness to this sublime fact. It was on an August day, I witnessed a rare sunset. It was not gorgeous, it was too delicate: it was not magnificent, it was too simple. From east to west, extending upward for eighty degrees and running horizontally, were alternate layers of white and green-tinted clouds of soft and quiet aspect. And from the western horizon up to the zenith were *cirrus* clouds, or what the sailors call, *Mare's-tails*. White as the purest snow, delicate as the needle-work of wo-

man's hand, feathery as the plumage of a bird of paradise, they floated on the evening air against the soft blue sky. Winter never traced frost-work on window-glass more exquisitely and with greater variety of outline. The setting sun had wrapped himself in a denser, darker cloud, from behind which he silvered those fleecy masses. Just above the cloud-bank there appeared the form of some noble bird, its body lengthwise to the horizon, and from its upper side there extended a wing with short, compact feathers on the well-formed joint, and thence the glorious wing spread outward to the very zenith, its down-like feathers waving in graceful curves in the evening zephyr. Was it not an angel's wing? Can I ever forget that sunset?

But far more magnificent were the displays of the Aurora Borealis, which I saw while on my Greenland voyage. This wonder of the night is seen in our latitudes, but only in reflections. Indeed, some form of the aurora is peculiar to every sky. It is as ancient as the rainbow. The old historians of Greece and Rome record the auroral exhibitions which occurred in their day. One of the grandest ever seen appeared when Philip was endeavouring to subjugate Greece; and such was its brilliancy that the heavens seemed ablaze with glory. But philosophers are not agreed as to the origin and cause of the Aurora Borealis. Some ascribe the phenomenon to electricity, others to magnetism, and others to the cosmical matter derived from the planetary spaces. As an argument against the electrical theory, it is stated that during the prevalence of an aurora, electrometers indicate no unusual amount of atmospheric electricity, which fact was demonstrated by Bergman and Humboldt. Those who advocate the magnetic theory, adduce stronger arguments and cite weightier authorities. It is generally conceded that there is a connection between magnetism and auroras, as indicated by the relation of the auroral column to the magnetic meridian; by the formation of the aurora around the pole of the dipping needle, and by the disturbance of the magnetic telegraph during auroral exhibitions: yet, it is asserted, these facts do not account for the origin of the aurora, whether that origin be terrestrial or cosmical. The main question is to account for the origin of the substance of the aurora. According to astronomers, the spaces between the planets are filled with a vaporous substance, existing in a state of extreme diffusion, composing a cloud of dust lighter than atmospheric air. Some suppose this vapour is metallic; some call it ferruginous, or iron dust. It is held, that this vapour is either self-luminous or the light is developed by the passage of the auroral vapour through the atmosphere. This latter case is conceivable; for this vapour, passing through the upper regions of the atmosphere, with the immense velocity which it is known to have, would become luminous by the condensation of the air before it;—just as a wad, shot from a cannon with a given velocity, would take fire by the heat elicited by the rapid condensation of the atmosphere; or just as a boat, passing through phosphorescent water, elicits the phosphorescent light. It is also maintained, that this auroral vapour, instead of floating loosely in space, revolves around the sun, and has its own orbit and period of revolution; and it is supposed that our earth, in its revolution around the sun, comes so near this body as to bring some portion of it within its own sphere of attraction, and the luminosity is the result of the combined relative motions of the earth and the auroral vapour. And this theory

is argued from the great extent of auroral exhibitions. Take, for instance, the aurora of November 17th, 1848, which was seen, about the same hour, in Asia, Europe, and United States: it is, therefore, thought hardly possible that such a vast amount of vapour could be emitted from the earth, precipitated from our atmosphere. As the aurora has been known to attain an altitude of one hundred miles, this seems to argue that its origin is not terrestrial. It is said its velocity is too great to be predicated of terrestrial matter, or, in other words, its motion is too great to be produced by any known terrestrial force. And, finally, this cosmical theory is argued from the periodicity of extraordinary auroral displays. Unlike manifestations of electricity and magnetism, which are in a state of constant activity, and are not subject to the laws of periodicity, the aurora appears at fixed periods.

But, whatever may be the origin or cause of the phenomenon, it was my privilege to behold the aurora in all its glory. I had retired at an early hour. At 10 P.M. Captain Davenport called me to behold the glories of the night. The full-orbed moon appeared in the clear heavens on our star-board beam; above us, the stars shone with extraordinary brilliancy; on our port-side was an iceberg, a hundred feet high, marching southward on the dim edges of a fog-bank; rendered visible by the moonlight, and with the dark fog-bank as a back-ground, it seemed like the sheeted dead walking on the bosom of the mighty deep, while over the northern skies appeared the *Aurora Borealis*. The soft, green-tinted light first appeared in the northwest, shooting up from behind an immense cloud which edged the horizon. Lingering for a moment in tremulous motion, it spread out to the southwest, and then began the glorious transformations.

The soft light appeared and disappeared; now symmetrical and well-defined, like the Noachian rainbow; anon broken into a thousand bars of light; again, assuming the long, fleecy appearance of a comet's train; now forming a spiral stairway, reaching from the deep below to the firmament above, up which the spirits of the pious dead, from the ocean's depths profound, might ascend to the thrones in heaven. As if the angels were there shifting the scenery of the skies, the vision was dissolved, and new forms of beauty appeared. Shooting upward to the zenith, the auroral rays now formed a corona,—a crown of glory, through which the stars shone like jewels on the brow of royalty, and from that circlet the coronal light flowed downward to the sea, like the undulating folds of a bridal-veil of Mechlin lace, awaiting the coming of her who should be thought worthy of such a bridal crown. In a moment the vision was broken into a thousand fragments of dancing light, when, anon, they re-formed and spread out into one vast illuminated arch, on which some angel might have written the awful name of Jehovah!—*Methodist*.

SAILING OF THE POLARIS.

BY REV. DR. J. P. NEWMAN.

A few days thereafter, August 17th, Captain Hall and his heroic crew sailed on their long voyage to the North Pole. At high noon, on the appointed day, the Captain of the Congress and myself went

on board of the *Polaris* to take our last farewell. All hands were called aft and stood in a group. I addressed them a few parting words, and offered prayer for their success. It was an impressive hour. Strong men wept that day. It was the severing of the last tie which bound them to their homes and to civilization. An hour after, the *Polaris* sailed amid three hearty cheers from the crew of the Congress.

Previously to the sailing of the *Polaris*, Captain Davenport had an unpleasant duty to perform, but did it in a most commendable manner. Two of the scientific gentlemen on board had declined to recognize Captain Hall's supreme authority. They had failed to appreciate that Hall's primary object was to reach the North Pole, and that all purely scientific objects were secondary to that. They were less interested in that than in certain scientific experiments which they desired to make. Their plans, therefore, were not in accord. The question which Captain Davenport had to settle was one of discipline and authority, which he did by such a timely and forcible speech, that the scientists bowed to authority, and the *Polaris* sailed with harmony on board.

THE POLAR SEA.

Captain Hall goes to explore the Polar Sea. The existence of such a sea cannot be questioned. It was seen by Morton when he was with Kane, and who is now with Hall; it was seen by Admiral Wrangel, of the Prussian Navy; it was seen by Hayes when in search for Kane; it has been seen more recently by a German expedition which has just returned. To all these persons it appeared boundless to the eye, free from ice, moved by a heavy swell, the surf dashing against the ice-bound shore. In it whales were seen; over it unnumbered flocks of birds were flying. It is enclosed between the northern shores of Asia, Europe, and America. It is an area of four and a half millions of square miles, and has an ice locked coast of nearly three thousand marine leagues. That coast is broken in three principal places, through which the waters of that mysterious sea flow into the Atlantic and Pacific oceans. Those breaks are Behring's Strait, Baffin's Bay, and the broader opening between Greenland and Nova-Zembla.

In obedience to the great law of circulation, that great sea is always open. Through the broad gateway east of Spitzbergen the Gulf-Stream flows northward, pouring into that sea the warm waters of the Tropic Zone, and forcing out a return current of cold water to the west of Spitzbergen, and through Davis' Strait; and by this incessant displacement of the waters of the Pole by the waters of the Equator, the great body of that polar sea is never frozen over. By this law of circulation, the waters of the Tropic are cooled by a current from the Frigid Zone, and the waters of the Frigid Zone are warmed by a current from the Tropic.

To enter that Polar Sea has been the life-object of many daring explorers, and one is lost in admiration at the persistent courage of Wrangel, Parry, Inglefield, Franklin, Kane, Hayes, and Hall. It is the opinion of Dr. Hayes that a steamer can make the passage through Smith's Sound and Kennedy's Channel, and as Hall has the steamer

Polaris, we may reasonably expect that he will be the first to sail upon its unknown waters. When Hall left Washington, it was his plan to steam through Jones' Sound, but when he left us at Disco, he had determined to keep to the west side of Smith's Sound, as the ice drifts southwesterly, which would expose him to greater difficulties. Dr. Kane sailed up the east side of Smith's Sound, and his ship *Advance* was embayed by the ice. The present has been the most open season known to living man, and this was the report brought by the whalers to Disco, who had been as far north as Proven and Upernavik. In our voyage from St. John's, Newfoundland, to Disco, Greenland, we saw hundreds of icebergs, which were proof of the fact that an unusually high temperature had prevailed this year in the extreme north, breaking up the great ocean of ice, and sending thousands of immense bergs to melt in more southern seas. Had Hall started two months earlier, there is scarcely room for doubt that he would have steamed at once into the long sought for open sea. He may as it is. When he sailed, it was his purpose to reach north latitude eighty degrees, and there await the coming of another summer; and in the mean time, with dogs and sledges, to make excursions to determine certain disputed scientific questions. But whether on the Polaris or on the ice, he is now in that long night which lasts for half the year, with a temperature far below zero, and cut off from all communications with home and friends.—*Id.*

A MODEL MINISTER'S WIFE.

FROM THE GERMAN, BY MRS. C. M'F—.

Being part of an address made to a young couple about to be married.

He showed them how wonderful often, and yet how blessed the way through life was, when submitted wholly to God's will. He spoke not only of the duties which they, as married people in general, ought to fulfil, but also those that would be expected of them in the relation of a minister and his wife, "who must give daily," said he, turning to the husband; "who must have a rich spring from which to draw fresh supplies, else he will soon sink into the most pitiable poverty."

"Your anxiety shall be," said he, turning to the bride, "to have every thing in the house and family, at all times, becoming to a minister's household; not so much by preaching, as by irreproachable conduct, must you uphold and sustain your husband in his sacred calling. It is said, those who do not believe in God's word,—infidels,—may be won by a Christian wife's consistent behaviour. But the wife's walk and conversation, if it be contrary to the will of the Lord, will be an empty work, and of no avail. A wife must, in spite of the worldly cares of her domestic life, so walk that in temporal things, it shall be manifest,—hard as it may be,—she does not forget eternal things.

"But a pious minister's wife is not merely a companion for her husband, she is also a help-meet in his office. She encourages him, when he is despondent, by cheering words. She does not monopolize him herself. While she delights in every hour he can spend with her, she knows that others, too, have a right to their pastor. She reminds him cheerfully of his duties, and leads him out of himself, when he grows

weary and discouraged. She visits willingly the rich, the poor, the widows and the orphans, the sorrowing, the aged, and the stranger in the congregation. She pours oil and wine in their wounds, and is a consolation to the afflicted. She prays daily with her husband for the people of his charge, and helps him powerfully in this quiet, unassuming manner. She accompanies him when he visits. In the quiet of their walk, her heart goes out in prayer: she prays that his words may be acceptable, and his labours successful: if he succeeds in the ministry, she prays for the grace of humility in her beloved; if not, and the Lord withholds his blessing, she prays that her husband may continue faithful and trust in the Lord. See," said he to the bride, "this is a picture of a minister's wife after God's own heart! Strive and pray that you may be enabled to illustrate this picture in your life."

FASHION IN THE HOUSE OF GOD.

There is much being said now-a-days about the excessive costliness and extravagant display which belong to the dress of fashionable women. We have little hope that many of this class are to be reached by these clear and startling exposures of the foolishness and sin of such indulgence. Newport and Saratoga will not be likely to lose one out of the great showy multitude who there blaze on in the splendour and endless variety of their attire, even though the pulpit and the press are vehemently protesting against all good taste as in many instances transcending the real and honest resources of those who indulge in it; and in all instances creating a host of bad influences and terrible temptations which involve thousands of weak and otherwise innocent persons in distress, in crime and utter ruin. We do not, therefore, to-day write for this class. We have a word to say to *Christian women*, and to them not as they may appear in places of fashionable resort, but as they appear in "the house of God." It is true, as every pastor knows, that this matter of dress has very much to do with the interests of religion in the parish in which he works.

A clergyman was urging a young woman, who, after severe struggles of mind, had come to accept of Christ, to unite herself to the church to which he ministered. She was poor, and full of that wretched pride which poverty is almost sure to breed. Without saying so in so many words, it was, after all, evident that the real and insurmountable obstacle which rose between this poor woman and the church was the fact that the women who worshipped there, and who were members there, were for the most part regarded as the representatives of what was latest, most elegant and costliest in the fashion of dress. One might laugh at this as the silly notion of a silly woman, altogether out of place in view of those grander motives and purposes which should have prompted her to join herself to that body of which Christ is the Head. But this poor woman was no angel in perfection, nor matured Christian in saintliness of character and motive. She was beginning to walk with Christ. She had her weaknesses and failings. Others of us who go through other ways, who have wealth, character, influence,—some quality or condition,—which raises us above her plane, may condemn her,

and declare that her objection was a miserable, unwarrantable one, and of such a nature as clearly shows that she was no real Christian. But let us be sure that we are wrong, utterly wrong in such judgment. She might be a true follower of the meek and lowly One, and yet somewhat under the power of pitiable *human* feelings and passions, which, after all, assert their influence in *other forms* in the best of us — *Ex. P.*

REMARKABLE MOVEMENTS AMONG MOHAMMEDANS IN PERSIA, ETC.

Dr. Chaplain, of Lincoln's-inn-fields, gives (through the *Times*.) personal details of a great interest in reference to "the Babs of Persia," a sect of Mohammedans, who appear to have attained a considerable amount of Christian truth through simple Bible reading:

Of all the followers of Mahomet, the Metawely of Persia are among the most bigoted and fanatical. Not only will they not eat or drink with Christians, but they dash to pieces any vessel belonging to them out of which a Christian has drunk, gather their garments round them as they pass a Christian in the street, lest they should be contaminated by contact with him, and should any Christian book be in their way, they remove it with tongs rather than defile themselves by touching it. About thirty years ago some intelligent and thoughtful members of the sect, of good position and education, were led by this very excess of bigotry to inquire into the reason of it, and, having procured from some Christian copies of the New Testament in the Arabic language, devoted themselves to its careful study. The result of their investigation was, that they became convinced of its truth, accepted it as the Word of God, and embraced its doctrines. They did not, however, abandon their faith in Mahomet as a prophet of God, and the Koran as a divinely-inspired book, but believed themselves able to reconcile the hitherto antagonistic creeds of Islam and Christianity. Their doctrine, which received the name of Bab el Huk (door of truth,) spread rapidly, and in the course of a few years was professed by 200,000 persons. A persecution now arose, during which 20,000 adherents of the new doctrine were slain, and its founder, known as Beheyah Allah, took refuge with a small band of friends at Bagdad. Here he continued to hold communication with his followers in Persia, and exercised so much influence that the Government of that country requested the Sultan of Turkey to remove him from such dangerous proximity to some place where he could less easily be communicated with. He was accordingly sent to Edernay, and subsequently to another fortress, where he now is.

In the spring of this year Dr. Chaplin had an opportunity of visiting the Babs in their place of confinement.

Beheyah Allah himself does not readily concede an interview to strangers, and receives only such as are desirous of obtaining from him instruction in religious truth. We were received by his son, who is apparently about 30 years of age, and has a fine intellectual countenance, with black hair and beard, and that sallow, melancholic look which distinguishes nearly all Persians of the intelligent and religious class. He was dressed in a robe of white flannel, with cap of the same material, and a small white turban. Over his shoulders was thrown a brown cloth

abbai. He appeared pleased to see us, but objected to answer questions respecting the origin and history of the sect. "Let us speak of things spiritual," he said: "what you are now asking me is of no importance." But on our telling him that people in England would naturally be curious to know in what way so remarkable a religious movement had arisen, and who were the originators of it, he gave us the information here detailed. He had a remarkably earnest, almost solemn manner, spoke excellent Arabic fluently, and showed a minute and accurate knowledge of the Old and New Testaments, as well as an acquaintance with the history of religious thought in Europe. Our interview lasted two hours, during the whole of which time an animated conversation was maintained. Like a true Oriental, he seldom gave a direct answer to a question upon any point of doctrine, but replied by another question, or by an illustration, his object throughout apparently being to convince his questioners of what he considered to be truth. He seemed to speak as one conscious of possessing superior light; as a great teacher might speak to his disciples. "Why," he inquired, "did not the Jews, who at the time of our Lord's advent were in expectation of their Messiah, believe on him?" And, assenting to our reply that it was because they misunderstood the Scriptures, he asked whether it might not be the case that Christians in like manner now misunderstood the Scriptures, the inference (not expressed) being, that his father was sent by God to teach the true doctrine. We did not obtain from him a clear statement of the views of the sect with reference to his father's character and office, but a very intelligent convert subsequently informed us that he was (at least by some) believed to be the angel spoken of in Rev. xviii. 1. The fundamental doctrines of the sect we ascertained to be,—1. That Christ is the Son of God and the Saviour of the world. 2. That he died and rose again. 3. That justification is by faith in him. 4. That the new birth is necessary to salvation, and good works as an evidence of it. 5. That the Holy Spirit, operating upon the heart, produces this new birth. They have no priests, and no baptism. Circumcision is practised among them, but it is not essential. They have several works written by Beheyah and other members of the sect, but it does not appear that these are regarded as authoritative. They believe that Christ will return, but spiritually.

Beheyah Allah is said to have arrived at the truth solely by study of the Word of God.—It is believed that he has at present 70,000 or 80,000 followers in Persia, but not openly professed. When persecuted, they do not fight or resist, but are ready to die for their opinions. Between 70 and 80 share the exile and imprisonment of their leader. They are allowed considerable liberty within the walls of the city, Beheyah alone being confined to his house. They are allowed about 5d. a day per man by the Turkish Government. It is 15 years since they left their native country, and between two and three since they were brought to their present place of confinement.

In his concluding remarks, Dr. C. says,

A question as great as any that has ever agitated the world is beginning to press for settlement,—namely, whether the progress of enlightenment, and, in particular, of Christian enlightenment among Mohammedan races is to be stopped by the rude hand of persecution and massacre. It is not in Persia alone that this question is presenting itself.

THE GENTLEMAN NOT A HYPOCRITE.

I once knew a man who was the type of a gentleman, but he "knew not the Lord." He was very popular with his friends, and highly respected by all who knew him, on account of his genial manners, frankness and kindness of heart. No prayers were ever heard in his house, neither morning nor evening, and no grace was said, before nor after meals. But love and peace abode there between parents and children, master and servants. The life and amusements of this household were quite in conformity with those of the world. They played cards, sometimes for a small stake, but more frequently for love, as they called it. On special occasions they would have a party and a dance. At other times, perhaps, when something went very wrong, there was some profanity, yet, on the whole, every thing was decorous and respectable as the world thinks. This gentleman did not *read* the Bible, it is true, but he thought very highly of it. His pious mother had left him a well worn copy, which he kept locked up in his study, and whenever his mother was mentioned in conversation, he always spoke of her Bible. The first year he was married, he bought a splendid Bible, in large type, with full page illustrations by a well-known artist, as a birthday present for his wife. She was very much pleased with this elaborate work of art, and got a strong book-case made for it at once, and then the whole was placed in a prominent position on the book shelf. After that, the Bible was left undisturbed, only every now and then the dust was wiped off, and sometimes, when a stranger was introduced to the family-circle, he was treated to a look at the pictures on the Sabbath afternoon, when there was nothing in particular to talk about.

Our friend had a number of well-educated children, and his wife was very fond of him. Sometimes, when she heard his footstep in the hall, she would call him in, and on his entering and asking what she wanted, she would reply, "Oh, nothing in particular: I only wanted to have a look at you, and now you can go again."

His position in the world was a pretty good one. He was a lawyer, and by working very hard he had managed to make both ends meet, though not always without some trouble. His attendance at church on Sabbath or festivals was not very regular, but he did not despise the means of grace altogether. He nourished a special aversion against those who call themselves "pious," of whom he had known several during his lifetime. But these pious people of his acquaintance could not have been of the right sort, because through them he had arrived at the conclusion that all pious people, without exception, were hypocrites.

He used to say that he had known a man who read much in the Bible and took many religious papers and periodicals, who held prayer meetings at his own house, and was a member of the committees of various religious societies; but who was a miser and a usurer at the same time. He had known another, who outwardly also observed a very sanctimonious behaviour, but was possessed at the same time of such an ungovernable temper, that on several occasions he had almost committed murder. Therefore our friend had no doubt that all pious people must be hypocrites.

He was already advanced in age when one of his sons went to the

university for the study of the law. This son was the favourite on account of his great talents and splendid capacities, and he was to continue his father's business. At the university he learnt to know the Saviour, and became truly converted to him. A faithful pastor, whose church he visited regularly, and with whom he afterward entered into very close and sweet communion, had been the instrument of his conversion. Now as the heart of this son was filled with fervent love for his Saviour, such as I have rarely witnessed, it was but natural that he wished most ardently to bring his parents, and his brothers and sisters also, to a knowledge of the Lord Jesus. In his letters to them he poured out his whole heart, telling them what had passed within him, and how happy he now was, having the assurance of the forgiveness of sins and the firm hope of eternal life. "Oh, that all men might become as happy as I am!" he used to exclaim in his letters.

For a long time he received no reply. At last a letter from his father arrived, beginning thus:—

"My son, formerly your letters used to be my joy and my consolation, but now they are an annoyance to me. I observe with dismay that you are going to be one of those hypocrites of whom I used to tell you often. Please either write as you did before, or do not write to me at all."

The son replied,—“Father, you have always taught me to speak the truth. You have impressed upon me the fact, that a liar is the most contemptible and cowardly fellow, because he has not even the courage to speak the truth, and now you ask me tell lies? Either I must tell you how I feel in my heart, because I cannot and will not lie nor deceive you, or, indeed, I must do as you say, and not write at all.”

This rather startled his father, because he had been accustomed to say to his friends, “That boy won’t tell a falsehood—he would rather have his head cut off.” He was therefore honest enough to reply to his son, “Well, then, write as you please. If you are not a hypocrite, very likely you are a fanatic; but you shall not tell a lie. You were right there, and I was wrong.”

Soon after this it was holiday time, and the son, who never thought of going any where else, went home. As he entered, his mother received him with tears, and looked into his face very suspiciously, as if she feared that he was not in his right mind. But he fell round her neck with great emotion, and whispered in her ear, “Mother, don’t make such a suspicious face. I am all right, I can assure you.”

Then he went into his father’s study and was going to embrace him also; but his father kept him at arm’s length, whereupon the son asked, “You are still my dear, good father, and you will always remain so. Am I no longer your son? And why not? What have I done that is wrong? Is it wrong to pray and read the Bible?”

Then the father kissed the son, and said, “All honour to what is true; but you have done nothing wrong yet.”

So they talked for an hour about the professors at the university, about the lectures which the son had attended, till supper was ready, and then they went down stairs. In the dining room, the son stood behind his seat, and asked a blessing. When the father saw this, he flung back his chair violently and ran out of the room, the mother following after him, full of anxiety. The son did not go after them, but

when he had prayed earnestly for his parents, he sat down and finished his supper with tears in his eyes.

As his parents did not return, he went up to his bed-room, where he again poured out his whole heart to his faithful Lord and Saviour, and then he slept soundly till the next morning.

He began the new day with prayer and with reading a chapter in the Bible, after which he went down to the breakfast room, just as usual. There sat his father in an easy chair, feeling very uncomfortable, as it seemed, and changing colour as he saw his son coming. The son shook hands affectionately with his father and mother, wishing them a good morning.

"My son," began the father, "are you the master in this house, or am I?"

"Who but you, father," replied the son.

"Then why do you wish to introduce saying grace at table, as you are well aware that this is not our custom?"

"Father, did I ask you and mother to say grace?" said the son. "I prayed distinctly, 'Come, Lord Jesus, be *my* guest,' whereas it is usual to pray, 'be *our* guest.' I knew that you did not pray; therefore it would have been an untruth, if I had said, be *our* guest. Besides, it would have been very forward and arrogant on my part, if I had tried to involve you in the matter."*

"But why did you pray at all? You knew well enough, that it was not our custom."

"It may not be your custom, but it is mine; and if I then had taken my meal without asking a blessing on it, I would have been untruthful towards God. I am sure you don't want me to tell lies to God,—for you don't want me tell lies to men."

"No," said the father, "you must not lie on any account; neither speak a lie, nor act a lie, and you may pray, if you like, but only when we are by ourselves; not in the presence of strangers. That would make us ridiculous."

"Why, if I cannot lie in the presence of my dear father, then how can I do so in the presence and for the sake of strangers? I am not ashamed of my God and my Saviour before any man; certainly not before strangers, nor before the king himself, and I wish to remain true and faithful towards Him. If you do not agree with this, you had better not call me to the table when there are strangers."

"Boy, what gives you this courage?" said the father, amazed.

"I love the Lord," replied the son, "who has saved me. For Him I am ready to die a thousand times."

"Son," said the father, "you are no hypocrite. You may be as pious as you like, so long as you are not a deceiver."

From this time the ice was broken, and I have seen with my own eyes, father, mother, and son, reading the Bible, at prayer and singing together. The brothers and sisters, one after the other, were converted to the Lord. Rarely have I seen a house in which the Lord Jesus was acknowledged so fearlessly as in this house.

* We suspect that, in this instance, the son's politeness got the better of his piety or theology. If he did not ask a blessing for all present, he should have done so. Our Lord's prayer and example would have taught him better.—ED. REP.

Now, can you guess what I wish to write into your hearts by this narration? Let your religion not consist in phrases: let it not all end in words. "Mouth-Christianity" is hypocrisy. True Christianity shows itself in what we do, not in what we say, only. A true believer must feel in his very heart that he is not a hypocrite, not a deceiver, not a sham, but that he is constantly acting from sincere inward conviction.—*From the German of Pastor Harms, in Moravian.*

MR. SPURGEON AND HIS CHURCH.

BY THE REV. W. C. STEEL.

The Tabernacle, in which the pulpit orator *pâr excellence* of London officiates, is a plain but massive church, adorned in front with large Corinthian pillars, standing back from the street, and enclosed with an iron fence. On entering the building, you are struck with the resemblance of the audience room to those in our large theatres. There is the pit immediately below the stage-like platform, on which there is simply a moveable table on castors, and a plain chair or two. Then immediately below the platform, raised somewhat above the main floor, there is a kind of orchestra which is usually on Sabbath occupied by a large class of attentive and apparently intelligent boys. There are also three galleries rising one above the other. On Sabbath, July 18th, when we were present, there were said to be five thousand people in the church: every available seat in the house was filled, and even in the uppermost gallery, which nearly touches the ceiling, many were standing.

Mr. Spurgeon, exactly at the time for the opening service, made his appearance on the platform, followed by the elders of the church, who took seats immediately behind him. Standing out on the platform, he commenced pouring out his soul in prayer: "O Lord, we would draw near to thee with our heart: may our songs be heart-music, and our prayers not the mere semblance of devotion." Commencing thus, he continued in a most unaffected strain until he seemed to forget every thing but God and the souls around him. Pleading for the sinners of London, he said, "O crucified One, whose hands hold the silver sceptre; strike with that sceptre the stony hearts of sinners in this great city. Thou art greater than Moses; strike the rock and let streaming tears gush forth." Then he pleaded for the purification of his members: "May we not only be resigned to that which is disagreeable, but give us perfect acquiescence in thy will: lay us on the altar, though the altar be an anvil, and the purifying hand a hammer."

He continued for some time in this strain, and closed with an earnest petition for his brother ministers: "Bless our ministers; fill them with the Holy Ghost: may they not be content with old and rancid supplies, but anoint them with fresh oil."

He gave out the hymn in a clear natural voice, reading with great impressiveness; and without an instrumental accompaniment the whole congregation poured out the words of praise, Mr. Spurgeon himself singing with them. I have heard the echoing strain of trained and gowned singers in St. Paul's, and the artistic and thrilling tones of organ and congregation in Westminster Abbey; but this was praise from earnest Christian souls, and my own heart joined in unison with

Two lessons from the Scriptures were read, and the people all over the house opened their Bibles and followed the pastor in the reading. Commenting on the conduct of the elder brother in the parable of the Prodigal Son, he said, "Evermore, self righteous sinners are offended, when chief sinners are received." "'Thou never gavest me a kid,' said the brother. Ah, he was all duty and no privilege,—self-righteous and legal sinners need not expect much joy? Grace is the only spring out of which the water of joy can flow."

He read a portion of the fifth chapter of Romans, lingering at the sixth, seventh and eighth verses. "For when we were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure, for a good man, some would even dare to die; but God commendeth his love to us, in that, while we were yet sinners, Christ died for us." "Many preach a Saviour for saints;—many that Christ died for the righteous;—but Paul would have it that Christ died for the ungodly. This passage should be read with wet eyes: there is music here. Our sins are mountains, but grace, like Noah's flood, will rise twenty cubits over their highest summits." Interspersing remarks like these throughout his reading, he secured the undivided attention of his hearers.

The sermon was on the "Freeness of grace," and spite of the pronounced and outspoken Calvinism of the speaker, he proclaimed a salvation as broad, deep, and full, as was ever declared from an orthodox Arminian pulpit.* At times he was very pathetic, especially when he told his own experience; how he felt he was near the gates of hell, and Christ lifted him up, and gladdened his soul with the message of mercy, "Thy sins be forgiven thee." At one time he thrilled the whole large congregation by the simple utterance of the word "Hope,"

The audience were held by the spell of his eloquence for a full hour, and showed no signs of weariness or uneasiness.

From a recent attack of illness, Mr. Spurgeon seemed very feeble, and his full round face was quite pale. With small sparkling eyes, a well-formed nose, and mouth shaded by a black mustache, and a countenance peculiarly animated in conversation, his appearance is quite pleasing and attractive, especially when he smiles and shows a set of clear ivory-like teeth. Short, stout and muscular, he is a fair type of the Anglo-Saxon.

Inquiry meetings are held every Wednesday evening, and there is scarcely ever a period when some anxious souls are not seeking to find "the way of life." When deemed worthy of membership, the young converts are examined by the officers of the church, and a card of recommendation is given them, which they deliver to Mr. Spurgeon, who receives them into the church by baptism, and extends to them the right hand of fellowship. We were shown the church register, which contained the names of four thousand two hundred and thirty five members in good standing. A most effective system is adopted, by which unworthy persons are excluded from the church.

Mr. Spurgeon does not, of course, undertake the full pastoral oversight of this vast number of souls,—his deacons share with him in this department of the church work; but in all cases of sickness the pastor calls and offers the holy ministries of counsel and prayer.—*Chr. Union.*

BEARING THE CROSS.

(FROM THE GERMAN OF SCHMOLK.)

The heavier cross, the nearer heaven;
 No cross without,—no God within;
 Death, judgment, from the heart are driven,
 Amidst the world's false glare and din.
 Oh! happy he, with all his loss,
 Whom God hath set beneath the cross!

The heavier cross, the better Christian,—
 This is the touchstone God applies;
 How many a garden would lie wasting,
 Unwet by showers from weeping eyes?
 The gold by fire is purified,—
 The Christian is by trouble tried.

The heavier cross, the stronger faith;
 The loaded palm strikes deeper root;
 The wine-juice sweetly issueth
 When men have press'd the clustered fruit;
 And courage grows where dangers come,
 Like pearls beneath the salt-sea foam.

The heavier cross, the heartier prayer,—
 The bruised herbs most fragrant are:
 If wind and sky were always fair,
 The sailor would not watch the star;
 And David's psalms had ne'er been sung,
 If grief his heart had never wrung.

The heavier cross, the more aspiring,—
 From vales we climb to mountain-crest;
 The pilgrim, of the desert tiring,
 Longs for the Canaan of his rest;
 The dove has here no nest in sight,
 And to the ark she wings her flight.

The heavier cross, the easier dying,—
 Death is a friendlier face to see;
 To life's decay one bids defying,—
 From life's distress one then is free:
 The cross sublimely lifts our faith
 To Him who triumphed over death.

Thou Crucified! the cross I carry,
 The longer may it dearer be;
 And, lest I faint while here I tarry,
 Implant Thou such a heart in me,
 That faith, hope, love may flourish there,
 Till for my cross the crown I wear.

FAMILY DIALOGUES.—VOL. II.—PART I.

DIALOGUE III.—CONTINUED.

Sir R. Why truly, sister, when a woman goes away from her husband, most folks will be apt to think she is in earnest, for 'tis an ugly ill-natured jest.

Sist. Truly I was in very good earnest

Sir R. And he has been very obedient, it seems, for you say he has not come nor sent after you.

Sist. No, indeed, not he.

Sir R. Why no, you could not expect it. Besides, how should he send after you, when you acknowledge he does not know where you are?

Sist. Yes, yes, he knows where I am well enough.

Sir R. How is that? What, have you sent him word?

Sist. No, indeed, not I.

Sir R. Nay, if you had, I know no harm there would have been in it; only that I should have thought you had acted a wiser part in that than I think you did in coming away.

Sist. But you could not have believed such a thing of one that you call sister. Do you think such a meanness of spirit is in the blood of your family?

Sir R. Why truly, sister, we are a hot, passionate brood, that is true indeed; but I must tell you, for my own part, my being so violently passionate is one of the things that I as much hate myself for as for any thing I have about me; and I have often thought that one time or other that furious temper of mine will bring me to ruin, force me to commit murder, or do some mischief or other that will make me miserable all the days of my life. I heartily wish none of my relatives would give way to their rage as I have done; God forgive me.

Sist. Well, I hope you will govern your temper for all that, though I can't mine.

Sir R. But, sister, you must govern your temper too, or else you may ruin yourself as well as I.

Sist. Nay, I have done that already.

Sir R. I hope not, sister. I would fain have you think a little, and put an end to this breach with your husband; certainly you cannot have had reason to carry it so far.

Sist. What, are you on his side already? I suppose he has sent somebody to tell his tale for him.

Sir R. No, really, sister, I take the story from no one but from your own mouth, and just as you tell it yourself; and surely you would not tell it to your own disadvantage.

Sist. I told you nothing but what was true.

Sir R. I confess I doubted it.

Sist. Why should you? Do I use to speak untruly?

Sir R. No, sister, but really I fancied you said more against yourself than was your due; for I could not think it was possible you could part with your husband upon such trifles as you say you did, and from such a husband too as I think he is.

Sist. Well, you must believe what you please, but I did, for all that.

Sir R. Why then you acted about two degrees worse than a mad woman.

Sist. Why so? I am not in a condition to go to Bedlam, at least I do not see it.

Sir R. Why truly, sister, if such a case should come before us at the quarter sessions, I must own, that as there is no law to punish bad wives, and such a case as yours is was scarcely ever heard of, I should certainly

move my brother justices to vote it lunacy, and commit the woman to Bedlam.

Sist. You would be very unjust then.

Sir R. Indeed I think not, sister. I hope you don't take my plainness amiss?

Sist. No, not I; but I think you are a little partial.

Sir R. Nay, there you wrong me too; how can I be partial? I take the story only as you tell it.

Sist. Because you censure me as if I were in the fault.

Sir R. That's because I am impartial. Nay, 'tis a proof of my being so; it can't be supposed I would give my opinion against my own sister, if I was not impartial: it is a strong argument that the reason and nature of the thing is against you, when I am convinced of the fault's being in you by the very things you say in your own vindication.

Sist. But there may be faults on both sides, brother.

Sir R. Let whose will be the fault, yours is the folly; for as a man cannot put away his wife but for the capital crime of adultery, she must be a great fool that will put herself away when she is guilty of no fault at all.

Sist. I put myself away! You mistake me: I retire from an unreasonable burdensome humour.

Sir R. We will talk of that afterwards, sister, if you will; but I would fain convince you, if you will give me leave, of one mistake in your conduct, which perhaps you are not sensible of.

Sist. What is that?

Sir R. Why it is this: that as there is no rule in God's law to direct a woman upon what occasions she may part from her husband, the law of the man being supposed to stand for both, so there is a manifest difference between the cases, and a woman cannot part with her husband, but with a greater disadvantage to herself than it is to the man to put her away.

Sist. Why so, pray?

Sir R. The case is plain: the woman's parting from her husband is easier to do, but liable to more hazards when done. First, It is easier to do. If a woman resolves to part with her husband, she has nothing to do but to open the door and go out: he can neither by force nor by law prevent her, nor fetch her home again. But if the man resolves to put his wife from him, he can do it no way but by a formal prosecution: if he bids her begone, she may answer she won't go; if he forces her out, she may come in again; nay, the law will force him to take her in till he has made his turning her out legal.

Sist. So, then, you think we have the advantage; but you men have ways enough to be even with us.

Sir R. For the second, the turn is on our side: as the difficulty is on the husband's part, the scandal is on the woman's; for as it is very well known she cannot be forced away but for adultery, so it is presently taken for granted she is guilty, if she is gone.

Sist. What! though she goes by her choice, not by his force?

Sir R. Who will know the particulars, compared to the number that will know the general? Every body knows in general that they are parted, but not one in fifty will inquire into, or hear of the merits of the case between the woman and her husband; or ask whether she went away, or he sent her away.

Sist. It is true, the disadvantage is on our side; but what's this to my case?

Sir R. Truly, sister, it applies very aptly thus; namely, that then a wise woman will never part from her husband but upon the greatest necessity, and with the most justifiable reasons in the world.

Sist. I don't know but you may be in the right in that: but I don't know

that it touches my case; for I do not know that this will be called a parting from my husband, for good and all.

Sir R. It is not that time will alter the crime; no, nor will it remove the scandal, sister: it is *that* I am arguing upon.

Sist. Nay, I don't know for what time it may be neither, if he carries it thus.

Sir R. Why, how does he carry it? I don't see that he minds you: he leaves you to your own course.

Sist. That's true; I am come away, and he troubles not his head about it, as I see, nor intends to trouble himself, so we are not likely to come together again in haste.

Sir R. Trouble himself! No, indeed, and, as I hear, he resolves never to trouble his head about you again, unless you come home as you ought to do, and as it is your known duty to do; nor can you blame him, for you acknowledge that you gave him the occasion: and I must own, sister, that in such cases, they who gave the first provocation ought to make the first submission.

Sist. So you would have me make my submission, would you.

Sir R. Nay, sister, it is nothing to me, I won't take upon me to say what I would have you do.

Sist. Not I, I assure you; I'll submit to nobody.

Sir R. And I can assure you he'll never submit to you.

Sist. Are you sure of that?

Sir R. I understand so by something that I have seen or heard, and I must own I cannot blame him. I think I should do just the same.

Sist. I told you that you were partial; you are so, merely as a man.

Sir R. Well, suppose that; we have the laws of God on our side; you are commanded to submit.

Sist. I would not have you enter upon that discourse; you will claim more for the men than you will practise as a kind husband.

Sir R. I am not talking of what is your duty as a wife; for there, sister, you must acknowledge you are quite wrong; but I am really concerned for your own sake, your interest, your ease, your reputation. I wish you would think of these things, for they are all going to wreck.

Sist. What can I do in any of them? What can a woman do with a cross husband?

Sir R. If every woman that had a cross husband, or every man that had a cross wife, should come away from them, what think you would become of the world? Besides, my dear sister, shall I ask you a plain question?

Sist. You know you may use your freedom.

Sir R. Can you lay your hand upon your heart, and say you have a cross husband?

Sist. I think him so, to be sure.

Sir R. Did you ever try to mend his wife, and to see if that would not cure him?

Sist. I never told you I was a good wife.

Sir R. But I can tell you, that if you are not a good wife, you ought to be.

Sist. Let him go on his own way; I am good enough for him.

Sir R. Nay, sister, it is you that go on your own way; the man is at home.

Sist. What do you infer from that?

Sir R. I infer, that he is where he ought to be; and you are where you ought not to be.

Sist. Dear brother, be plain with me; are you talking from him and for him, or is it only an accidental discourse, as I thought it was?

Sir R. Truly, sister, I will be plain. I have seen your husband, and he has so convinced me of your being in the wrong, that I resolved for your sake to persuade you, if possible, to act with more prudence. You know these are things quite out of my way, but I confess I think talking with you, and hearing of your conduct, has done more to make me serious than all the teaching I had in my life.

Sist. I make you serious! you make me smile to hear you talk of being serious, and especially at my making you so.

Sir R. In truth, sister, your extreme of atheism is enough to make an infidel religious; why, you act as if you believed there was neither God nor devil, heaven nor hell, and that we were to reckon for nothing in the next world that we do in this; and though, sister, I am a poor, wicked, profligate, unthinking wretch myself, yet I know I am so and that I ought to be otherwise; but you are worse than a heathen in this, that you despise being religious, as a thing quite below you. I entreat you, sister, let you and me both think a little what will become of us.

Sist. Is it possible! that ever my eldest brother, the well-known Sir Richard —, should ever turn parson? Why, I never heard such a sermon in the house in my life; you need not have told me you had seen my husband. Why, if I had heard you talk thus before, I would have known you had been talking to my husband, and he had been preaching repentance to you. Come, come, brother, tell me what he says.

Sir R. He says, sister, what I never believed before: he tells me you are a despiser of all religion.

Sist. Well, what news is that to you? What have I to do with religion, or you either?

Sir R. It is true, sister, I have heard that women have no souls, but I never thought you believed it till now.

Sist. I hate him, and all his religious impertinences; you know those things never were relished in our family.

Sir R. To our shame be it spoken, sister.

Sist. Not at all! I think it is much to our credit, for then we are sure we have no hypocrites.

Sir R. Sister, upon my word, your way of talking has been the most of a sermon to me that ever I heard; you really make my very blood chill, and my joints tremble. It is true, I have not been religious, God pardon me! but I never thought myself the better for it, or to be commended for it. There is a great deal of difference, sister, between one that neglects religion, and one that despises it, and I doubt that is just the difference between you and me.

Sist. I don't trouble myself about religion, nor do I intend to trouble myself about it.

Sir R. Why then, your husband has not slandered you.

Sist. But he might have held his tongue, and not endeavoured to blacken his wife.

Sir R. Why, really, sister, you do him wrong; he is the backwardest man alive to speak it of you; but did you not own it to me yourself, when you and I talked last?

Sist. What did I own?

Sir R. Why, truly, you owned what I could hardly believe, namely, that all the quarrel between you and your husband was because he is too religious; that he kept up the worship of God in the house, and prays, and reads the Bible in the family.

Sist. Well, and so it was: I had rather by half hear him sing a song.

Sir R. Now, sister, you astonish me! I thought there had been nothing wicked than I in the world: you need not talk of your husband's exceeding you.

Sist. But I do talk of it for all that.

Sir R. But I'll do him so much justice, that he conceals your folly as much as possible; nor would he own the reason of your leaving him, till I extorted it from him, by telling him that you told me yourself that you left him for nothing, but because you could not bear his going to prayers; though indeed, sister, I always thought you had jested.

Sist. Not I; why should you think so? Did you think I would come away from my husband in jest?

Sir R. Why, I thought it was impossible any woman in earnest could leave a husband upon such an occasion, much less own it when she had done so; and when I mentioned it to your husband, he would have persuaded me that it was some other thing you had taken ill from him, and that he hoped some time or other you would forget it.

Sist. Well, and did he preach a long sermon to you? Come, tell me what he said.

S r R. No, but you have preached a sermon to me that I believe will stick to me as long as I live.

Sist. I preach! What have I said to you? I hate preaching, you know it.

S r R. Truly, sister, I cannot repeat what you have said, but you have exposed the folly and brutality of an irreligious conversation so much by your discourse, that I resolve from this time to amend my life, and change my whole practice and conversation. God forgive me what is past, and if he will give me grace to follow my resolutions, I will be quite another man than ever you knew me.

S st. A fine new-fashioned cant indeed! By all means, Sir Richard, go on with your show; but depend upon it we shall all laugh at you most heartily.

S r R. With all my heart, and see who will have the worst of it.

Sist. And this is the effect of your talking with my husband, is it?

Sir R. No, sister, though your husband said some things that touched me very close, yet the alteration in me is not from him, but from you. I am really alarmed by your desperation: like a man that I have heard of who was made a true convert to religion by seeing the devil.

S st. That's smart, Sir Richard, upon your sister.

Sir R. No, sister, I am free, but I would not affront you; you'll pardon the expression; pray don't take it ill: I am heartily concerned about this breach with your husband, and would fain make it up between you, if I could.

S st. What would you have me do?

Sir R. Do! Go home, like a woman of sense, like a wife, and like a Christian. Do your duty in your family, and among your children. Did ever woman leave her husband and children only because the honest man prayed to God with her, and perhaps for her? For shame! Go home to him.

Sist. No, no, e'en let him come and fetch me, if he will have me.

Sir R. I can assure you, if you stay till he fetches you, it will be long before you get home.

Sist. And I'll never go to him if he don't, and perhaps not, if he does.

Sir R. But who does the duty of a relative, then, all this while?

Sist. Why, is there no duty on his side?

Sir R. Yes, sister, there is; but he is not out of his duty; the Scriptures and the marriage contract oblige him to love his wife, and provide for his wife; but I confess I do not find that it obliges him, when she runs away from him to run after her, to persuade her to come home again; especially when he has given her no just cause for leaving him.

Sist. And does he think, then, that it is not his duty to come after me?

Sir R. Why, sister, I'll tell you so far what he says, though I assure you I am not commissioned from him to tell it you, or meddle with it: he says, you are gone from him, he has not put you from him; that he is at home in his family, which is his place and his duty; that he gave you no provocation to go away, and that his business is not to force you back; that his doors and his arms are always open to receive you, if you please to return to your family and to your habitation; that if not, he submits to it as an affliction; but he can do no more, or concern himself further in it; and indeed, sister, what can he do more? I am amazed at you.

Sist. I believe he will do something more before I go home to him.

Sir R. He says he will do any thing in the world that he can do, which is not inconsistent with his conscience and his duty, in order to engage your affection to him; but indeed, sister, if you insist upon his breaking off the religious government of his family, you cannot expect it of him. Why, it would be persecution, and he ought to die a martyr rather than comply with it.

Sist. And I am his persecutor, then, am I?

Sir R. Why truly, sister, so far you are; for there are many kinds of persecution besides that of fire and fagot.

Sist. Well, I have done persecuting him, then: I do not meddle with him now, do I?

Sir R. I can't say you have done, while you continue in a separate condition from him, and that on account of his family orders: is not that pressing him in the most forcible manner that you are able to do, to lay them down? And if he has any affection to you, and any desire to have your company, as no doubt he has, is it not laying a strong temptation before him to throw off those things to oblige you? I believe you cannot say but he has been a very tender obliging husband.

Sist. Yes, I cannot say but he was well enough, till these execrable quarrels about religion began. I know no good such things do in families but to breed contention.

Sir R. Horrid creature! How can you talk at that dreadful rate.

Sunt. Horrid, brother? what is the matter with you all of a sudden, you are turned so sober? This fit of religion will be over with you quickly, by and by, when you come among your hounds and your honest neighbours. If I were to see you and Sir Charles — and Jack T —, together at the Green Man, I should hear you curse and swear as fast as ever you did; and I warrant you we shall have you come home as drunk as a wheelbarrow to-night, for all your pious discourse now at breakfast. Come, come; leave off canting, brother; be as sincere as you always have been.

Sir R. Sister, sister, you are resolved to make a Christian of me, by making a devil of yourself. Here I am, your poor, wicked, horrid brother! it is too true; and among my sporting companions I have been the scandal of my neighbours; more abominable and more ravingly wicked than any man in the country. I acknowledge it, sister; I am ashamed of it; I abhor myself every time I look back upon it; and, sister, it would be just if my Maker, whose name I have blasphemed, whose goodness I have abused, should give me up, even now, after I am convinced of the brutality and wickedness of it, to fall again into the same detestable crimes. But believe me, sister, your telling me I shall do so again, alarms my very soul. I hope I shall make you a false prophetess in that part, though the warning you give me, I acknowledge, is very seasonable; but, as I said before, sister, every word you say is an instruction; and though I am very sorry the teacher should be my sister, yet I must own it is an excellent lesson to me to see one in the world more wicked than myself.

Sist. Nav. if you are all turned monks and hermits. I must do by you

as I have done by my husband, be gone out of the hearing of it; I hate such stuff.

Sir R. As you will for that, sister; I only make one prayer for you before you go.

Sist. Don't pray for me, "The sacrifice of the wicked is an abomination," you know.

(She laughs at him.)

Sir R. That is a dreadful text, sister, for me: I confess it is hard, the first word of Scripture ever I heard from you in my life should touch me so close.

(Sir Richard started at that scripture, and paused for awhile, as if he had been struck with a bullet.)

Sist. Dear Sir Richard, what is the matter with you? Will you have any thing? Are you not well?

(She saw him turn pale, and ran to him, fearing he was fainting.)

He comes to himself again, and goes on.

Sir R. Sister, sister, you are doing a work that you know little of.

Sist. I do not understand you.

Sir R. I know you do not; but if God makes you the instrument of awakening a stupid, hardened wretch as I have been, and turning me from darkness to light, I hope he will not let the preacher be a castaway.

Sist. I have no notion of what you talk of, brother. I do not understand these things. I see you are under a strange operation of something or other. Come, let us talk of something else. I hate to see you disordered thus.

Sir R. Well, sister, I hope you will better understand these things some time or other: in the mean time it is wonderful to me that an instrument of the devil should be made a preacher of repentance. But all serves to magnify the riches and power of invisible grace; it is all wonderful! all wonderful!

Sist. I find you are in some raptures, brother; you talked of praying for me just now, did you not? Are you about it now? I would fain know what you mean? what do you pray for me for?

Sir R. I sincerely pray, that wherever you go your wicked and blasphemous discourse, so long as God shall permit you to go on thus, may have the same effect upon others as it has had upon me; till at last, meeting with somebody more wicked than yourself, if that be possible, their desperate talk may have the same effect upon yourself, and you may be awakened at the surprise of finding somebody nearer perdition than you are.

Sist. What stuff is all this? I thought we had been talking of something else? Pray what is all this to my husband and me?

Sir R. It is true, sister, it is not much to that case, but it is to me; however, we'll leave that, and talk about you and your husband; if you will give me room to say any thing that may be of use to you, and may tend to reconcile you to your duty, and bring you together again; but if you are resolved to be obstinate, what can I do for you?

Sist. Your whole discourse runs as if you had no design of reconciling; for you lay all the blame on one side; and he is in no fault, in your opinion. Is that the way to bring us together?

Sir R. Why, if he is in no fault, how can I help that? If he is, let me hear it. I have had the whole story from yourself, and I hav'n't heard you charge him with any thing. I confess, when you told me yourself, that you broke from him for no other reason but that you could not bear the burden of his formalities, as you called it, I did not believe you; but thought that some other thing had happened between you, and that you were willing to conceal the true occasion.

Sist. What should make you believe so?

Sir R. Because, as I said before, sister, I did not think it possible any woman in the world could be so mad to call that an offence, which all the world, even the most wicked part of it, value people for; much less that you, who always passed for a modest woman, and a woman of sense, could act such a wild distracted part as to come away for such a thing as that, from the best husband in the world.

Sist. Indeed I have done it: I have had no other reason, and don't pretend to have any other.

Sir R. I am amazed then, sister, at what you mean by saying I lay all the fault on one side.

Sist. Why, so you do.

Sir R. Well, sister, if I do, it is from your own mouth; but pray tell me any thing, then, that you have to charge upon your husband as a fault.

Sist. Why did he let me come away? Why did he not oblige me so much as to stay with me that night when I desired him?

Sir R. Sister, if I may take this story from your own mouth, you acknowledged to me that he broke from you but for a quarter of an hour, to go down to pray with his family, the servants being called together, and waiting for him. Now, this is the main point, again: he believes it is his duty, you would have him omit it; his conscience tells him he must not omit it; his wife says he must omit it to oblige her. In this case, I think I must quote some Scripture, too: "Whether it is meet for a man to obey God rather than" his wife, "judge ye."

Sist. He might have obliged me for once; it had not been such a great matter.

Sir R. Sister, you and I have made a small matter of conscience; but with men of principle and religion it is quite otherwise. I frankly acknowledge to you they are in the right, and we are dreadfully mistaken. I see it plainly, now, sister, very plainly. A man once touched with a sense of his duty to his Maker, will, like Daniel, die rather than omit it; but you could not see into the reason of these things, and therefore took it unkindly: another wife would have embraced and loved him for it.

Sist. I see into the reason of it! No, not I; nor don't desire to trouble myself about it; but this I can see: I can see when a husband carries it obligingly or brutally.

Sir R. But, sister, do you really think that the little unkindness you complain of, had it been real and unjustifiable in him, justifies your parting and separating from your husband? Can you answer it to God or man?

Sist. It justifies it to me, and that's enough. I am accountable to nobody.

Sir R. I differ there from you too; you will soon find you are accountable to somebody; but to let that pass, it cannot justify it to yourself, because it is a breach of your obligation without an offence.

Sist. Is it no offence?

Sir R. It puts me in mind, sister, of what I have often observed in many families, though I never expected to see an example of it so near home; that indeed most of the family breaches in the world are begun in the veriest trifles, the most ridiculous, simple, insignificant differences imaginable. Do not you remember our neighbour, Mr. Bar——t; his father, old Justice Bar——t, parted from his wife, Mr. Bar——t's mother, about twenty years before he died, upon a quarrel between them, upon this foolish question: Whether she would not lead him about, if he should be blind, when he was an old man? She said she would not, and he said it was unkind; she said it was work for a servant, and he said she did not love him; for if she did, she would not trust him to a servant. And so one

word brought on another, the devil blowing the coals, till the fire of contention flamed out: he struck her in a rage; she threw something at him in the same passion, and he, growing furious, cursed her; and falling on his knees, wished something very terrible to himself if he lived another day with her; she lifts up her hands and eyes, and says Amen to it; and so they parted.

Sist. I think they were in the right of it.

Sir R. Do you so, sister? I don't think you speak as you mean: do you remember what sad consequences it had upon the family?

Sist. I have forgotten a great deal of it: I know they were a very unhappy house.

Sir R. I'll put you in mind of it then, sister: the poor old lady was a good, quiet-minded creature, and repented heartily of her passion, though she was not the cause of the quarrel; however, she came to him and acknowledged her fault, and begged his pardon, and told him, she was ready to do it on her knees; that she would come and live with him whenever he desired it, but was afraid to press him to it, because of the imprecations he had made upon himself. At last she died, and made a very penitent Christian end; warning all that should hear of her to beware of raising feuds in their families upon slight occasions. The old man had stood it out against God and man till then; but hearing of his wife's death, and the manner of it, went mad, and in one of his fits destroyed himself.

Sist. What's all this to me?

Sir R. I'll tell you what it is to you: it is a fair warning, and indeed in exhortation to you, not to lay a foundation of ruining your family for such little quarrels, such unjustifiable things. I was but a little boy when old Justice Bar——t hanged himself, but I remember the people used to say, it was a just judgment of God upon him, for the treating of his wife in such a barbarous manner for such a foolish thing, that had nothing of provocation in it; and I think yours is really worse. Here you have parted with your husband, and have left your family, (and in confusion enough, to be sure,) and all because he stayed a quarter of an hour away from you when you desired his company; and this without allowing for the necessity he was under, in point of conscience; without allowing for its being his duty to go; and, which is more, without considering that it was your duty to have gone with him.

Sist. All you say signifies nothing; he might have gone away afterward: it is the unkindness of the matter which made the impression. I hate him heartily ever since.

Sir R. Any one would laugh at you to hear the first and hate you heartily to hear the last.

Sist. I can be even with all the world, for I'll laugh at them that laugh at me, and hate them that hate me. I think you will make a quarrel of it, brother; what do you mean? If you are uneasy at my being here, I'll deliver you of your burden.

Sir R. You turn every thing to something unkind, sister. I do not say I am uneasy at you; but I acknowledge I am uneasy for you. If you can't make the distinction, I can't help that. You know I am a plain dealer.

Sist. It is indifferent to me, brother: you know I need not be troublesome to any body.

Sir R. No, no, sister; nobody shall be troublesome to me, I will be easy, be it how it will. It is true, I was in hopes, by a plain discourse, to have persuaded you to act a wiser part than I see you are going on in; but seeing you are resolved to expose yourself, I have done: though I can't approve of what you do, I shall meddle less with it; and seeing you can't bear to hear plain truth I shall let you alone.

NOT GOOD TEMPERANCE DOCTRINE.

In a late issue of the *Christian Union*, Mr. Beecher has the following:

"**BE TEMPERATE IN ALL THINGS.**"—We cannot find this text in our Concordance, but we know it is in the Bible,—the spirit of it, if not the words. We know a good many victims of intemperance who never touch spirituous liquor. We have seen men who would go to the stake sooner than taste wine, bracing themselves for work with a draught of strong "black coffee," quite as effective to shake the nerves and sap the strength as a glass of whisky. We know some dear old saints who would not for the world do wrong knowingly, who are on a dangerous course of dissipation in the way of religious meetings. They are overtasking their strength, sacrificing health and life, and supposing they are in the way of duty. "Enough's as guid as a feast," says the canny Scotchman,—and enough is better than too much, of food or drink, of work or play.

That there are other forms of intemperance besides indulgence in alcoholic drinks, all will agree with Mr. Beecher. But when he lends the weight of his name to the sentiment that a "draught of strong 'black coffee' is quite as effective to shake the nerves, and sap the strength, as a glass of whisky," all good temperance people will be sorry, and most, if not all of them, will write down the declaration as untrue. Get men to believe that there is no more harm in a glass of whisky than in a cup of strong coffee, and drinking whisky will become almost universal, and its evils a thousand times more appalling than they are at present. How Mr. Beecher, who cannot but have observed the effects produced by drinking strong coffee, and whisky, could have made the above declaration, is a mystery to us. Of this we assure him, that this statement is calculated to do immense evil, and we doubt not that it will soon be quoted by dealers in strong drinks, and by lovers of the same all over the land. We hope that, for the good of humanity, he will at once modify or retract these rash unfounded utterances.

ED. REP.

ATTITUDE OF SCIENCE TOWARD THE BIBLE.

BY HENRY WARD BEECHER.

THERE is a class of persons, who, seeing mischief arising from the fanciful pursuit of scientific investigations into Biblical statements, refuse to read; refuse to believe in any thing: steadily shut their eyes and close their ears; study their Bibles more diligently, and say that they will have none of science. And they err in the opposite direction as really, though perhaps not so fatally, as those whom we have just described, who, carelessly, without proper equipment for investigation, embrace fancies without theories, and theories for approved facts.

As to the antiquity of the race, although there has been much of surmise, and something of extravagance, it certainly may be said, I think, that the old chronologies were deficient and incorrect; and that in so far as the beginnings of the human race are concerned, they must be abandoned. The world is older, and the race of man began its career farther back than the six thousand years which we have been accustomed to give to chronological science. We are to remember that chronology is a human invention. There is no authoritative statement on the subject in the sacred Scripture. That does not undertake to tell how many years the world has been in existence. It does not meddle with the question. It does not undertake to assign periods of duration to the different nations or developments of the human race. That is all purely human work. And to set this aside, and reconstruct a theory of chronology, leaves the Scriptures untouched. We do not touch any statements of the sacred Scriptures in removing the date of man's first existence thousands of years back.

generally agreed in those circles where the means of knowledge are best, in regard to the purely material world, that all present organizations have probably developed from preceding and lower forms; as those developed from anterior ones; and so on, back to the lowest germs. This is a prevalent doctrine in regard to the vegetable kingdom. It is also a prevalent tendency of belief in regard to the animal kingdom below man. In other words, it is believed that the divine method of creation was not peremptory, absolute and instantaneous; but that the method of creation was that of growth through a long series of gradually evolving developments. It is not disputed that it is a *divine creative act* that sustains it. But it is still a question whether the divine power acted instantaneously to create perfect order of vegetable life and of animal life, or whether it began its creative force at the germ form, and then developed gradually in an unfolding and upward scale. The assertion of the *divine operation* remains the same in either case. It is simply a question of the *method* in which creation was unfolded.

PHENOMENA OF THE NORTH WESTERN FIRES.

There are some phases of the great calamity which fell upon this region recently worthy of scientific investigation. The testimony of the cooler-headed survivors of the fires at Peshtego, Sugar Brush, and Williamsville is united as to one phenomenon. They say that the fire did not come upon them gradually from burning trees and other objects to the windward, but the first notice they had of it was a whirlwind of flame, in great clouds, from above the tops of the trees, which fell upon and enveloped every thing. The atmosphere seemed one of fire. The poor people inhaled it, or the intensely hot air, and fell down dead. This is verified by the appearance of many of the corpses. They were found dead on the roads and open spaces where there were no visible marks of fire near, with not a trace of burning upon their bodies or clothes. At the Sugar Brush, which is an extended clearing, in some places four miles in width, corpses were found on the open road, between fences, which were only slightly burned. No mark of fire was upon them, but they lay as if asleep. This phenomenon seems to explain that so many were killed in compact masses. They seemed to have huddled together in what were evidently regarded at the moment as the safest places, away from buildings, trees, inflammable material, and there to have died together. Fences around cleared fields were burned in spots of only a few rods in length, and elsewhere not touched. Fishes were killed in the streams at Peshtego.

We hear the universal testimony, that the prevailing idea among the terror-stricken people of those places was, that the last day had come. They needed not to be terror-stricken for such imaginings. What other explanation could have been given to that frightful time, when there was an ominous warning and sound coming from the distance; when the sky, so dark just before, burst into great clouds of fire, the beasts of the forest came running for succour into the midst of settlements, and the great, red, consuming, roaring shower of fire fell upon all around. The dreadful scene lacked nothing but the sounding of the last trump, and, indeed, the approach of the awful roaring, and the premonitions from the distance, supplied even that to the appalled imaginings of the people.

The Espy theory, we think it is, which contended that wide-spread fires will bring on rain, seems to be exploded in this instance. These fires had lasted nearly or quite four weeks, ravaging forests over a great area, but still not a drop of rain. The rain only came with a change of wind to the northward, and several days after the worst burnings were over.—*Green Bay Advocate.*

CIGARS AND ECONOMY.

"Father, do you remember that mother asked you for two dollars this morning?"

"Yes, my child, what of it?"

"Do you remember that mother didn't get the two dollars?"

"Yes. And I remember what little girls don't think about."

"What is that, father?"

"I remember that we are not rich. But you seem in a brown study. What is my little daughter thinking about?"

"I was thinking how much one cigar costs."
 "Why, it costs ten cents,—not two dollars by a great deal."
 "But ten cents three time a day is thirty cents."
 "That's as true as the multiplication table."
 "And there are seven days in a week."
 "That's so, by the almanac."
 "And seven time thirty cents are two hundred and ten cents."
 "Hold on. I'll surrender. Here take the two dollars to your mother, and tell her I'll do without cigars for a week."
 "Thank you, father; but if you would only say a year, it would save more than a hundred dollars. We would all have shoes and dresses, and mother a nice bonnet, and many pretty things."
 "Well, to make my little girl happy, I will say a year."
 "Oh, that will be so nice! But wouldn't it be about as easy to say always? Then we could have the money every year, and your lips would be so much sweeter when you kiss us!"

A REMARKABLE CONVERSION.

Adoniram Judson, the illustrious American missionary, was a minister's son; he was very able and very ambitious. He was early sent to college. In the class above was a young man of the name of E—; brilliant, witty and popular, but a determined Deist. Between him and the minister's son there sprang up a close intimacy, which ended in the latter gradually renouncing all his early beliefs, and becoming as great a skeptic as his friend. He was only twenty years of age, and you may be sure it was a terrible distress and consternation which filled the home-circle when during the recess, he announced that he was no longer a believer in Christianity. More than a match for his father's arguments, he steeled himself against all softer influence, and with his mind made up to enjoy life and see the world, he first joined a company of players at New York, and then set out on a solitary tour. One night he stopped at a public house. Lighting him to his room, the landlord mentioned that he had been obliged to place him next door to a young man who was exceedingly ill, in all probability dying, but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no feeling whatever. Still the night proved a restless one. Sounds came from the sick chamber—sometimes the movements of the watchers, sometimes the groans of the sufferer, and the young traveller could not sleep. "So close at hand, and with but a thin partition between us," he thought, "there is an immortal spirit about to pass into eternity, and is he prepared?" And then he thought, "For shame of my shallow philosophy? What would E—, so intellectual and clear-headed, think of this boyish weakness?" And then he tried to sleep, but still the picture of the dying man rose up to his imagination. He was a "young man," and the young student felt compelled to place himself on his neighbour's dying bed, and he could not help fancying what, in such circumstances, would be his thoughts.—But the morning dawned, and in the welcome daylight his "superstitions illusions" fled away. When he came down stairs he inquired of the landlord how his fellow-lodger had passed the night. "He is dead!" was the answer. "Dead?" "Yes: he is gone, poor fellow: the doctor said he would probably not survive the night." "Do you know who he was?" "Oh yes, it was a young man from Providence College; a very fine fellow; his name was E—." Judson was completely stunned. Hours passed before he could quit the house; but when he did resume his journey, the words Dead! Lost! Lost! were continually ringing in his ears. There was no need for arguments. God had spoken, and from the presence of the living God the chimeras of unbelief and the pleasures of sin alike fled away. The religion of the Bible he knew to be true; and turning his horse's head toward Plymouth, he rode slowly homeward, his plans of enjoyment all shattered, and ready to commence that rough and uninviting path which, through the death prison at Ava and its rehearsal of martyrdom conducted to the grave at Maulmain.—*Dr. James Hamilton.*

Children's Department.

THE FEATHERED BUILDERS.

A couple of young robins got married, and wanted to go to housekeeping. Married robins never board. They always keep house. Of course, the first thing needed is a house.

It is a singular fact that robins never buy houses, nor hire them. They always build them. They always build them themselves without any help. Why they are so particular, I don't know, but the fact is that they will not live in a house that any body else has lived in, or that has been built by any claws and beaks but their own. They always build their houses after the same pattern, and of the same materials. One would think that among the great numbers who build every spring, some would desire to build their houses a little different from all others, but they all build just alike.

Another singular thing about robins is, that they must have a new house every spring, and move into it. But you had rather hear about the robins than about houses.

Two young robins, as I said, got married, and wanted to go to housekeeping. The first thing they had to do was to select a place for building. "I think," said Mr. Robin, "that we had better go away off into the woods where the trees are thick and large. We shall be out of the way of boys and cats. Boys and cats are very bad things for robins. They both can climb up to our houses, and they both catch and eat young robins when they are learning to fly. I wish there were no boys and cats."

"I don't like to live away off in the woods," said Mrs. Robin; "it will be so gloomy and lonesome. The sun don't shine brightly there, and when it rains, it takes so long to dry."

Mr. Robin was about to say, "just like women who are governed by feeling instead of judgment," but he remembered that he was just married, and that persons who are just married always wait awhile before they speak cross to their wives.

"Well, where would you like to build?" said he, very pleasantly.

"I think we had better build near some farmer," said she.

"And have boys and cats plaguing us all the time?"

"I know a place where there are no boys, and where the cat is the most amiable creature in the world. The prospect is very pleasant, and there are plenty of worms on the current bushes and grape vines in the garden."

"Well, let us go and see the place." So they flew away to Mr. Barclay's farm house. There was a row of trees in front of the house. In a nest on one of these trees Mrs. Robin had been hatched out and reared. It was natural that she should desire to return to her native place.

Mr. Robin was pleased with the situation. He saw that it offered many advantages. There was safety from the hawks and owls to which they were exposed in the forest.

A view of these advantages decided him to build on one of these trees, but, like some other folks, he pretended that he was governed wholly by the wishes of his wife.

"If you prefer to build here, my dear, I shall make no objection. I am willing that you should have your own way in the matter."

Mrs. Robin was greatly pleased that she had a husband who was so ready to yield to her wishes in regard to the place of building. She felt that she ought to yield to his wishes in every thing else, which she did.

They selected a branch on which to build, and without delay proceeded to collect and put in order materials for building. They worked very hard, and were soon ready to move into their house. They needed no furniture except a bed. This was soon made of hair and of the softest wool that could be found sticking on the bushes where the sheep had wandered.

In a few days there were three or four blue eggs in the nest, and not long after three or four featherless little birds, whose eyes were shut, but whose mouths were open very wide, whenever they heard any thing come near their nest.

"Don't you think we have a fine family?" said Mrs. Robin to her husband.

"They look rather scrawny just now," said he.

"But wait till they get their feathers on, and then you'll see. I don't believe there were ever a finer set of robins hatched out."

This brief conversation was held while they were seated on a limb over their nest. They never stopped long to talk, for it took them nearly all the time to get food enough for their little birds.

Just as they were about to start off for more food, a large kite lodged in a tree at some distance above the nest. They did not know what it was. At first they thought that it was a great bird,—some new kind of hawk, and they were very much frightened. Mrs. Robin did not take any pains to conceal her fear, which was not for herself, but for her chicks. Mr. Robin was quite as much frightened on his own account as Mrs. Robin was on account of her young birds. He flew to the next tree under pretence of getting a better view of the strange object, but in reality to be farther away from it. He was however, a robin of some sense, and soon saw that whatever it was, it was not alive. So he flew back to his wife, and told her that it would not hurt them,—that they must hurry and get some food for their children. I suspect that he was in a hurry to get out of sight of the kite.

While they were gone, the boy to whom the kite belonged climbed up into the tree after it. In so doing, he discovered the Robin's nest. "Good," said he, "I am glad my kite-string broke; it has given me a nest of young robins. I'll watch you, my birds, and when you get your coats on, I will take possession of you."

He visited the nest every few days, and the old birds saw him. They guessed what he had in view, and determined to cheat him, if possible.—They made the young robins stand on the edge of the nest, and flap their wings, that they might learn how to fly. As soon as they could use their wings at all, the old birds pushed them out of their nest. They were thus compelled to fly, as well as they could. They flew into the corn-field, and were thus out of sight.

The very day they got them into the corn-field, the boy climbed up to the nest with a wire cage in his hand. "Bother," said he, "they have all flown away!"—*Bright Side.*

THE MILLER'S STORY.

When I was fourteen years of age, my uncle, with whom I lived, had a hired man, who took my part, so that I had a very comfortable summer. He was a very strong young man and could do more work than any man I ever saw. My uncle was glad to hire him. I heard my uncle say, "I expect to get as much work out of him as I could get out of any two men I could hire." Mr. Paddock, for that was his name, was a Christian man. Once we were at work and something went wrong, and my uncle began to swear,—a very common thing with him.—Mr. Paddock stopped working and said,—

"I see I'm getting more than I bargained for. I agreed to work for sixteen dollars a month. I was hired to work for you—not to hear you swear. Now either the working or the swearing must be stopped."

I never heard my uncle swear after that when Paddock was present. At another time, when my uncle had been treating me unkindly, he said, looking him full in the eye, "You don't treat that boy right, you don't do as you would be done by."

"He don't belong to you," said my uncle, who was very angry.

"That is true, but he belongs to the Lord, and as I am in the Lord's service, I must see that his property is not abused. God says, 'All souls are mine.'"

My uncle didn't say any thing, for he was afraid Paddock would leave him.

That evening, as we were on our way home, he said to me, "You need to have a father to take care of you." He spoke so kindly and I felt the need of one to take care of me so keenly, that I burst out crying.

"I wish I had a father to take care of me," said I.

"You might have had one all along, if you hadn't run away from him."

"I never ran away from my father," said I: "my father died when I was young."

"One father died then. The other is still living."

I knew then what he meant, but I didn't say any thing.

"You have a Father in heaven from whom you have wandered, who loves you more than your earthly father did, and is more able to help you than he was. You had better go to him and let him help you."

"Go away by yourself and pray to him. Tell him that you are a poor, friend-

less boy, and that you want him to forgive you, and to give you a heart to love and serve him. Be in earnest, and he will hear you."

That night I went to the barn and tried to do as Paddock told me to. Paddock continued to tell me what to do, and was the means of bringing me back to my Father. I came just as the prodigal son came, and I was received in pretty much the same manner. You may have a kind earthly father, but you still need the care of your Heavenly Father.—*Bright Side.*

Never dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Saviour.

THE REDEEMER'S SECOND COMING.

Lift up your heads, ye mighty gates!
Behold the king of glory waits;
The king of kings is drawing near,
The Saviour of the world is here:
Life and salvation doth he bring,
Wherefore let all rejoice and sing.
Our coming Lord, a helper tried,
Hath mercy ever at his side;
His kingly crown is holiness;
His sceptre, pity in distress.
The end of all our woe he brings,
Therefore the earth is glad and sings.
Oh! blest the land, the city blest,
Where Christ the Ruler is confessed!
Oh! happy hearts and happy homes,

To whom this king in triumph comes!
The cloudless Sun of Joy He is,
Who brings us pure delight and bliss.
Fling wide the portals of each heart!
Make it a temple set apart
From earthly use for heaven's employ,
Adorned with prayer and love and joy:
So shall your Sovereign enter in,
And new and nobler life begin.
Redeemer, come! I open wide
My heart to thee: here, Lord, abide!
Let me thy inner presence feel;
Thy grace and love to me reveal:
Thy Holy Spirit guide me on,
Until the glorious goal be won.—*Morav.*

MOTHER,—HEATHEN OR CHRISTIAN?

Questioning of Pagan mothers,
In ancient homesteads of our race,
What their counsel is to daughters,
To increase their charms of face:

Answers vary with the people,
And the means at their command,
But paint and trinkets are essential,
For *heathen* girls in *every* land.

Hanging from their nose or earlids,
Flashy plates of brass or tin;
Spending time in painting faces,
Better spent in keeping clean.

Building forms of kinky tresses,
Strangely with such toys combined,
Adding fulness to the noddle,
Proving emptiness of mind.

Hours wasted on the head-dress,
Pillfered from the brain below;
Weeds of earth choke up the spaces,
Where the flowers of grace should grow:

Sensuous only in their seeking,
Courting pleasure, loving sin;
Twilight deepening into darkness,
Quenches all the light within.

Turning from their shady picture,
To a world where Christ is known,
Let us seek for Scripture portraits,
Of the daughters He will own.

First, He clothes beloved children,
With a robe of righteousness,
Most befitting Christian maiden,
By its snowy spotlessness.

Next, He sends us from his treasures
Brilliant, such as angels prize;
Flashes of immortal value,
Seen alone by spiritual eyes.

Yes, the radiance of these jewels,
Lighting up the clayey mould,
Tints it with celestial lustre,
Lines it with a fringe of gold.

Such the alchemy of Heaven,
Such its strange transmuting grace,
Moulding features most unlovely
Into sweetest Christian face.

Christian mother! God has made you
Limmer of your daughter's face:
From which portrait do you copy,
Heathen art, or Christian grace?

WHAT HAS BECOME OF ALL THE LITTLE GIRLS?

BY MRS. H. W. BEECHER.

We look in vain into many pleasant homes; or into the streets, cars, or steamers, for what was once a common sight,—and was then, and ever must be, the sweetest object in nature: a simple, artless *little girl*, with all the pretty, unaffected ways and manners of unsophisticated childhood, fresh and beautiful, about her. There is no lack of small beings, dressed in such a marvellous style that Darwin himself would be puzzled to make out the class to which they belong; but we find nothing to remind us of the little girls we used to know, either in dress or manners.

In former times a pretty muslin bonnet, or a simple close-fitting cottage straw, was thought the most appropriate covering for a little head—protecting the bright eyes from too intense light, and shielding the rosy cheeks from the sun's too fervid kisses. But now we see *something*, placed on the sunny curls,—leaving eyes and cheeks entirely unprotected,—which is elaborately trimmed with bows, feathers, a flower-garden, or perhaps a mingling of both; for, although it is too small for even a good-size doll, the milliner, with an ingenuity which would have been praiseworthy if exercised in a more sensible manner, has contrived to pile up trimming enough to hide even the faintest suspicion of a bonnet. But, what is sadder than the lack of true taste and good common sense in this stylish affair, we see no semblance of child-like simplicity in the wearer. And the bonnet is but the beginning of this unfortunate change which we mourn. The pretty *babe-waist*, the plain white dress, the neat muslin or merino, so appropriate, which little girls used to wear, are supplanted by incomprehensible garments,—the facsimile of the grand dame's attire,—flounces, fringes, bows, and double-skirts looped and festooned in an astounding manner, the child's,—no, we mean the *young lady's* height, there are no *children* in these days,—is less than her circumference. This dress is put on over a hoop, and the 'mite' who is made to carry such an incongruous burden, totters about on high-heeled boots. This tiny specimen of womanhood, hardly weaned from her mother's breast,—or more probably, a wet-nurse's,—shakes out her redundant robes, bending and twisting her small body in grotesque imitation of the women spoken of by the prophet Isaiah, "with haughty mien; walking and mincing as they go." See how the little ape looks over her shoulders, as she toddles about, to be sure that her hoops give her dress and figure the correct *wiggle* her sharp eyes have observed in the stylish mother and her fashionable friends. It is lamentable that all the simplicity and beauty of babyhood and childhood should be destroyed by fashion.

Added to the absurdity of the dress, these little women attempt to discourse on the "latest style." With their companions or dolls you will hear them imitating, with a contemptuous toss of their little heads: they will inform their listeners that they "couldn't think of 'sociating with those girls, because they are not *stylish*!"

A few days since, as we passed out of a store on Broadway, our attention was arrested by the conversation of two little figures seated in a fine carriage, waiting, doubtless, for mamma to finish her shopping. They were dressed in a style positively overwhelming. Their hats were wonders of skill, their gloves had the orthodox number of buttons with bracelets over them, a dainty handkerchief suspended from a ring attached by a chain to another ring on the little doll-like fingers. The dress was simply indescribable. The elder was speaking to the younger, who, scarcely more than a baby, sat demurely by her side. "Oh, just look at that horrid little girl who is crossing the street! She has no hoops on, and not a single flounce,—no trimming at all on her dress! And, oh! see her gloves! why, she has only one button! Pshaw! she's nobody, not a bit of style!"

The youngest lisped a reply, which we lost as we passed on; but it was painful to think of the training they must have received which enabled them at that early age to judge a child of their own years so quickly by the rules of fashionable dress, and because her attire was not in exact accordance with that week's style, turn from her with contempt as something too low for their notice.

Then, again, how soon a child taught by daily precept and example, learns to watch her little companions with envious or exultant feeling, as the case may be. How quickly she begins to grow hollow-hearted and deceitful; receiving, as she sees her elders do, a companion with open arms, or a welcome smile; expressing

the greatest affection, but the moment she leaves begin to criticise or make unkind remarks.

"I don't like Nellie one bit, mamma; she's such a proud, stuck-up thing! I suppose she thought I should feel bad 'cause her dress had more trimming and was a little newer style than mine. I didn't let her know that I noticed it. But I do think it real mean, mamma, that she should have nicer things than mine. Papa is twice as rich as her father. It made me mad to see her show off her dress; and she kept looking at mine and sister's in such a way!"

"I hope, my dear, you were polite to Nellie."

"Oh, yes! But, mamma, I was awful glad when she left,—though I was just as smiling and pleasant as could be to her face."

"That's a good girl. You must always be very polite and cordial to your companions, you know. But I must say, I think Nellie was quite vain; and you must never show that you are proud of your clothes. I shall go out to-morrow and get you that pretty dress you teased so for, I think!"

"Oh, mamma! I am so glad! And as soon as it is made, I'll go right over and call on Nellie. Won't she feel bad when she sees my new dress! It will be ever so much prettier than hers."

And the mother smiled complacently, with never a thought of the improper and wicked feelings she was cultivating. Oh, mothers! How can you be so blind! Both by precept and example you are teaching your children to make dress their idol; and to know very little of any thing but that which pertains to fashion; to be envious or contemptuous of their little friends and companions, according as they are dressed better or worse than themselves. Can you ever reflect that God did not commit such treasures to your keeping without meaning some day to call upon you to render up the account of your stewardship? What can you say, when asked how you have trained the young souls given to your care? Can you reply, We have been instant in season and out of season in teaching them,—what? To work for the good of others? to learn to do right? in all simplicity to love and obey the Saviour, who, taking a little child in his arms, said, "Of such is the kingdom of heaven?" Of such? Ah, no! Not of those children that you are training to avoid,—not evil communications, but unfashionable companions; to look on the outward adorning, and not on the heart.

But it is not alone the worldly-minded, who make no pretence to any higher law than their own selfish gratification, who bow the knee to fashion. Christian mothers, are you guiltless? Think of the time, the health and strength, given to dress,—the bondage which compels you to pervert all real taste, to do violence to your own natural instincts of neatness and true elegance, and accept the absurdities of fashion, simply because the ruling style requires it. If you are thus influenced and beguiled, do you flatter yourselves that your children will not, from their earliest years, regard such homage as important? We do not think it wrong to dress neatly and in as good taste as possible. We blame none for giving so much thought to their own dress and their children's as to provide those articles that are appropriate and becoming to the different styles of face, figure, and complexion. It is natural, and we think right, for a mother to dress her darlings as neatly and prettily as she can, without unnecessary waste of time and strength; but we do think it sinful to spend money and time lavishly in following the dictates of fashion, and not of good taste and common sense: no one pretends to believe that there is either of these in the present style of dressing. It is utterly destitute of grace,—is ridiculous to the last degree; but *fashion* compels, and women,—*Christian women*,—obey, and teach their little daughters to like obedience! Oh, the money, time, and strength given to destroy, by the absurdities of fashionable dress, every vestige of beauty and grace which God gave you in your little ones! Take the week through, hour by hour, do you not give more time and thought to your own and your children's dress, than you can spare for your Master's service? Do not your children gather from your daily walk and conversation that to be fashionably dressed is of more importance than loving and serving the Saviour, who died for them and you? Judging by your daily conversation, which will they think of the greatest importance,—the service of God, or devotion to Fashion? To which do they see you giving the largest part of your time,—the adorning of their little bodies,—“the plaiting the hair, the wearing of gold, and putting on of apparel,”—or in teaching them that which is not changeable, “not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price?” What can you say, fashionable Christian mother, when He calls you to give an account of your stewardship?—*Christian Union.*

Editorial.

DR. HODGE'S THEOLOGY.*

The first volume of this work was noticed by us at some length in our editorial columns in a former issue. The second volume is before us; and we can say that it fully sustains the character of the former one, and, because of the subjects treated, will be perused with more interest by readers in general.

In the first volume the doctrines concerning the nature of God and his relation to the world were considered. In this one, those pertaining to man and his salvation are discussed. In relation to man, we have chapters on his origin, nature, primitive state, probation, and apostacy,—the last including the question as to the nature of sin, and the effects of Adam's first sin upon himself and upon his posterity. These subjects constitute the department of Anthropology. In regard to salvation, we have chapters upon God's purpose and plan of salvation, the person and work of the Redeemer, and the application of that work by the Holy Spirit. This extends as far as the subject of vocation,—constituting a portion of the department of Soteriology.

The first chapter, upon the Origin of Man, is peculiarly interesting and valuable at the present time. The true scripture doctrine in relation to the matter is stated with great clearness and force; and the various false theories are carefully and candidly examined. Darwin is proved to be standing on atheistic ground. All the modern theories of "development" and "natural selection" are shown to be at most only *probabilities*. The author well observes, that "Christians have a right to protest against the arraying of *probabilities* against the clear teachings of Scripture. . . . Thus they (the men of science) often decide against the Bible on evidence that would not determine an intelligent jury in a suit for twenty shillings."

In the chapter on the Origin of the soul, the Creationism theory is strongly defended, and we think correctly, against the theories of Pre-existence, and that of Traducianism.

The chapter on sin is very full; the various theories in relation to it are stated, and the true doctrines presented with admirable clearness and force.

In the second part, which constitutes part III. of the whole work, the discussions are eminently sound and satisfactory. In the chapter

* SYSTEMATIC THEOLOGY, by Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, New Jersey. Vol. II. Charles Scribner & Co's York. For sale by Smith, English & Co., 710 Arch St., Philadelphia. 80k
782. Price \$5.00.

on the Covenant of Grace, the author adheres to the view of many of the old and best theologians, that there are, properly considered, two covenants; namely, a covenant of redemption between the Father and the Son, and a covenant of grace made with men in the gospel. In this view the author is against his son, Dr. A. A. Hodge, who does not find any ground in the Scriptures for a distinction between what has been called the covenant of redemption and the covenant of grace. The views presented on this subject by the learned author, we think, are somewhat new, and are of sufficient importance to justify us in quoting them. On page 362, et seq. he says,—

“In virtue of what the Son of God covenanted to perform, and what in the fulness of time he actually accomplished, agreeably to the stipulations of the compact with the Father, two things follow. First, salvation is offered to all men on the condition of faith in Christ. Our Lord commanded his disciples to go into all the world, and preach the gospel to every creature. The gospel, however, is the offer of salvation upon the conditions of the covenant of grace. In this sense the covenant of grace is formed with all mankind. The Westminster Confession says, ‘Man by his fall having made himself incapable of life by that covenant, (namely, the covenant of works,) the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offereth unto sinners, [and all sinners,] life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life his Holy Spirit, to make them able and willing to believe.’ If this, therefore, were all that is meant by those who make the parties to the covenant of grace, God and mankind in general and all mankind equally, there would be no objection to the doctrine. For it is undoubtedly true, that God offers to all and every man eternal life on condition of faith in Jesus Christ. But as it is no less true that the whole scheme of redemption has special reference to those given by the Father to the Son, and of whom our Lord says, ‘All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out,’ John vi. 37; it follows, secondly, from the nature of the covenant between the Father and the Son, that the covenant of grace has also special reference to the elect. To them God has promised to give his Spirit in order that they may believe; and to them alone all the promises made to believers belong. Those who ignore the distinction between the covenants of redemption and of grace, merging the latter in the former, of course represent the parties to the covenant to be God and Christ, as the head and representative of his own people. And therefore mankind, as such, are in no sense parties. All that is important is, that we should adopt such a mode of representation as will comprehend the various facts recognized in the Scrip-

tures. It is one of these facts that salvation is offered to all men on condition of faith in Christ. And therefore to that extent, or in a sense which accounts for that fact, the covenant of grace is made with all men. The great sin of those who hear the gospel is, that they refuse to accept of that covenant, and therefore place themselves without its pale."

It will be seen from the above, that Dr. Hodge does not regard those who do not make the distinction between the covenant of redemption and the covenant of grace which he makes, as unsound. His conception is, that it is a better way of stating the truth, and that it avoids the confusion of ideas involved in making Christ at the same time a contracting party in the covenant and the Surety and Mediator of the same. He says, (p. 358,) that "this is a matter which concerns only perspicuity of statement. There is no doctrinal difference between those who prefer the one statement, and those who prefer the other; between those who comprise all the facts of Scripture relating to the subject under one covenant between God and Christ as the representative of his people, and those who distribute them under two. The Westminster Standards seem to adopt sometimes the one and sometimes the other mode of representation."

But, the design of this notice will not allow us to prolong our observations. We will only say farther, that the work, thus far, gives us great satisfaction. Another volume, we believe, will complete it; and when it is done, it will place its author in the fore-front of the theologians, of this or any age.

BOARD OF EDUCATION.

That there are young men all over the church who ought to enter the ministry of the gospel, who have not the means of doing so, cannot be doubted. Neither intellectual ability nor piety is confined to the wealthy members of the church, or even to those in easy circumstances. Both are found, and sometimes in a high degree, among the poor. Indeed, we would antecedently expect to find these qualifications among the poor of this world rather than among the rich.

If a young man develops talent, early manifests piety, and has a desire to enter the ministry of the gospel, but has not the material ability to do so, we hold that it is the bounden duty of the church to help him,—to take him by the hand, and lead him forward into his desired field of labour.

Wisely, therefore, have the churches generally established Boards of Education, or their equivalents. Our own church early undertook the work of aiding worthy young men to enter the ministry of the

gospel. For this purpose, and that the work might be done with system, she established her Board of Education. That Board has, it is believed, from the first done a good work. Of course, some experiments had to be made. Trials of methods had to be put into operation, so as on the one hand to help all that should have been helped, and on the other to exclude the unworthy from participating in the benevolence of the church. Mistakes, of course, have been made. In a few instances aid has been bestowed upon the undeserving. Some have been helped who did not meet the just expectations of those who recommended, and of those who assisted them. Most of the mistakes, it is believed, occurred in the Presbyteries. Too little care was taken in recommending beneficiaries. Time and experience have taught them important lessons.

Rules have been carefully adopted, and a system of questions framed to be asked of candidates, presbyteries, collegiate instructors, etc. If those questions be answered faithfully, it can hardly occur that aid can be given to the unworthy. If such a case should now and again occur, this must be regarded as the result of the failure, in some points or instances, of the best laid human plans.

What we want to say now is, that this Board should be well sustained by the whole church. It needs more funds. Perhaps, indeed, owing to a legacy that has been left to it, funds may not now be greatly needed in order to carry on the work it has in hand. That legacy, however, is in some uncertainty. Possibly it may be ultimately lost, and, should it be all retained, still the Board needs more money than is given to it. Were it known throughout the church, from year to year, that the treasury of the Board of Education was full, would not many a young man be induced to study for the ministry who is now discouraged lest, if he should go forward, there might be lack in his case? We cannot doubt that this is just the state of things, and that the church suffers on this account.

The treasury of the Board should be so filled that every young man in the church who has the talents, the piety, and the desire for the ministry, would be enabled at once, without interruption or anxiety, to pursue his studies. If the church be true to her interests, she will see that her Board of Education is well sustained.

THE TEMPERANCE QUESTION.

In these days intemperance is making such progress, and is creating such misery and destruction, that the friends of good order in society and of the extension of the gospel are becoming alarmed. The temperance movement is accordingly attracting unusual attention.

kinds of wine mentioned in the Bible is revived. In some quarters, and by some able men, the position that the Bible commends unintoxicating, and forbids the use of intoxicating drinks, is almost scouted at as being unworthy of consideration. By others the affirmative of this position is taken and defended with ability and zeal.

We do not propose to go into the merits of the argument at present. It is our intention only to say, that after a careful investigation of the subject, we are decidedly of the judgment that the use of intoxicating drink is strongly condemned in the Bible, and that a distinction is made between those drinks that are intoxicating and those that are not. We are just as decidedly convinced, that the lexicons in common use need a thorough revision as to the meaning of the various terms describing the liquors mentioned in the Scriptures. The lexicographers have been swayed in their judgment either by their own appetites, by education, or by controlling prejudices. This we could make manifest by citing examples. For the present, we only indicate the fact. The influence that this has had upon the translations and interpretations of the Scriptures will be manifest to all who will take the trouble to investigate the matter.

The older commentators, too, are, almost without exception, partial, and prejudiced. What else, indeed, could we expect from them? When they wrote their works, it was allowable for all, ministers and people, to drink in moderation. No doubt but the ink on many a page of these commentaries was dried by the wine-heated breath of the writers.

Would men in these circumstances interpret the texts against themselves? We say nothing derogatory to the piety of these men. They were great and good and wise. They simply followed what was the custom of their times, and did what was not regarded as being wrong by themselves or by any others around them. That their expositions were in accordance with their belief and practice, was what must of necessity be expected. The influence of these uniform exhibitions of the teachings of the Bible has had unspeakable power with individuals and families that have learned to use and love these, in many respects, admirable and excellent works. Ministers of the gospel, and more modern expositors of Scripture, have found it hard to get away from this influence. Some of them have hardly yet been able to accomplish this. It has become like a part of their natures,—the old man which they have hard work to put off. It has grown with their growth, and strengthened with their strength. The *Princeton Review* lately gave us an example of this.

We have only to say farther at present, that our conviction is, that the time is coming, and rapidly too, when Christians will have much

the time is coming also, when total abstinence from intoxicating drinks will be advocated upon higher ground than mere expediency,—the ground that the word of God, rightly interpreted, is directly and decidedly against the use as a beverage of all drinks that will intoxicate. When this time comes, the temperance movement will triumph. It will not have large success while any considerable number of Christians assume and hold to the position that the Bible favours the moderate use of alcoholic drinks. The argument from mere expediency will not control men at large. We do not keep men generally from desecrating the Sabbath, from killing their fellow men, from stealing, etc., by arguing that it is inexpedient. The Bible says it is sinful. We will not make much progress in convincing men that they should not drink, because it is inexpedient. They must be convinced that it is positively sinful,—condemned directly by the word of God, and the argument will have power, and the temperance movement have will general and permanent success.

ALCOHOL,—THE JUDGMENT OF AN EMINENT CHEMIST.

In a late issue of the Methodist, we find the following condensed statement of a lecture by the eminent London chemist, Dr. Richardson. It will be seen that the conclusions are similar to those presented by our young brother, Rev. D. M. McClellan in late numbers of this periodical. The whole question is receiving unusual attention at present, and is of much practical importance. Science will ere long settle the true effect of alcohol upon the human system. Interpreters of the Bible are much concerned in the issue. If science shall unequivocally declare, that alcohol taken into the human system is not nutritious, and that it is properly classed among poisons, as there seems to be little doubt it will do, then what becomes of the old argument that it is a good creature of God, to be received with thankfulness? We do not doubt that science and the word of God, and his providence, will all ere long be seen clearly to coincide in regard to this matter, as in others. The providence of God is manifestly against the use of alcoholic drinks. Science is coming to the same conclusion. The Word will agree with both. It will only be necessary to change the popular interpretation in order to bring it into harmony with science, as we have had occasion to do in other matters. "The word of the Lord abideth for ever." Human interpretations, long accepted, have sometimes to yield to better ones given us by the advancing light.

The following is the statement referred to at the commencement of these remarks:—

Dr. Richardson, the eminent chemist of London, has for a long time conducted a series of experiments upon the lower animals with alcohols, with a view of deducing some general laws applicable to them all. One of his conclusions is, that they are all of them strictly anæsthetics, and that the length of time required for producing their effects and for recovery "turns altogether upon the evaporating point of the fluid used." Thus, amylic alcohol boils at 270° Fah., butylic at 230°, ethylic at 172°, and methylic at 140°. "If," says Dr. Richardson, "we intoxicate four animals of the same kind with these alcohols, carrying the symptoms in each case to the same degree, and then leave the animals to recover in the same temperature, say 60°, then, if the animal in the methylic alcohol be four hours recovering, the one in ethylic alcohol will be seven hours, the one in butylic alcohol will be fourteen hours, and the one in amylic will be sixteen hours."

The explanation of this difference is very simple. The alcohols enter into no chemical combination with the living body into which they are taken. They are expelled by the heat force of the organism, and the lower their evaporating point, the more quickly their expulsion is effected. From this Dr. Richardson infers that the most important aid to recovery from the effects of alcohol is a high temperature. He recommends a hot-air bath, raised to 150°, or even 180° Fah.

Dr. Richardson's conclusion from his many experiments is, that the alcohols cannot be placed in the category of nutritious substances. He sums up with judicial carefulness:—

"Speaking honestly, I cannot by any argument yet presented to me admit the alcohols through any gate that might distinguish them as separate from other chemical bodies. I can no more accept them as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement, is true; but as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force. I see clearly how they reduce animal power, and can show a reason for using them in order to stop physical or to stupefy mental pain; but that they give strength,—that is, that they supply material for the construction of fine tissue, or throw force into tissues supplied by other material, must be an error as solemn as it is wide-spread.

"The true place of the alcohols is clear: they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restless energy under their shadow. The civilized man, overburdened with mental labour or with engrossing care, seeks the same shade; but it is shade, after all, which, in exact proportion as he seeks it, the seeker retires from perfect natural life. To search for force in alcohol is, to my mind, equivalent to the act of searching for the sun in subterranean gloom until all is night."

For this exposition of Dr. Richardson's important and decisive experiments, we are indebted to a recent lecture of Professor B. Silliman, of Yale, printed in the *College Courier*. The matter of the lecture is so important, that we hope it may be put into permanent form for the public.

NOT TRUE RELIGION.

The Bible and observation unite in assuring us that a profession of religion is not unfrequently a mere cloak. There is a change in the outward conduct while the heart remains the same. We have in our exchanges several anecdotes illustrating this matter. First, a story is told of an old farmer who seemed to be incorrigible. At length, however, there was apparently a change for the better, and the farmer publicly declared that he had at last "experienced religion." His minister was not without suspicion in regard to the reality of the change, and asked one of his neighbours if he saw any difference in the man, and the reply was,—“Oh, yes! a great difference. Before, when he went out to chop in the woods on Sundays, (Sabbaths,) he carried his axe on his shoulder, now he hides it under his coat!”

The counterpart of the above anecdote, which is revived by the *Christian Union*, is told by the *Cincinnati Times*. The editors say that they once knew a person who was very anxious to pass with his "Puritan" neighbour for a truly good man. He had fallen into a habit of idling a little through the week, and using some odd hours on Sabbath on the sly to make up for lost time. Being once detected in this practice, he admitted to his remonstrating neighbour that he had occasionally done wrong in this thing. "But then," said he, with an air that revealed a full assurance of faith, "I always have the most heavenly thoughts in the night."

In the same line, we read of one Deacon Johnson, who is a great temperance man, and sets a good example of total abstinence as far as he is seen. Not long ago, he employed a carpenter to make some alterations in his parlour, and in repairing the corner near the fire-place it was found necessary to remove the wainscoting, when lo! a discovery was made that astonished every body that heard of it. A brace of decanters, a tumbler and a pitcher were cozily reposing there, as if they had stood there from the beginning. The deacon was called, and as he beheld the blushing bottles, he exclaimed, "Well, I declare, that is curious, sure enough! It must be that old Bains left them there when he went out of this ere house thirty years ago!" "Perhaps he did," returned the carpenter; "but, deacon, the ice in the pitcher must have been frozen very hard to stay till this time."

Reader, we need hardly say, that the object we have in view in introducing to you these anecdotes, is to lead you to ask yourself whether your profession of religion which you place before the world is really the result of a change of heart. Remember there is a day coming in which all cloaks shall be stript off, and all heart secrets be revealed before the universe. How will it be with you in that day?

PRECIOUSNESS OF THE BIBLE.

We who have the Scriptures in our homes, and who have been in some measure acquainted with their truths from our early years, can perhaps form but little idea of the first impression that they make upon the minds of those who have grown up in utter ignorance of them. Missionaries in heathen lands, no doubt often, see, the effects thus produced, and are witnesses of very interesting scenes in connection with the revelations of the Scriptures to minds struggling out of the darkness in which they have long been enveloped. An anecdote is told of an old negro in the West Indies, that illustrates our meaning.

The old man was brought into contact with a missionary, and got from him some idea of the truth. He was very anxious to learn to read

the Bible. He lived a long distance from the missionary's house, and yet he would come to learn a lesson whenever he had time. It was such hard work, however, and he made such slow progress, that the missionary got tired, and told him one day that he had better give it up. "No, massa," said he, with great earnestness, "me nebber give it up till me die." And pointing with his finger to the beautiful verse which he had just spelled out in John iii. 16, "God so loved the world," etc., he said with tears in his eyes, "It's worth all de trouble, massa, to read dat one verse."

PROFESSED LIBERALITY.

In these days we hear, from certain quarters, a great deal about liberality, Christian forbearance, etc., and certain denominations are treated with not a little harshness, because of their alleged bigotry. It not unfrequently happens, that those who boast of their liberality are, in fact, among the most narrow-minded and intensely denominational. In illustration of this, one of our brethren in the ministry sends us the following. He says,—“The Congregational churches have always boasted of their liberality. Here is a practical sample: We received a man, from one of these churches, not far distant, on certificate, who was in heart a presbyterian. But rather than have him leave their body entirely, they specified in the certificate the congregation to which he must go,—one between New School Presbyterian, and Congregational. After some questions, we took him in. Our church is much more convenient to him than the one to which they would send him.”

Our brother remarks, “Such intolerance I never heard of before outside of Rome. But it seems to be no uncommon affair among them (the congregationalists.) Such is an inside view of this outside charity.”

DEATH OF REV. J. B. CLARK, D. D.

After sending the last of our editorial matter for this number to the office, the painful intelligence of Dr. Clark's death came to us. He died at his residence, in the city of Allegheny, on the thirteenth of January. We have not at this time received any of the particulars. He had been in a feeble condition for some time, and his recovery was deemed very doubtful. The news of his death will, however, be received with surprise, and it will send sorrow to many hearts. He was an earnest, eloquent, and able minister of the gospel. In the prime of life he has been taken away. His removal is a mysterious dispensation of Divine Providence. We have not room, however, to speak of it at greater length at present. We hope that some one will favour us with a suitable sketch of his life. His bereaved companion and congregation have our sincere sympathies.

EDUCATION BY THE NATIONAL GOVERNMENT.

On the 19th of December, a joint resolution was introduced to the Senate by Mr. Stewart, "proposing a Sixteenth Amendment to the Constitution, providing for the establishment in each state and territory of a system of free common schools, prohibiting the United States, or any State or territory, from giving aid to sectarian schools, and giving Congress the right to enforce it by appropriate legislation."

This resolution was referred to the judiciary committee. What favour it may receive in that committee, or afterwards by the two houses, we do not know. It is a matter, however, in which the American people have a most decided interest. Should the United States undertake the proposed system of common school education, what will be the character of that education? We are not without our fears that the effort would be made, and successfully too, to exclude all religion, and even the moral ethics of Christianity from the instruction given. The basis of such a national system must be found in the Constitution itself. But what basis is there in it for any recognition of the ethics of the Christian religion? Little if any more than in the constitution of any heathen government. It would certainly afford a very meager basis for any recognition of our Christianity in a system of education conducted according to its letter, or even its spirit.

We are not without apprehension, that this is a movement in the interests of the infidel theory, that is manifesting itself in our country, and which is openly declaring its judgment, that the State has nothing to do with religion. The effort has been made in this direction in some of the States, and it has failed because of the safeguards in the Constitutions of those States. There is no such safeguard in the Constitution of the United States; hence the plan to have the field of conflict transferred from the States to the nation. If we are correct in this conjecture, the friends of the Christian religion in this land who have been opposing the religious amendment of the Constitution will ere long open their eyes in amazement. Let the national government once become the common educator in this land, and, our word for it, the conflict between infidelity and Christianity has then come. In such an event, if the Constitution contained the proposed religious amendment, the victory for Christianity would be easy. Without it, the friends of our holy religion will contend with a power, that nothing but the might of God can overcome. The conflict is coming in some shape, and would that the friends of truth were arming themselves for it! The Lord reigneth, and our hope is in him. As in the struggle with the mighty power that held our fellow beings in bondage in this land, he will again tell us as a nation to be still, and know that he is God.

WILL THE EPISCOPAL CHURCH BE DIVIDED?

It is not attempted to be concealed that there are difficulties in the Protestant Episcopal Church in the United States, that not only disturb her peace, but that also threaten her unity. The question is often asked, Will there be division? It is known that not a few ministers in that body are very seriously considering what is the line of duty. Will they remain and try to bring about a reform? or will they go out and establish a separate organization?

We do not profess to give an opinion at present as to what will be the result. The probability is, that the Low Church party will wait and bear with evils for some time at least. The following letter and answer to it, which appeared in a late issue of the *Episcopal Recorder*, exhibits the difficulties that are in the minds of many, and probably also indicates what will be the course pursued. The letter is from one of the troubled ministers, and addressed to Dr. Newton. The writer says,

REV. DR. NEWTON.—Dear Brother:—Will you permit me to make you my father confessor? Your views on ecclesiastical and theological subjects have always pleased and attracted me.

If you have no time to answer my queries and doubts, at length, yet even a few lines will do me great good.

I have written to no one on these subjects. My dear diocesan I love, and believe sound, but rather too *conservative* for the times. I consider that a crisis has come to our church. It is time for great *heart searchings*, for *honesty*, for *straightforwardness*.

I for years have used the baptismal service as it is, with misgivings. I explain it generally as I understand it.

I do not think either the communion service or burial service quite unobjectionable. I consider the whole morning service, with the ante-communion service every Sunday, too long for my mixed congregations at my mission stations. I dislike the repetition of the same collects twice a day: I like to pray extempore after sermon, and do it sometimes.

I want to hold a weekly prayer meeting at each station without being liable to be tried for it; and I want liberty to do all this and more, should I go into any other diocese in the United States.

Now, if *all this* is against the laws of our church, and those laws are to become more *stringent* than ever, then I, as an *honest conscientious* minister of Christ, must do as others—*leave!*

I consider myself a *young man* yet, (fifty years old,) and hope to work hard for twenty years. But life is far too short to answer its great end in a strait-jacket. Besides, if ritualism cannot be put down, and evangelicism can be, in this venerable church, then I must, as hundreds will, leave her, though born and brought up in her.

I consider her too ritualistic, too much inclined to a hierarchy, (as the church gradually became in the fourth century and afterwards,) too exclusive, too unprotestant, for this age and this country.

Now, dear Doctor, shall I leave? and if so, whither shall I go? I cannot go to Methodism and Baptism as we see them here. I like the Presbyterians best. But how do they read church history? I do not read it as they do!—This I will do:—

1. Wait and see what a year will bring round.
2. Pray for light, grace, and divine guidance.
3. Read, hear, converse with, and be advised by older and wiser brethren.

I do hope to attend the anniversaries. Then, if a schism in the body must come, I pray that God will favour, bless, and make effective the new church.

Your troubled and perplexed brother in Christ,

.

Dr. Newton is a distinguished minister of this city. He belongs to the Low Church party, and has great influence both with his own church and among other denominations. His reply to his "perplexed brother" is as follows:—

MY DEAR BROTHER:—Yours of last month came duly to hand. I have been wanting to write to you ever since, but it has been utterly impossible for me to do so till now. I sympathize with you most heartily in reference to the troubles that oppress you, growing out of the present condition of things in the church that we have loved so much, and to whose welfare we have devoted the best years of our lives. I go, burdened in spirit, all the time under the load of anxiety which this matter devolves upon me. And this is the feeling of many of our best men. I met a dear Brother in the street the other day. He was in the ministry several years before me. He occupies a prominent position in the church. He is a man beloved and honoured by all who know him. A year or two ago he regarded me as exceedingly radical. But recent developments have led him even beyond me in this direction. He said to me, "I am distressed, beyond expression, by what I see around me. I am too old now to think of making any change, but if I were a young man, I should feel compelled to do it. I could not feel willing to spend my days and strength in a church where the drift is so fearful in the direction of dead formalism and ritualism." But it is a very serious question what we, as individuals, are to do. Let me tell you what was said to me by a distinguished clergyman of another denomination, not long ago. "I love your church very much," said he, "and should have joined it long ago, but for one or two things, which I hope to see altered one of these days. We outsiders are watching the position and movements of you Evangelical men in the Episcopal Church with great interest. You represent a very important element in the Church of Christ. I hope you will be careful how you act. Don't throw yourselves away by withdrawing, one by one, and losing the position you have. Don't be in a hurry to make a new church; wait patiently till God opens the way for you, till some great issue is joined by which you will be all united. Such a time will certainly come. When it comes, go out in a body, make the alterations that you feel are absolutely necessary, secure to yourselves the reasonable liberty that you should have, and in ten years you will be one of the largest and most influential bodies in the land." This struck me as very wise counsel. I am acting upon it myself: I don't know that I can give you any better advice than this. I take the liberty now, which my conscience demands. I am sure that God called me to serve him in the ministry of "this church." I dare not go out from it because some things are not as I should like to see them. It is better "to bear the ills we have than fly to others that we know not of." I am content to wait God's time. When Noah entered into into the ark, we are told that "the Lord shut him in." And when the flood had done its work, even after he knew that the waters had subsided and the earth was dry, he never attempted to go out till the Lord opened the door for him. Let us wait till the Lord opens the door for us. God bless you in your good work.

Your affectionate friend and brother,

RICHARD NEWTON.

THE HUMANITY OF CHRIST.

In a brief editorial, in a former issue, we stated that Mr. Beecher, in his *Life of Christ*, denies the true and proper humanity of the Saviour. In theory he does; but in fact he seems to hold to correct views. These are his words: "Jesus, a divine person, brought his nature into the human body and was subject to all its laws and conditions." As a specimen of his real belief, the following may be quoted:

"There is a poor kind of dignity, that never allows itself to be excited, that is guarded against all surprises, that restrains the expression of sudden interest, that holds on its cold and careful way as if superior to the evanescent moods of

common men. Such was not Christ's dignity. No one seemed more a man among men in all the inflections of human moods than did Jesus. With the utmost simplicity, he suffered the events of life to throw their lights and shadows upon his soul. He was 'grieved,' he was 'angry,' he was 'surprised,' he 'marvelled.' In short, his soul moved through all the moods of human experience; and while he rose to sublime communion with God, he was also a man among men; while he rebuked self-indulgence and frivolity, he cheerfully partook of innocent enjoyments; while he denounced the insincerity or burdensome teachings of the Pharisees, he did not separate himself from society or from social life, but even accepted their hospitality, and his dinner discourses contain some of his most pungent teachings."

We think the truly human is clearly seen in the above extract. How such language can be made to comport with the declaration that "Jesus, a divine person, brought his nature into a human body, and was subject to all its laws and conditions," it is difficult to see. The only rational conclusion is, that Mr. Beecher does not really believe his own theory,—or rather, that when he got into the heart of his subject he forgot the theory which he had advanced when in his more speculative mood nearer the beginning. It must be in the light of some such view as this that Dr. Thompson, proposes to prove "that Mr. Beecher is a *Patripasian*, or, more exactly, a *Patripasian Monarchian*," and "that his being a *Patripasian* does not seem to do any harm to him, or to his book, and is not likely to do any harm to any one else!"

NATIVE MINISTRY IN EGYPT.

One of the most encouraging features of our Egyptian mission is the successful effort that is being made to raise up a native ministry. In a late letter Dr. Lansing speaks very hopefully in relation to this matter. He gives an account of the present class in the Theological Seminary, and expresses the belief that in respect of talent and diligence in study the young men are quite up to the average in our own land. He says, "If these young men and others turn out as well as they promise, the time will come when they, and Egypt with them, will snap their fingers at American Assemblies that appoint young men to come here who "can't see their way clear to come."

The time, however, when Egypt can be thus independent has not yet arrived. Dr. Lansing says, in the same connection, "But, in the mean time, what are we to do? Brother Hogg has just left for Scotland, quite broken down, and others of our reduced number are breaking." The true policy of the church, we are confident, is to re-enforce the mission as speedily as possible, and carry forward the work with energy, until a native ministry shall be raised up. Then perhaps a little supervision and direction on the part of missionaries from this country will be all that will be required.

HUMAN COMPOSITION.

Under this head the *Herald and Presbyter*, of November 23d, published an extract of a book notice which appeared in the *United Presbyterian Magazine*, Edinburgh, Scotland. The notice was a favourable criticism of a collection of hymns lately issued. In relation to it the *Herald and Presbyter* remarks,—

The United Presbyterians of this country claim that they are the true correspondents of the United Presbyterians of Scotland, and also of the Free Church, and that our church is a departure from the Scotch Presbyterians, especially in the matter of psalmody. It is true, that the Scotch do use Rouse more than we do, but it is also true that they use paraphrases and hymns. The above book notice shows that the Scotch United Presbyterians are with us against the exclusive use of inspired composition. If the United Presbyterians of this country would all take Scotch ground on the psalmody question, they would promote the peace of Zion. Their exclusiveness is a profession of zeal for purity, but it is an apology (of American origin) for the continuance of division.

In relation to the above, we would ask the respected editors of the *Herald and Presbyter* to inform their readers, and us, when and where the “United Presbyterians of this country” have claimed, “that they are the true correspondents of the United Presbyterians of Scotland, and also, of the Free Church.” That we are nearer to those churches, in some respects, than we are to the reunited Presbyterian Church of this country may be admitted; but that we have ever, as a church, claimed to be the true correspondents of those churches, certainly needs proof.

That the reunited Presbyterian Church is “a departure from those churches, especially in the matter of psalmody,” the editors themselves show, when they admit that the “Scotch do use Rouse more than we do.” They might have truthfully said that the Scotch use “Rouse” almost exclusively, while the reunited Church uses “Rouse” almost—not at all; and abuses him almost always.

In relation to the unity and peace of Zion, the declaration might be worth making on our part, that if the reunited church in this country would give up their almost exclusive use of hymns made by man, and accept those given by God, and if those churches in Scotland would abandon their comparatively infrequent use of hymns, and use exclusively those given by inspiration, they all “would promote the peace of Zion,” and at the same time would promote their own best spiritual interests and glorify God, by “receiving, observing, keeping pure and entire all such religious worship and ordinances as he hath appointed his word.”

As to the intimation that the United Presbyterian Church is disturbing the “peace of Zion” by her position on this question, we may remark, that we have heard something like this charge before. Elijah heard it in his day:—“Art thou he that troubleth Israel?” The apos

bles heard it, too: "These men that turn the world upside down are come hither also."

In regard to the "American origin" of our "exclusiveness" on the Psalmody question, we would say to the editors of the *Herald*, that if they will take the trouble to refresh their memory a little in modern church history, they will discover without difficulty that branches of the church in Scotland and Ireland used the Psalms of Scripture exclusively before the United Presbyterian Church in this country had being. From one of these the United Presbyterian Church originated. If the editors will examine this matter, they will find that the hymns used in the church from which our church sprang, were as scarce as good words concerning the United Presbyterian Church are in the periodical which they, in general, edit with candour and ability.

After all, this is about all the argument we are furnished with in these last days to show us that we are wrong in our exclusiveness on the Psalmody question. The churches of Scotland do so and so, and a great many Christians in this land even surpass them in doing thus; and you United Presbyterians don't do as all these do:—*therefore* you are wrong;—you can't be right;—you are in the minority!

"OUR MIDST."

We think it was Dr. Miller of Princeton, who criticised this form of expression when used in prayer. He indicated that such expressions as these were sometimes used in addresses to the throne of grace. "Be one in our midst," or "make one in our midst." If we are not at fault in memory, the Dr. objected to these expressions, as inelegant, and also as inaccurate. "Midst" means the middle, and "in our midst" means in our middle. Middle means equally distant from the extremes; and in our middle, means in us equally distant from the extremes.

If this criticism be correct, and we think it is, then the phrase "in our midst" is not accurate, and should give place to the form, *in the midst of us*.

In connection with this, we may remark, that if "in our midst" mean in the middle of us, then the members of one of our Presbyteries must be in a dubious condition. The Presbytery referred to resolved, a short time ago, they would, as a Presbytery, "cordially and heartily co-operate with Christian brethren of our own and other branches of the church of Christ to banish intemperance from our midst." This language must mean, according to the above criticism, that intemperance is in the middle of the members of this Presbytery. If this be so, it is time they were moving, and were seeking the aid of other Christian brethren. However, since the paper adopted by the Presbytery on the subject of temperance was an admirable one, quite clear in its statements and expressions, we charitably judge that the members did not mean to say that intemperance was in "our midst," but that it was in the midst of us,—in the midst of the community in which they labour and live "soberly and righteously."

MR. BEECHER'S EARLY MINISTRY.

In the Rev. Henry Ward Beecher's "Lecture Room Talk," on the evening of December 1st, in the *Christian Union*, the subject was the "religious duty of thanksgiving." In the progress of the talk, some one present expressed the conviction that he had grown "more and more grateful during a Christian life of twenty-five years for the many blessings of God to him, and especially that God had given him a heart to love him and to work for him." To this Mr. Beecher made a reply, in which he revealed some things relating to his early ministry that we doubt not will be read with interest. He said,—

Your speaking of the progress of gratitude reminds me of my trellises. On my little place I have a good many trellises. When I go up there in the spring, I know that there are roots and seeds there. These trellises look gaunt and poor; but it is not long before the clematis, and, soon after, the morning-glory, begin to break ground and throw up their new stems and to interlace. And from day to day I see these vines working in and out through the thin slats or cragged sticks that make the trellises. They begin to cover the trellis, and they go on covering it more and more and more, until by mid-summer the whole is one sheeted mass of green leaves and beautiful bell flowers. And from that time to the end of the season it is an object of beauty.

Now, it seems to me that it should be so with human experience. In the early part of life the better things are not grown, but they ought to be growing every year; and they ought to twine about, and cover, the craggy elements of our experience with joy. And trust and thanksgiving and praise ought to blossom like so many convolvuli all over a man to the end of life. Men ought to come out at last like a trellis sheeted with verdure and bloom.

I think that people who have an abundance, who are well off, are not half as thankful as those who are not. People who are not well off grumble enough; but I do not think they are so discontented as people who are well off. I think that where persons are prosperous in life, their desire to get more is stronger than their feeling of thanksgiving for what they have got.

I do not believe that to-day, I feel as thankful for the comforts of my house as I did when I first began to preach, and had two rooms, and felt that they were mine, and went around among the people of the neighbourhood with the thought, "Was there ever a man so happy as I am?"

Well, I may as well tell you,—when I began to preach, I never expected to do much. But I meant to do as well as I could. I never expected to go any where. I was asked to cross the river from Cincinnati and preach in Covington; and I went over and began to preach there. I did not know but I was going to stay there;—and I was perfectly willing to stay. But I was soon called by a woman to Lawrenceburg. She was the factotum of the whole church. And I went there and spoke to a well-nigh empty building. I was settled over a town with two distilleries and twenty devils in it. I was very poor. There was no patrimony coming to me, as you know. The moment I was out of the seminary, I was without my father's support, and was obliged to take care of myself. I had a salary; but it was a salary of only four hundred dollars. And I took half of that to go to New England to get married with. And as the parish paid only half of it, and the other half was to come from the Missionary Society, I found myself very short of funds. I had just eighteen cents in my pocket when I came back. I was taken up by a good Methodist brother for about a week; and then I got these two rooms to which I have alluded. They were up-stairs. One was the kitchen, cellar, and sitting-room. The other was the library, bed-room, and parlour, so that we had six rooms, calling each three. The cellar was made by putting things under the bed; and the other rooms were added by sundry devices. You, who go into flush houses, furnished by your grandpapas and grand-mamas, do not know any thing about the joys of housekeeping. Persons ought to begin at the bottom to know what those joys are. And I began down there.

I had no idea that I could preach. I never expected that I could accomplish much. I merely went to work with the feeling, "I will do as well as I can, and I will stick to it, if the Lord pleases, and fight his battle the best way I know how." And I was as thankful as I could be. Nobody ever sent me a spare-rib, that I did not thank God for the kindness which was shown me. I recollect that when Judge — gave me his cast-off clothing, I felt that I was sumptuously clothed. I wore old coats and second-hand shirts for two or three years; and I was not above it either,—although sometimes, as I was physically a somewhat well-developed man, and the Judge was thin, and his legs were slim, they were rather a tight fit.

There was a humorous side to this, but I could easily have put a dolorous side to it. I could have said, "Humph! pretty business; son of Lyman Beecher, President of a theological seminary, in this miserable hole, where there is no church, and where there are no elders, and no men to make them out of! This is not according to my deserts. I could do better. I ought not to waste my talents in such a place." But I was delivered from any such feeling. I felt that it was an unspeakable privilege to be any where and speak of Christ. I had very little theology,—that is to say, it slipped away from me. I knew it, but it did not do me any good. It was like an armour which had lost its buckles, and would not stick on. But I had one vivid point,—the realization of the love of God in Christ Jesus. And I tried to work that up in every possible shape for my people. And it was the secret of all the little success which I had in the early part of my ministry. I remember that I used to ride out in the neighbourhood and preach to the destitute, and that my predominant feeling was thanksgiving that God had permitted me to preach the unsearchable riches of his grace. I think I can say, that during the first ten years of my ministerial life I was in that spirit.

Now, in later years, I have worked a great deal harder, and in some respects I have gained, while in some I have lost. I do not believe that I have that same grateful, tender, thanksgiving spirit which I had then. I think that increasing prosperity, and the multiplication of mercies have rather withered it. It would seem as though mercies were like some vines that I have noticed. On the western side of my place there is a vine that has twined about a tree until it has girdled it so that the tree has died. And I have seen God's mercies twine about men so abundantly that they choked out the manhood that was in them.

Therefore, while those who are in trouble ought to give thanks, and find occasion for thanksgiving, those who are prosperous, those who have comfortable houses, those who have the amenities and luxuries of life, ought to be careful, and see to it that they are thankful, and ask themselves, "Does the thanksgiving spirit increase in me in proportion as I am prospered, and God's mercies are showered upon me?"

REVISION OF THE ENGLISH BIBLE.

It is known to our readers that the work of revising the English translation of the Bible was begun some time ago in Great Britain. Some progress has been made, and great care appears to be taken to render the work as perfect and satisfactory as possible.

In noticing the initiation of the undertaking, we expressed a regret that scholars on this side of the Atlantic had not been associated with those engaged in it on the other. We are happy now to say, that those who have the matter in hand in Great Britain have invited American scholars to participate in the work. They have solicited, through the Rev. Dr. Schaff of New York, the following gentlemen to lend their assistance:—

I. On the Old Testament: Rev. Thomas J. Conant, D. D., Brooklyn, N. York. Prof. George E. Day, D. D., N. Haven, Ct. Prof. John DeWitt, D. D., N. Brunswick, N. J. Prof. Wm. Henry Green, D. D., Princeton, N. J. Prof. George Emlin Hare, D. D., Philadelphia, Pa. Prof. Charles P. Krauth, D. D., Philadelphia,

Pa. Prof. J. Packard, D.D., Fairfax, Va. Prof. Calvin Stowe, D.D., Hartford, Ct. Prof. James Strong, D.D., Madison, N. J. Rev. C. V. A. Van Dyck, D.D., Beirut, Syria, [Not yet heard from.] Prof. Tayler Lewis, LL.D., Schenectady, N. Y. *On the New Testament*: Ezra Abbot, LL.D., Cambridge, Mass. Prof. H. B. Hackett, D.D., Rochester, N. Y. Prof. James Hadley, LL.D., N. Haven, Ct. Prof. Charles Hodge, D.D., Princeton, N. J. Prof. Matthew B. Riddle, D.D., Hartford, Ct. Prof. Philip Schaff, D.D., N. York. Prof. Charles Short, LL.D., N. York. Prof. J. Henry Thayer, D.D., Andover, Mass. Rev. Edward A. Washburn, D.D., N. York. Rev. Theodore D. Woolsey, D.D. LL.D., N. Haven, Ct.

These American scholars, it is understood, have accepted the invitation extended to them to take part in the work. Their names are known on both sides of the Atlantic, and their aid in the great and important work will be valuable. Other names may yet be added to the above list. The method of co-operation is said to be the following:—

“A draft of a Constitution for the American committee has been adopted. The British Companies will submit to the American Companies, from time to time, such portions of their work as have passed the first revision, and the American Companies will transmit their criticisms and suggestions to the British Companies before the second revision. A joint meeting of the American and British Companies will be held, if possible, in London, before final action.”

We regard this undertaking as one of vast importance, and the prayers of Christians every where should ascend to God for the guidance of those who are at present in the midst of the work.

JEW OR CHRISTIAN.

A despatch from Washington, D. C., published in the secular papers of this city, on the 10th of January, stated, that on the preceding morning the House of Representatives was opened with prayer by a Jewish Rabbi. He kept his hat on while conducting the devotions. The despatch added, that “several of the members who did not know he was a Jew thought he had forgotten to take off his hat.”

We have no doubt that this despatch was genuine, and that prayer was really offered in the national House of Representatives by a Jew! Sad emotions were awakened in us on reading this intelligence. The representatives of this Christian nation have been professedly led to the throne of grace by one who rejects and scorns the Messiah! Jesus has said, that no man can come unto God but by him, and yet our nation's representatives have been led in prayer by one who hates him in his heart! The spectacle is humiliating. And yet what else can we expect from representatives, a large majority of whom, no doubt, belong to the Odd Fellows and Free Masons. These are accustomed to pray without any reference to Christ. The chaplain of the house is probably a member of one of these societies, and a prayer with no Christ in it would not be very shocking to him. Is it any wonder, in these circumstances, that many are demanding an amendment of the Constitution, so

that Christianity may be distinctly and unequivocally recognised as the religion of the land. The conflict is coming. The question will soon be Christian or Anti-Christian. Which?

APPRECIATIVE NOTICE.

The following pleasant notice of our periodical we clip from the *United Presbyterian* of January 11th. We appreciate and cordially reciprocate the kind feelings expressed. It is pleasing to us to know that the "United Presbyterian" is taken by so many families in our church. Its merits should command for it a still wider circulation.

As to the editor's regret that the "Family Dialogues" are continued in the *Repository and Review*, we have only to say, that our worthy publisher, and not a few individuals, young and old, in the church differ with him in judgment. We have the knowledge that the "Dialogues" are longed for by not a few of our readers from month to month. Tastes differ. We may also assure our kind brother, that our equilibrium is not at all disturbed by the anecdote to which he has referred. He will find, by reading our present issue, that we are still level and steady. The even tenor of our way we intend to pursue. When a good anecdote will strike forcibly any error, or system of error, or aid in maintaining the truth for which we "earnestly contend," it will find a place in our pages.

But here is the notice:—

The January No. of the *Evangelical Repository and Review* contains quite a variety in its editorial department, and is a good one throughout. The narrative of "the Associate Congregation of Argyle" will be interesting to persons living in that locality and acquainted with its religious history. Other articles on "The Inspiration of the Scriptures," "Whom do the Tares Represent?" etc., are useful and agreeable. The "Family Dialogues" have reached dialogue 8d of Part 1, Vol. 2, and, we regret to say, are to be continued. A very amusing anecdote from the "Christian Union" is quoted in one of the editorial paragraphs, which, however, almost tilts the venerable periodical out of its equilibrium. We can most heartily wish the *REPOSITORY* was in every family in the Church. It contains many useful Church records, is United Presbyterian through and through, and may always be counted on as contending "earnestly for the faith once delivered to the saints."

SONGS OF EARLY AND LATER YEARS.

Martien & Co., of this city, have lately issued a small volume with the above title. The work is by Mrs. M. J. E. Crawford. She is a member of one of our United Presbyterian Churches in Pittsburgh, or its vicinity. Her poems are characterized by peculiar sweetness, and are unexceptionable in sentiment. They are very neatly printed and bound, and are well worthy of a place in any household. We hope that, for the sake of the worthy and gifted authoress, as well as for their substantial merit, they will be widely circulated.

Ecclesiastical Record.

CALLS.—Rev. R. Armstrong, from 2d Church, Jersey City, 1st Pres. of New York; accepted. Mr. James Turnbull, from Tranquillity, and also from Pratt Creek, Pres. of Cedar Rapids. Rev. R. A. M'Ayeal, from the 2d Church, Monmouth, Pres. of Monmouth. Mr. Tadrus Yusef, from Nakhayleh, Pres. of Egypt; accepted. Rev. J. C. Steele, from Warrensburg, Pres. of Western Missouri. Rev. T. P. Proudfit, from Union cong., Pres. of Southern Illinois. Rev. J. C. Greer, from Lumber City, Pres. of Conemaugh. Rev. Marcus Ormond, from West Alexander, Pres. of Wheeling. Rev. J. C. Wilson, from the third Church, Philadelphia, Pres. of Phila. Rev. John Patterson from South Buffalo, Pres. of Chartiers. Rev. John Gailey, from the 4th Church, Pittsburgh. Mr. A. M. Smeallie, from Kortright Centre, Pres. of Delaware; accepted. Mr. Hugh F. Wallace, from N. Henderson, Pres. of Monmouth. Rev. Thomas Brown, from Crawfordsville, Pres. of Keokuk. Rev. A. S. Vincent, from Brighton, Pres. of Keokuk; accepted. Mr. Ralph Wilkin, from Sandusky cong., Pres. of Keokuk. Mr. Cyrus B. Hatch, from Mifflin and Jefferson, Pres. of Monongahela. Mr. James Dodds, from Vernon cong., Pres. of Wisconsin; accepted.

STUDENT RECEIVED.—Mr. James Turnbull has been admitted to the study of theology by the Pres. of Xenia.

LICENSED.—Mr. James L. Hunter, by the Pres. of Steubenville. Mr. D. F. Mustard, on Dec. 26, by the Pres. of Monongahela.

ORDAINED AND INSTALLED.—Rev. Tadrus Yusef was ordained and installed pastor of Nakhayleh cong. by the Pres. of Egypt, on the 31st of October. This is the first ordination and installation of a native pastor in Egypt. Rev. S. M. Coon was installed pastor of Mechanics-town and Salineville cong's., by the Pres. of Steubenville, on the 12th of Dec. Rev. R. J. Cresswell was ordained and installed pastor of Meredith cong., by the Pres. of Delaware, on the 27th of Dec. Rev. Henry Wallace was installed pastor of Morning Sun cong., by the Pres. of Keokuk, on the 19th of December.

RELEASED.—Rev. A. B. Struthers, from the pastoral charge of Brookville cong. on the 12th of Dec. by the Pres. of Conemaugh. Rev. John Gailey from Butler cong. by the Pres. of Butler, on the 26th of Dec.

The Rev. John G. Brown, from the 3d church, Pittsburgh, by the Pres. of Monongahela, on 26th of Dec.

CHANGE OF PRESBYTERIAL RELATION.—Rev. R. D. Williamson from 1st Pres. of New York, to Albany. Rev. John Harper, from St. Law-

rence (now extinct) to Albany. Rev. W. S. Owens, from Phila. to Conemaugh. Rev. J. T. Cooper, D. D., from Philadelphia to Allegheny.

DEATH.—The Rev. T. M. Seaton, of the Pres. of Butler, has been removed by death. We have not been informed as to the date.

NEW ORGANIZATION.—A cong. consisting of fifteen members has been organized at Evansville, Dunn Co., Wisconsin, by the Pres. of Minnesota.

MISCELLANEOUS.—A petition has been presented to the Pres. of Egypt for the organization of a congregation at Moteah. A Commission of Presbytery was appointed to grant the request and organize a congregation, if found desirable.

Twenty two members were added to the congregation at Nakhayleh, Egypt, at a late communion. The congregation now numbers sixty-five. It is under the care of Rev. Tadrus Yusef, a native minister.

The United Presbyterian congregation of Stamford, Ontario, entered their new house of worship, on Sabbath, the 26th of November. It is a neat and comfortable building. The old church building was erected in the latter part of the last century, and was occupied by the British in 1812. The Rev. James McGill is the present pastor. The cong. is flourishing under his ministry.

The Rev. Dr. Hogg has been granted leave of absence by the Pres. of Egypt, in order that he may recruit his health. He is at present in Scotland, his native land.

The congregation of Dalton, Presbytery of Mansfield, have lately entered a new house of worship,—described as neat and comfortable. The Rev. J. G. Madge is pastor, and the congregation is in good condition.

The congregations of Sugar Run and Darby have enjoyed a refreshing time. The Lord's supper was dispensed three times in less than two months, and fifty-three members have been added. The Rev. John Gilmore has been labouring in this good work.

A friend has donated \$2,000 to the Loan Fund of the Board of church extension. This timely assistance gives great relief to the Board.

The congregation at Bloomington, Ills., has ceased to exist. The Board of trustees have voted to transfer the property, valued at about \$3,000, to the Loan Fund of the Board of Church Extension, to be held in trust for Bloomington, in case the Board of Home Missions hereafter endeavour to establish a congregation at that place.

The following changes in names of congregations have been made by the Pres. of Southern Illinois:—Hill Prairie, to Marissa; Unity, to Jordon's Grove, and Walnut Hill, to Romaine Prairie.

The Rev. J. C. Nevin and family have arrived safely in their field of labour in Canton, China.

Miss Anna Y. Thomson, the missionary for Egypt, has arrived safely. The following resolution was adopted at a late meeting of the Pres. of Monongahela:—

Resolved, That our commissioners to the Assembly be directed to use their influence in securing the passage of a resolution by the Assembly instructing the Presbyteries under its care to pay the travelling expenses of their commissioners, and for their boarding while in attendance at the Assembly.

NEW PUBLICATIONS.

THE WONDERS OF VEGETATION. From the French of Fulgence Marion. Edited with numerous additions by Schele De Vere, D. D. LL. D., of the University of Virginia. Author of "Studies in English," "Americanisms," etc. With 61 Illustrations. Charles Scribner & Co., N. Y. For sale by Smith, English & Co., 710 Arch St., Phila., 12mo., pp. 288. Price 150.

This is not a scientific hand-book of Botany: it contains, however, the great facts of that science, and these are presented in a popular and truly attractive style. The author, selecting some of the most wonderful plants of the Vegetable Kingdom, has exhibited the most remarkable phenomena connected with these, and has produced a volume that cannot fail to attract and instruct. There is no reader, young or old, that will not peruse these pages with interest and profit. Perusing them aright, the reader, as he goes with the author through the great temple of nature, will lift up his heart in worship to that God who has built this temple, and who has filled it with so much that exhibits His wonderful wisdom and goodness. The volume is also very attractive in appearance.

SYSTEMATIC THEOLOGY. By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, N. Jersey. Vol. II. Charles Scribner & Co., N. York. For sale by Smith, English & Co., 710 Arch St., Phila., 8vo., pp. 732. Price 5 00.

This volume is in two parts. Part first, relates to anthropology proper. The second part treats of soteriology, as far as to the subject of vocation. It is somewhat larger than the first volume; but is uniform in style, and is sold at the same price. For a somewhat extended notice of the work, the reader is referred to our editorial columns.

THE WONDERS OF WATER. From the French of Gaston Tissandier. Edited, with numerous additions, by Schele De Vere, of the University of Virginia. Author of "Studies in English," "Americanisms," etc. With sixty-four Illustrations. Charles Scribner & Co., N. Y. For sale by Smith, English & Co., 710 Arch St., Phila. 12mo., pp. 350. Price 1.50.

This is a companion volume to the one noticed above, the "wonders of vegetation." Both together, with the volume on Japan, noticed in our last issue, belong to the second series of the celebrated "Illustrated Library of Wonders" in course of publication by Scribner & Co. In this volume the most wonderful revelations of science pertaining to water are exhibited, and the most important uses to which water has been applied are presented. It is one of the best of the series, and will, like the others, be in great demand.

THE CHRISTIAN MARRIAGE CEREMONY; its History, Significance and Curiosities. Ritual, Practical and Archæological Notes, and the text of the English, Roman (Catholic,) Greek and Jewish Ceremonies. By J. Foote Bingham, D.D. Anson D. F. Randolph & Co., 770 Broadway, N. York. For sale by Smith, English & Co., 710 Arch St., Phila. 12mo., pp. 322. Price 1.75.

The design of the author, in preparing this volume, is sufficiently set forth in the title page, which we have transcribed in full. There is much relating to the marriage ceremony in ancient times, and in different nations, that is truly interesting and instructive. There is little reference in the book to the simple ceremonies employed in the non-ritual churches. The reader would be almost led to infer that the Christian Marriage Ceremony is that alone which is practised by the ritualistic churches. This is certainly a defect in the work; but leaving this out of view, there is much in the volume that will be read with great pleasure and with profit also.

THE JOURNAL OF MAN. Vol. I. No. 1. January, 1872. R. D. Pease, M. D., editor. W. S. Rentoul, Publisher. Philadelphia. 8vo. pp. 32. Price \$2. a year.

This is the first number of this publication. The editor, Dr. Pease, has for many years been much engaged in public discussion with skeptics and infidels of various classes. This Magazine will, on broad ground, battle for the truth as against various systems of error; and we have confidence that, in its field, it will do a good work. The editor has acquired considerable ability for discussion; and his intimacy with error in its various shapes, gives him great advantage. We may not be able to view all matters in the light in which he sees them; but in so far as he attacks and exposes systems of error, and defends the great truths concerning man, and especially the great truths of the Bible and Christianity, we will wish him all success, and welcome him as a fellow-worker. The Magazine is neat in appearance, and is well printed on good paper, and with good clear type.

THE

EVANGELICAL REPOSITORY

AND

United Presbyterian Review.

OLD SERIES, }
VOL. XLVIII. }

MARCH, 1872.

{ NEW SERIES.
VOL. X.—No. 10.

THE BIBLE GOD'S INSPIRED WORD.

BY WILLIAM T. FINDLEY, D.D.

All positive forms or institutions of religion among men are based upon the facts and teachings of a real, or assumed, supernatural revelation written or traditional, or both. In this one thing, therefore, they are all agreed: they all have one professed foundation, and all thus unite, with one voice, in proclaiming the necessity for a Divine revelation. Without it there is no religion, and without it there can be no religion in the world. Those portions of the human race which are destitute of any positive form or institutions of religion, in as far as they possess any religious ideas whatever, and observe any religious rites, furnish us with no exceptional example to this universal fact; but, on the contrary, they corroborate what we affirm, and join their testimony to the same necessity for revelation. And in their moral and social, and political state, as more degraded, and miserable, and more destitute of proper religious character than all other portions of the human race, they contribute to prove, not only that revelation is necessary as the foundation of religion among men, but also that in the degree in which revelation,—true revelation, constitutes that foundation, in that degree will the subjects of religion be elevated in the scale of humanity, and realize the true purpose of their being, and be blessed and happy in the accomplishment of that purpose.

Modern Christian missions have entered upon their occupancy of the entire world as the God-appointed field of their evangelizing efforts, and have thus been brought into contact with the religious beliefs and customs of all nations, and peoples, and tongues, so as to become informed as to what those religious beliefs and customs are, what claims they present on behalf of their acceptance by their subjects, what fears they create, what hopes they inspire, what effects they produce upon human character and condition, what are their comparative merits and demerits respectively, and wherein they fail to accomplish the ends of religion,—to satisfy the wants of man's religious nature and destiny. Hence the study of the facts and principles of comparative religion, as it exists and finds expression in its leading forms, has become a

study which promises the most glorious and happy results for the future in the history of mankind. This study prosecuted, with adequate knowledge of the facts and principles involved, to its legitimate conclusions, will vindicate Christianity, in all its claims, as the religion, and the only religion, which rests on the foundation of a true revelation, and which fully meets every necessity of man's religious nature.

A volume has lately been issued from the American press, entitled the "Ten Great Religions," that opens a discussion, which is but introductory to other discussions in the same field of inquiry, from which rich harvests will be reaped for the glory of God and the welfare of man, in the bringing forth into conspicuous relief, so that every eye may see the true divinity of the Bible and the religion which it reveals and develops for human faith and obedience; so that the religion of the Bible, and of the Bible only, shall be acknowledged, in the court of every man's intelligence and conscience, to be the universal, God-given religion of mankind.

There are the ancient religions of the Egyptians, the Greeks, the Romans, and the Scandinavians, and the existing religions of the Brahmins, the Buddhists, the Magian worshippers of the sun, the Mohammedans, the Jews, and the Christians. These constitute the ten great religions, of positive form, which have, more than all other influences and agencies, combined, made the history of our world, in the past and present, what it has been, what it is, and which are making it what it is to be. And all these religions severally rested and rest their claims upon the authoritative teachings, so assumed, of certain books of a supernatural origin. This is a *fact*, in the providence of God, of no small consequence. It is a fact which the student of natural and moral phenomena cannot ignore, and for which he should seek some satisfactory, rational explanation. As a universal fact, it must have some natural cause;—it must emanate from some natural law and instinct in man's natural and moral constitution; and if so, it must have God, the Creator and author of men's being, for its prime source.

The laws and instincts of animal creation are divinely implanted for the good of the creatures in which they exist. The abuse of these laws and instincts does not vitiate the wisdom and benevolence of their design. The wisdom and benevolence of their provision and adaptations are manifest in spite of their abuse. The laws and instincts of our being, which prompt us to crave and appropriate food and drink, at certain intervals, for the nourishment of our bodily strength, are of God, and they teach us, by a logic far superior to that of the schools, that it is our duty to regard their promptings of hunger or thirst, not that we may be gluttons and drunkards, but that we may live and labour in health and physical enjoyment of the functions of our being, in their physical exercise. And as the counterpart of these appetites, wisely and benevolently provided, we have food and drink adapted to supply their cravings, furnished us by the same wise and benevolent Providence whence came the appetites which crave for them. The existence of the one,—the appetites,—involves the necessity for the existence of the other,—the food and drink,—after which they hunger and thirst; and, as a matter of fact, we find the demand and the supply concurring to prove that both are of God,—are Divinely conferred, and the subject of Divine order.

So this law and instinct of man's religious nature which constrain him to crave after, not only religion, but religion as predicated on and regulated by an authoritative written revelation, must be accepted by our reason as a law and instinct of God's implanting, and must also assure us that the object, for which they have been divinely implanted in our nature, somewhere exists and is somewhere available to us, adapted to satisfy the cravings of the law and instinct concerned.

And where, among all the positive forms of religion extant, and predicated,—as they all are,—upon an assumed written revelation,—where have we, among them all, a sacred book, or collection of sacred books, which fulfils all the conditions of a divine revelation, communicating a religion precisely and universally adapted to supply the religious wants of mankind, satisfying completely the law of our religious nature, and fulfilling the purpose of our religious instincts? Where, if not in the Bible? And where else, but in the Bible? Certainly, no sacred books of any other religion than that of the Bible, can compete with this book of books, in the validity of the claims which they present to be received as having originated in the eternal mind of God, and having been given to man through the medium of inspired writers, who wrote, not in words which human wisdom taught, but “as they were moved by the Holy Ghost.” And no religion, of all the rival forms which assume to derive their teachings and their institutions and modes of worship from supernatural revelation, can furnish such evidence, by its adaptation to meet every religious necessity of man all the world over, and in every age of the world, and in every condition of man, as the religion which it is the office of the Bible to reveal and enforce. And the Bible and its religion are inseparable. What proves the divine origin and authorship of the one, proves also the divine origin and authorship of the other. They are one, as the body and soul are one, the union of which constitutes the one person, man. The Bible is the body; the religion is the soul. Hence the Saviour said, “Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” They testify of Christ, by whose gospel,—which is the Christian religion,—“life and immortality are brought to light,” made known, revealed, for the religious enlightenment and salvation of the world. It is by this internal evidence, therefore consisting in the vital and vitalizing, the comforting and saving, the regenerating and sanctifying religion which is the *soul of the Bible*, of which the text or letter is only the body by which that soul is incarnated and brought within the reach of availability to our lost, mortal race. It is by this internal evidence, rather than by any evidence that is merely external, that we are assured the contents of the Bible have God for their prime revelator.

And this religion of the Bible being such as it is, the Bible and its religion go hand in hand in the demonstration of their common origin as having emanated from Him who is man's Creator, and who has endowed human nature with all its distinctive attributes. What, therefore, the Bible is, and what it has done, as a book professedly divine, and revealing a religion, not for a single individual, or a nation of individuals only, but for the whole race of mankind, is an inquiry whose answer gives evidence upon the question at issue, whether or not the Bible is the

word of God, and not the word of man,—whether its scriptures were divinely inspired, or are only cunningly devised fables, the creation of religious superstition and undeserving the faith of human reason.

Our Saviour has given us a criterion by which to make a test in application to this very subject. He says, “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, (mark this,) neither can a corrupt tree bring forth good fruit,” (mark this also.) The criterion here suggested by Him, concerning whom the Bible is a witness, as from God and given by divine inspiration, that He is the Son of God and the only Saviour of mankind sinners, is the criterion which he asks to be applied to this book of testimony,—as well as that to which it testifies,—that it is of God and not of man. The book, therefore, by its good points, through its revealed contents, appeals to the judgment of our intellectual, moral and religious nature, for the justification of its claims to be received as the word of God.

No one will venture to deny,—whatever may be his opinion of the doctrine of divine revelation,—that the Bible is a most extraordinary book, and that it communicates, for the acceptance of human faith and as the regulator of human conduct and the moulder and former of human character and destiny, a most extraordinary, sublime and hallowing religion, altogether superior to every other religion now known or which has ever been known among men, and that as a book, it has had a most wonderful history, and is accomplishing a most wonderful mission, for good, among men in the world. “Human society, in every stage of development, under every form of administration, and composed of every race of mankind, has been exhibited to us with and without the influence exerted by this book. And the results which have been reached, on the one hand or on the other, involve the entire mass of human experience,” and all goes to prove that this book is well denominated **THE BIBLE**,—the book of books,—the *one* book,—the *little book open* of the Apocalypse, through which God condescends, in mercy and love, to communicate to man a knowledge of his revealed will, by which salvation is brought to a race, that otherwise must for ever have failed to attain the boon of “life and immortality” as they are exhibited and freely offered to us in and through the gospel.

Yes, a wonderful book is the Bible,—the most wonderful of all books. Historically or prophetically, it covers, by its revealed contents, the whole period of human existence from the creation to the end of time. And as an element of power, enlightening, regenerating, elevating, redeeming, comforting, sanctifying power in the world, nothing is more capable of being estimated by its influence and results; for it is not a mere latent power. It is palpably operative; it is universally and manifestly effective. It stands out, in bold relief, to be seen and read of all men, and always and every where proves itself to be an element of power,—this Bible does,—more than of the earth, earthy, more than of short-sighted, finite wisdom and prudence, more than the mere development of moral intellectual culture in the progress of time, more

than the sharp insight of human reason,—proves itself to be an element of power from a sphere which is supernatural,—from God himself.

What do the very best forms and conditions of human society owe to the institutions of Moses and of Christ,—of Moses, whose institutions presignified the coming and the work of Christ, and of Christ, whose coming and work fulfilled every type and symbol of this presignification? Where do we find these best forms and conditions of human society, except where these institutions, peculiar to the Old and New Testament Scriptures, shed their blessed radiance and exert their benign influence? Hope, such as no mere earthly prospect can inspire, and energy, such as no mere earthly interest can awaken, and self-denial and benevolence and love for God and love for man, such as no mere earthly motives are sufficient to sustain, are fruits which are fastened, and grow, and come to their rich and beautiful and sweet maturity only in Bible lands,—only where Bible doctrines and precepts sow their seeds of truth and righteousness. All that is true, and lovely, and of good report in mind and heart, in soul and life, in character and conduct, in purpose and deed, in science and art, in morals and religion, in individuals, in families, or in states or nations, has sprung up most profusely, and attained its highest, best development under the auspices of Bible influence,—within the sphere of faith in the teachings of this book of books. This tree brings forth good fruit, for it is a good tree, (a corrupt, a false, a lying tree cannot bring forth good fruit,) rooted in eternal truth and wisdom. The source of its distinctive doctrines and influence can be nothing less than divine.

This book has been assailed by infidels in every age, and of every degree of mental culture. It has been the Gibraltar against which skeptics of every school of antagonistic philosophy, physical, mental, moral, and political, have brought their well charged ordnance to bear, but still it stands, the Gibraltar of revelation,—the impregnable rock of God's wisdom, against which the foolishness of man battles for ever in vain. And now, in this afternoon of the nineteenth century, after a struggle so protracted and so vehement for more than eighteen hundred years, if we will estimate the results of so many centuries of conflict, in their broadest aspect, we shall behold these marvellous oracles, as never before, vindicating the divinity of their origin, in the precise and universal adaptation of their religious teachings and worship to the religious and all other correlative wants and interests of man, in their creating, sustaining, and adorning every institution and attainment that most truly develops and blesses the whole world of mankind. They inspire virtue and restrain vice; they comfort under sorrow; they awaken the purest affections, the holiest desires, the most godlike ambitions; they stimulate to the noblest and most untiring efforts and enterprises of usefulness; they, in short, by the influence of the Holy Spirit accompanying them, that same Spirit by whose inspiration they were written, are "the power of God to the salvation of every one" who believes them. As Garibaldi is said to have remarked that "the Bible is the regenerator of Italy," so we remark, the Bible is the regenerator of the world. Judging the tree, therefore, by its fruit, we conclude that this tree is a tree of God's planting, and its power to bless and save wherever it goes and is accepted, as "a lamp

to the feet and a light to the path" of believers, is God's power, sanctioning his own ordinance of revelation.

Again; the time consumed in the production of this book, the peculiar composition and structure of its contents, the number and varied condition and degrees of culture of its several writers, and the multitude and diversity of its subordinate parts, the combination of which constitutes one book which we call the Bible,—these, together with the unity and harmony, and the singleness of purpose of the whole, contribute farther evidence, external and internal, that the book cannot possibly be accounted for, reasonably, otherwise than by ascribing it to divine inspiration. Sixty-six separate books, written in different periods of time ranging through a lapse of fifteen hundred years, by about thirty different writers,—how could they harmonize and be mutually consistent, and attest to the same supernatural truths and facts, if they were not divinely inspired? As a human achievement, this would be utterly impossible. Here we have every kind of writing and every sort of information, bearing upon the one grand theme, the way of salvation by the sacrifice of the Son of God, as the Lamb slain from the foundation of the world. One controlling mind, beyond doubt, presided over all the varied pens of the varied mortal contributors to this most extraordinary volume, through all the ages during which it was being brought to completion as we now have it in the Bible, and hence it is that the Bible is a *unit*, and its religion is a *unit*, and it is when and where this *one book* is recognised as the inspired word of God, that man finds that peace with God for which his soul was made to yearn. It is true, that the idiosyncracies of the several writers, respectively, are apparent in the books ascribed to their agency; but the one divine intelligence shines in and through them all. The Divine-human is here as well as in the mysterious constitution of the person of Christ. Man was the writer; God the inspirer, and both the human and the Divine are manifest in the result. "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

As a book, the Bible is as separate and distinct from all books of mere human composition, as is Christ Jesus, our God-man Saviour, separate and distinct from all mere men, and as superior to all other professed written revelations as is our adorable Jehovah superior to the demons of all superstition. The Godhead is in the Saviour, and the Godhead speaks to us in and through this wonderful book. From the first announcement that "In the beginning God created the heavens and the earth," to the concluding benediction, "The grace of our Lord Jesus Christ be with you all, Amen;" with which the contents of this book were sealed, through all its strange revelation, we realize this mysterious presence, and are constrained to say, "Surely God is here."

To refer, for example, to the ceremonial system detailed in Leviticus, which some are disposed to regard as singularly dry and uninteresting as a study, because they do not penetrate its deep import and design, when this system is properly understood in all its sublime and instructive significance, it vindicates itself as transcending the power of man to have invented it, or of the human mind to have even conceived it. It is no creature of human authorship, and could not possibly be. That ceremonial system, as it has been interpreted by its

fulfilment in Christ, and is being illustrated every day under the gospel dispensation, furnishes us with one of the most impressive and convincing proofs of the divinity of the Scriptures of which it forms an integral and essential part. It was a shadow of good things to come; the body was of Christ. It was a whole system of prophecy, every ceremony of which was a distinct type or symbol, which has had its counterpart accomplishment in the person and work of the crucified Redeemer. The epistle to the Hebrews gives us the key to unlock the mysteries of Leviticus, and the one book answers to the other as face to face in a mirror. The mind, therefore, that dictated the one must be the same mind that dictated the other. Leviticus and Hebrews, though written at periods so remote from each other, dove-tail mutually with such a precise fitness as to leave no room to question their common origin in divine inspiration.

And if we add to this the several prophetic writings, whose prophetic character has been placed beyond all doubt by their realization in the facts of history, we have here the unmistakable proof of an omniscient intelligence. It is the province of God alone to see the end from the beginning, and to declare, from ancient times, the things not yet done. "The prophecy came not, in old time, by the will of man, but holy men spake," in writing prophecy, "as they were moved," or inspired, "by the Holy Ghost." Man may conjecture as to the future, but he cannot infallibly foretell. The prophecies of the Bible, therefore, which are not few, but many, and which comprehend the whole course of Divine Providence with regard to his purposes of redemption for our lost race in its world-wide dispersion, and through all ages of time, are demonstration, clear as mathematical proof, that God directed the pens of the prophetic authors to write what they themselves could not understand, the divine inspiration of which it awaited future history to make manifest when those prophecies, unwittingly recorded by them, should pass from the sphere of events foretold, to that of events accomplished.

But the central theme of this book; what a theme! "The scriptures are they which testify of me," says Christ. Jesus Christ is a miracle, and the written word which brings him to our view, and which is pervaded by the presence of his Spirit, is also a miracle. This miraculous character of the Bible as a production of the Divine Mind through the agency of human writers, is no ridiculous assumption on behalf of this most wonderful book, and it is gratifying to learn that its divine authorship is being set forth in this character. A work, devoted to the discussion of this feature of the word of God, has, I understand, been lately issued from a Philadelphia press, written by my former co-presbyter Rev. David Macdill of Ohio, which is highly commended for its merits. I have not yet been favoured with a perusal of the work, but hope soon to be, and I doubt not that under this aspect of the subject, the proof of the divine inspiration is convincingly exhibited.

For sixteen centuries, the church of God, through the agency of its holy men speaking or writing as they were moved by the Holy Ghost, rolled up a testimony for Jesus as the Messiah of God and the Saviour of sinners, under circumstances so extraordinary and adverse,—save for the guiding and protecting providence of God,—which testimony pertains to a subject so remarkable, so incomparably beyond the reach

of human invention, as to assure us that both the subject and the testimony pertaining to it, are divine. "The entire idea of Jesus of Nazareth, taken as a whole, is as much superhuman, as the alleged manner of his birth; and the working out of that idea is as miraculous as the incarnation." The prophecy that, "the seed of the woman," and not of the man,—the child born of a virgin and not of a human father,—should bruise the serpent's head, delivered so many centuries before the seed of the woman, miraculously conceived and born, actually made his advent in the world, is a prophecy itself of the nature of a miracle. It cannot be accounted for, but by the acknowledgment of a divine interposition first revealing the prophecy, and secondly, bringing the predicted event to pass. This is one miracle of the many, in the revelation which pervades the Bible, which necessitates the doctrine that the book which is replete with such manifestations of the divine interposition, is a book whose origin is of God and not of man. And when we undertake to make a proper estimate of Christ in his person and work, in the light of the testimony of the Scriptures concerning him, and in the light of what he was and did and taught, and of what he is and still does on behalf of our sin-lost race, we have noon-day evidence that both the Bible and Christ, its grand subject,—its central theme,—are God-given, conferred, in infinite mercy and love, upon mankind, that thereby they may escape from the wrath to come, and lay hold of eternal life.

And, in addition to all the above, we have the farther evidence of the truth itself, which is the life power of this extraordinary volume. The truth is a witness to itself and for itself; its life-power and life-giving power is a self-evidencing power, that compels the acceptance of the truth, thus attested, as the very truth of God, coming from a higher source than that of human discovery. Here we quote from Luthart: "When the word of Christ draws near to us, and enters into our hearts, a voice awakes within us,—the voice of our own conscience, saying, Yea, verily, this is the truth thou art seeking, and hast so long been seeking without finding. Then all our slumbering notions, our vague aspirations, our heart-felt longings for peace and reconciliation, revive within us, saying, Yea, this is what we wanted; this is what we were seeking and craving after without knowing it. Man is a question; the word of Christ is its answer. Man is an enigma: the word of Christ is its solution. Man is an anomaly,—a heap of anomalies; revelation is the abolition of these anomalies. Our nature produces the demand, but revelation gives the supply, and the perfect harmony of the two bears witness that revelation,—(the revelation contained in the Bible,)—is truth."

And in the precise degree in which this truth,—the truth which it is the special office of the Bible as God's written revelation, to make known and commend to the faith of the human heart,—is received, so as to become a life-principle, forming our character, directing our conduct, inspiring our hopes, infusing itself into all our thoughts, affections, desires, emotions, purposes and deeds, in this precise degree will we have experimental evidence that the truth from this source is none other than the infallible and saving truth of God. The Spirit will witness to our spirits, through this acceptance, that it is the truth exactly adapted to our religious natures,—the perfect truth of God. "External events

can be externally proved; mathematical propositions, mathematically demonstrated; but moral truths can be only morally, that is inwardly,—or experimentally,—proved. It is to the conscience that they prove themselves; and this is the self-evidence of revelation.” Whoever truly believes the Bible to be the word of God, has the witness in himself that he is not deceived by his faith, but he *knows* that he believes *the truth*.

Looking closely into the interior of this book, analyzing its contents in themselves and in their mutual relations,—considering their wonderful and complete adaptation to man in all nations, and in all conditions of life, and in all ages of the world,—contemplating the purity of its teachings, the perfection of its injunctions, and its regenerating power upon human character, and in the light of all its fruits, we are more and more impressed that, as a book, it has no parallel, no competitor as a book of sacred writings, no rival claimant before enlightened reason and conscience, as a candidate for human acceptance as a divinely inspired book.

And corroborative of all its superior claims, in these respects, we have its remarkable providential history, not merely as pertaining to its production and its preservation hitherto, but also in the singular and appropriate mission, which has been assigned it, and which is assigned to no other book.

It is the only book which proposes to make, and is now actually making, its way into the literature of all nations. It is the only book, concerning which the idea is entertained that it is destined to be universally circulated,—that it is a revelation from God to man, and that man is entitled to possess it, that it may make him wise unto salvation. It is well designated *the Bible* and its writings *the Scriptures*, by way of expressing their pre-eminence. It has been translated into, and printed in more than two hundred and seventy different languages, and is being carried into all lands and circulated among all peoples. Languages, that had hitherto no written literature, have been reduced to writing for the sake of the book; and wherever it goes, “it makes wise the simple,” and asserts its divinity by its benignant effects.

“ I love the sacred book of God;
No other can its place supply,—
It points me to the saints’ abode;
It gives me wings, and bids me fly.

Blest book! in thee my eyes discern
The image of my absent Lord;
From thy instructive page I learn
The joys his presence will afford.

Then shall I need thy light no more.
For nothing shall be then concealed;
When I have reached the heavenly shore,
The Lord himself will stand revealed.

But while I’m here, thou shalt supply
His place, and tell me of his love;
I’ll read, with faith’s discerning eye,
And thus partake of joys above.”

WEEKLY COMMUNION DEFENDED.

BY JOHN BROWN, A.M., CASCADE, IOWA.

Permit me to thank Bro. Thompson for his review of my article on weekly communion, and the Editors of the *Evangelical Repository* for the insertion of it in this magazine. It is not my intention to say much by way of reply;—indeed, the subject does not admit of much being said. The whole matter rests on two or three passages; but if the will of God be clearly expressed, or even *implied*, in any one of these, its authority is established as certainly as if it were enjoined in every verse of the Bible.

Bro. Thompson rightly understands me as “occupying good old Protestant ground, that ‘This question must be settled by the word of God.’” It is well, however, to know what distinguished writers have said on the subject. Among other authors, I produced Wesley, the founder of Methodism; Scott, the celebrated Episcopal commentator; Archbishop King of Dublin; and Brown of Haddington, the celebrated commentator, professor and divine of the Secession Church of Scotland. As Bro. Thompson takes no notice of these writers, he tacitly admits the correctness of my quotations, and, consequently, that all these distinguished men were advocates of the weekly celebration of the eucharist. To these testimonies I may add that of Dr. John Brown of Edinburgh, grandson of Brown of Haddington, who has defended weekly communion, in an excellent pamphlet which I have read, and who, like his venerable grandfather, was an ornament of the Scottish Secession, or United Presbyterian Church.

But Bro. Thompson demurs to the testimony of Justin Martyr and Tertullian, because I have not quoted “the original words of these authors.” I confess I am unable to give the original words, as I do not possess their writings. I shall, however, give the translation of Justin Martyr as I find it in Haldane’s Commentary on Rom. xvi. 16. “Justin Martyr,” says Mr. Haldane, “in giving an account of the weekly assemblies of the Christians of the second century, says, ‘We mutually salute one another by a kiss, and then bring forward the bread and the cup.’” Another author informs me, that Tertullian, *de Ora.*, p. 135, says, “Then bread and wine being brought to the chief brother, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and the Holy Spirit. After prayer and thanksgiving, the whole assembly saith, Amen. When thanksgiving is ended by the chief guide, and the consent of the whole people, the deacons, (as we may call them,) give to every one present part of the bread and wine, over which thanks are given.” See also Mosheim’s *Eccl. Hist.*, vol. 2, p. 36. These testimonies may be taken for what they are worth. Should Bro. Thompson set aside both the translation and the original, it will not materially affect the question, as I lay no particular stress on human authority. My Bible ends with the book of Revelation.

As to Calvin;—Bro. Thompson admits, that he expressed himself in favour of weekly communion, at one period of his life, at least, though he thinks, that he changed his opinion when he reached a maturer age. In evidence of this, he remarks, that “after ‘his judgment became better matured, we find not a word said in favour of weekly communion.’”

But if he expressed himself once in favour of weekly communion, though he may never have said one word in favour of it afterwards, that must be regarded as his opinion through life, unless he afterwards retracted it, or said something against it. Bro. Thompson further refers to a letter of Calvin's given by Henry, in which he says, that "monthly communion would please him best, though quarterly communion was as frequent as he could get the church at Geneva to consent to have it observed." But this will not prove that the Reformer changed his mind on the subject, unless it could be shown from the context, that he was comparing *monthly* communion with *weekly* communion. Were I pastor of a congregation that observed the eucharist quarterly, and were comparing the monthly communion of the American Congregationalists, with the annual communion that was wont to be observed in the Scotch Establishment, I would express myself in the same terms that Calvin does. I would say, that monthly communion would please me best; that is, it would seem to me, to be the best of the three ways compared, though I might be unable to get my own congregation to observe it oftener than once a quarter.

In my former article, I quoted an extract from one of President Edwards' letters to Mr. Erskine, in which he says, "I should think it would be best to plead nothing at all short of Christ's institution, namely, the administration of the Lord's supper every Lord's day:—it must come to this at last, and why should Christ's ministers and people, by resting in a partial reformation, lay the foundation for a new struggle, an uncomfortable labour and conflict, in some future generation, in order to a full restoration of the primitive practice?" The authenticity of this letter, however, Bro. Thompson seems to doubt, because I have not stated to which of the Erskines the letter was addressed, and because, "on examining the life of Edwards, prefixed to his works in ten volumes, he found two letters addressed to John Erskine, D. D., but not a word about the favourite weekly communion." Now, I could not state to which of the Erskines the letter was addressed, because the excellent biographer has not informed me; but it is of no consequence to whom the letter was addressed, as it is not the views of Erskine, but of Edwards, I wish to establish. But if our brother will patiently peruse the excellent life of Jonathan Edwards, by his grandson, Sereno E. Dwight, prefixed to the London edition of Edwards' works in two volumes, vol. 1, p. clxv., he will find the letter in full [addressed, not to John Erskine, D. D., but to "the Rev. Mr. Erskine,"—I presume one of the twin brothers, who founded the Scotch Secession church,)—together with Mr. Dwight's testimony to his grandfather's sentiments on the subject. By the way, as our brother has alluded to Dr. John Erskine, I may mention, that he was a decided friend of weekly communion. "The weekly communion," says he, "was preserved in the Greek church till the seventh century; and, by one of their canons, such as neglected three weeks together, were excommunicated."—Erskine's Dissertations, p. 271.

On the scriptural argument, I have nothing to say, unless I were to repeat what I have already written. There are several instances, however, in which Bro. Thompson has unintentionally misquoted, misunderstood or misinterpreted my words, to which I shall give a passing notice. In one instance of misquotation, he corrects a mistake of mine,

and makes another of his own. It is as follows:—"Well, 'What saith the Scripture?' The words imply frequency, but do not settle the question, how often the sacred ordinance ought to be obeyed,"—observed, he means." P. 441. If Bro. Thompson will kindly turn to my article again, he will find that the sentence reads,—"*The words of institution imply frequency,*" etc., p. 206. I thank Bro. Thompson for giving the meaning which I attach to the word "*obeyed.*"—"Observed" is the word in the manuscript from which I transcribed the article; but whether the mistake has been made by the copyist or the printer, I cannot tell. It grated on my ear when I saw it in print; but I did not consider it very important, and allowed it to pass without notice. I admit, that the words of institution do not settle the question how often the sacred ordinance ought to be observed. This admission, Bro. Thompson thinks "significant, since it is here we might expect the time to be fixed, if fixed any place." But Bro. Thompson infers from Acts xx. 7, that the Lord's supper ought to be observed "on the Christian Sabbath, and not on a week day," (p. 443;) yet he must admit, that the day of the week on which the supper ought to be observed, is not fixed in the words of institution, (Matt. xxvi. 26-29;) and we know that, in the first instance, it was observed on a week day, and not on the Christian Sabbath. The Episcopalian, therefore, in pleading for the observance of the supper on week days, might legitimately apply Bro. Thompson's reasoning against himself, and say, "This admission is significant, as it is here we might expect the day of the week on which the supper should be observed to be fixed, if fixed any place." But we have no right to explain the Scriptures according to what we would *expect* them to teach; but according to what they *do* teach. Should the Spirit of God give us the *design* of the ordinance from the lips of Christ, and afterwards fix the day of the week on which it should be observed, or its weekly observance, it becomes us not to complain. If we had the making of the Bible, we would, no doubt, make it very different from what it is. God's plan is, generally, not to give us a connected system; but to reveal his will in fragments,—"*at sundry times and in divers manners;*"—"here a little, and there a little." I never knew the words of institution quoted to prove weekly communion; but whoever may have quoted them for this purpose, I certainly never did, and never will.

With respect to commemorative institutions, Bro. Thompson admits that "the passover was a commemorative ordinance;" but in the same paragraph remarks, that the word "commemorative is not used in Scripture," and advises those who "insist on a periodical administration of the supper," to "remove this term, which," he says, "is of mere human authority." Now, I admit, that the word "commemorative" is not to be found in the English Scriptures; but when Christ says, "This do in remembrance of me," (1 Cor. xi. 24,) is it not the same as if he had said, "This do in commemoration of me?" Is not the design of the ordinance to commemorate or call to remembrance the death of Christ? If the passover was a commemorative ordinance, so is the supper.

In evidence that a periodical observance is not essential to commemorative institutions, Bro. Thompson remarks, that, though it was enjoined upon Israel to observe the passover on the fourteenth day of

the first month, yet, 'should a person be unclean or on a journey,' "he might keep the feast in the second month." But though a dispensation was granted in special cases, yet this was no rule, unless to those placed in the peculiar circumstances. Just so, should it be impossible for Christians to observe the eucharist, or even the Sabbath, on the first day of the week, God could, by special revelation, give them a warrant to observe the one or the other on another day. If Bro. Thompson can show that a similar dispensation is granted to Christians respecting the supper, or the first day Sabbath, as that which was granted to the Jews respecting the passover, then those placed in the circumstances described may observe the supper, or even the Sabbath, on any day that God may appoint; but not otherwise. Such exceptional cases only prove the general rule.

I have said, "As the show-bread, which was a type of the body of Christ, was set in order by the Jewish priest every Sabbath day, Lev. xxiv. 8, so 'the bread of blessing,' which is a symbol of the same body, ought to be broken and distributed by the Christian presbyter every first day of the week." After quoting these words, he says, "No doubt the renewal of the show-bread every Sabbath was designed to teach some important doctrine or duty of religion; but it may be questioned whether Mr. Brown has discovered it. In the application, which he makes of Moses, he differs from all the commentators and writers on the types that I have examined. These all consider the show bread as a type of Christ, the bread of life, set forth in the dispensation of the gospel, but especially in the preaching of the word on the Sabbath day." Permit me to ask our brother, whether he has examined President Edwards on the subject? In his "Notes on the Bible, Ex. xxv. 23, to the end," that great divine says, "The loaves of the show-bread were to be set on the table anew every Sabbath, representing these several things: "Christ is on the Sabbath day, especially set forth as the bread of his church in the preaching of the word, and administration of the sacrament. On the Sabbath day, the disciples came together to break bread, and it is then especially, that his saints do feed upon him, in meditation, hearing his word, and partaking of the sacrament of the Lord's supper, as the priest ate the show-bread on the Sabbath."—Edwards' Works, London edition, p. 723.

You will thus see, there is one writer on the types at least, from whom I do not differ. Edwards expresses himself more strongly than I do. But whether I agree with, or differ from "commentators and writers on the types" is of little consequence, if I agree with the word of God. Wherein do I differ, however, from any one of the "commentators and writers on the types" that he has "examined?" Do they not "all consider the show-bread as a type of Christ? And do not I the same? Only, I regard "the bread of blessing" as "a symbol of the same body."—Does Bro. Thompson deny this? Perhaps, Bro. Thompson thinks that I regard the changing of the loaves on the Sabbath day as a type of the breaking of bread on the day of the week. But I never said so. All I have advanced from the text is an analogical argument, and, consequently, I never understood it to be conclusive, *per se*. Hence, I was very careful to show, that I did not rest the case upon mere analogy; for analogical reasoning, I know, is, in many cases, very deceptive. "The analogy between these two insti-

tutions," I say, "is very beautiful; but we do not argue from mere analogy. The approved example of the apostolic churches is our guide." p. 206.

Again: I had said, "We read in Acts xx. 7, that 'on the first day of the week, when the disciples came together to break bread, Paul preached to them.' From these words it would appear, that the breaking of bread was the weekly practice of the church at Troas." Bro. Thompson, in commenting on these words, says, "Here our author hesitates about asserting, without qualification, that the church at Troas celebrated the supper every Sabbath: he says, it appears so." P. 443. I beg to assure Bro. Thompson that I have no hesitancy on the subject. It is well known that the phrase "*it appears*" is only a soft mode of making an assertion.

There is only one passage more in this review that I shall notice. It is as follows:—"As if conscious of the weakness of the support afforded by these passages to weekly communion, our author attempts to force our assent to his theory, or he will deprive us of that blessed institution,—the Christian Sabbath. He asserts that 'weekly communion, and the weekly observance of the Lord's day, are equally evident: the two institutions stand or fall together. In opposition to this utterance, it may be stated that the frequency of the observance of the Sabbath was settled by explicit legislation long before the Lord's supper, and therefore the frequency did not need to be repeated. This fact places the two institutions widely apart, so that there is no danger of the Christian Sabbath falling, should weekly communion be disproved.'" Now, I gratefully acknowledge that "the Sabbath was settled by explicit legislation" four thousand years "before the Lord's supper" was instituted; but does not Bro. Thompson know, that in the passage quoted, I am not speaking of the Sabbath itself, but of the Christian Sabbath, and I presume Bro. Thompson himself does not believe that what we call the *Christian* Sabbath was settled before the resurrection of Christ. "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath." Shorter Cat. Q. 59. The Westminster divines date the Christian Sabbath, not from the creation of the world, but from the resurrection of Christ; and they adduce Acts xx. 7, as the proof,—the very text on which I rest weekly communion. "On the first day of the week, the disciples come together to break bread." Weekly communion, therefore, and the Christian Sabbath, are equally evident. I do not say, that weekly communion is as evident as the Sabbath itself, because I believe, that the Sabbath itself rests on much evidence *besides* the example of the primitive Christians. What I argue is, that weekly communion, and the weekly observance of the *Christian* Sabbath, or the first day of the week as distinguished from the seventh, are equally evident. The two institutions must stand or fall together; because the same argument which establishes the weekly observance of the first day, establishes the breaking of bread on that day, and the same argument which invalidates the weekly breaking of bread, invalidates, in an equal degree, the weekly observance of the Lord's day or Christian Sabbath.

I shall now close this communication by briefly answering the objections which Bro. Thompson has presented:—

Objection 1. "Such frequent communion would be likely to detract from its solemnity."—*Answer:* The same objection may be applied to daily prayer. Brown of Haddington meets this objection in the following way:—"If our unfrequent administration of the ordinance render it solemn," says he, "would it not become much more so, if administered only once in seven, ten, twenty, thirty, sixty, or a hundred years?"—"Shall we not, then, find, that those who pray once a month, or hear a sermon once a year, have their minds far more religiously impressed with solemn views of God, than those who pray seven times a day, and hear a hundred sermons within the year?"

Objection 2. "Should it be observed once at least every seven days, by the same individual, the accompanying exercises of preaching and praying, either would have reference to the sacred supper, or they would not. If they would have reference to it, they would become stale, and tasteless, as we are constituted; and it is evident that, in that case, the whole counsel of God could not be declared, because the preacher must confine himself to his subject, the death of Christ."

Answer: It is admitted by all parties, that the Christian Sabbath was instituted to commemorate the resurrection of Christ. The same objection therefore that Bro. Thompson brings against the weekly commemoration of his death, may with equal force be brought against the weekly commemoration of his resurrection. The objection will then stand thus: "Should the resurrection of Christ be celebrated once at least every seven days, by the same individual, the accompanying exercises of preaching and praying, either would have reference to the resurrection of Christ, or they would not. If they should have reference to it, they would become stale and tasteless, as we are constituted, and it is evident that in that case, the whole counsel of God could not be declared, because the preacher must confine himself to his subject, the resurrection of Christ."

Objection 3. "Should weekly communion be observed, the unity of the church could not be so well exhibited as by the less frequent observance of it. When it is observed only occasionally in the same congregation, an opportunity is given to members of different congregations to associate together, or, as it is expressed in Acts xx. 7, for 'the disciples to come together to break bread.'" *Answer.* What hinders the members of different congregations to associate with each other in the breaking of bread, where weekly communion is practised? Mr. Spurgeon administers the Lord's supper every Lord's day, and I presume the "unity of the church" is "as well exhibited" in his congregation as in any congregation in the world, if not better, as "an opportunity is" not only "given to," but *enjoyed by* Christians from all parts of the world to unite every Sabbath in the celebration of the death of Christ. If sympathy and unity can be found any where, it is in the London tabernacle.

Objection 4. "For the foregoing reason, we object to weekly communion because it is unsocial, as it would place a barrier in the way of friendly intercourse, and consequently of brotherly love. Brotherly love requires acquaintance, and this requires intercourse, but weekly

communion would seriously restrain intercourse among professors of religion. Ministerial intercourse would be impracticable under the system in question, and consequently their mutual improvement would be prevented." *Answer.* Does Bro. Thompson speak from experience or conjecture?

Objection 5. "If weekly communion were enjoined universally on the members of the church, it would become necessary, in many instances, that persons not in the ministry should dispense the ordinance of the supper."—"In some cases single Christians may be, like Joseph in Egypt, separated from their brethren. They may, like David in exile, sojourn in Meshech, and dwell in the tents of Kedar. Under stress of persecution, they may be driven into deserts and mountains, and dens and caves of the earth! In such circumstances, what is to become of the communion referred to?"

Answer. What is to become of baptism under the same circumstances? If we are placed in circumstances which render the observance of any ordinance impossible, the obligation ceases,—whether that ordinance be baptism, the Lord's supper or any thing else. But are we therefore to infer that we are not under obligation when "we have opportunity?"

Objection 6. "We object to weekly communion, because it would render impracticable the observance of preparatory and thanksgiving days in connexion with the celebration of the Lord's supper." *Answer.* In what part of the word of God, is "the observance of preparatory and thanksgiving days in connexion with the celebration of the Lord's supper" enjoined? Our Brother remarks, that "if we have not the appointment of Christ for weekly or more frequent communion, how can persons expect his blessing and the working of his Spirit in doing that which he commanded them not? Here, again, I might apply our brother's reasoning against himself, and say, "If we have not the appointment of Christ for" "the observance of preparatory and thanksgiving days in connexion with the celebration of the Lord's supper," "how can persons expect his blessing, and the working of his Spirit in doing that which he commanded them not?" For my own part, I have no great objection to these days,—preaching and praying are good at any time,—but I fail to find a divine appointment for them in connection with the supper. All that can be pleaded for them is expediency; but, however good and profitable they may be, I must not give up an apostolic practice in order to comply with a human arrangement, and that of no very ancient date.

WHITER THAN SNOW.—What could possibly be whiter than snow? We are almost ready to say there is nothing. Yet there is something that is whiter than snow. It is the heart that is washed in the blood of Jesus. Turn to the fifty-first Psalm and seventh verse: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

REV. C. H. SPURGEON.

A foreign correspondent of *The Associate Reformed Presbyterian*, describes in the following extract the *manner* in which divine service is conducted by this popular preacher.

It is just fifteen minutes to eleven. There come some six or seven men in single file down the steps of a narrow aisle, from a door about twenty feet in rear of the pulpit, a little rotund man, almost as broad as high, leading the way. And that's Mr. Spurgeon in front. I would not have recognized him by his pictures. His hair is black, and looks as if it had not been combed for a week. It is surely not artificially dishevelled. His skin looks as dark as if he had been working in a machine shop. His pants are too long, and his frock coat, threatening his toes, ill-made and loose, might readily induce the belief that it had been thrown on with a pitchfork. He is very low in stature and insignificant-looking. He cannot be more than five-feet-five. He wears the full beard,—does not shave at all, though no part of his beard is long. His forehead is neither broad nor high;—indeed, there is nothing marked or attractive in his appearance. Were I to meet him on the street, if I should notice him at all, it would be for his seeming insignificance. He is all one thickness,—no taper, no waist, with short neck. But he walks forward to the sofa, while his retinue of what turn out to be six deacons, take their seats in stalls, neatly cushioned, some ten feet behind him. Reverently he rests his head on the table for a moment, then walks forward to the railing and in an easy tone says, Let us pray! He offers a good prayer of about one minute in length. This done, he reads the 214th hymn, (in *Our Own Hymn Book*, a work compiled by himself,) beginning, "When all thy mercies, O my God."

The precentor then stepped forward and raised the tune. There was no musical instrument, no operatic choir, no solos or duets, such as I have heard elsewhere, but every thing in the house,—man, woman and child,—poured forth the high praises of God in such a torrent of melody as I can hardly expect to hear on earth again, bearing on its mellifluous waves the very soul to the gates of heaven. Compared with this, Italian trills, ay, and all that I had ever heard before, are tame. Singing over, he reads the 71st Psalm. Unlike Dr. Cumming, he comments on each verse as he reads. His first word of exposition was uttered with uplifted arm and clenched fist. His remarks, though in a familiar style, were very pointed and pertinent. Comment over, he reads the 175th hymn, beginning, "Stand up, and bless the Lord." Sing to the tune St. Michael, said he. Singing over, he prays again. And oh, such a prayer! He seemed to talk with God face to face, as man familiar with his friend. The pious spirit ascends with him on the wings of hope, and luxuriate for a time among angels and the spirits of just men made perfect. Nor did he forget to pray for the churches of our own dear land,—that land, as he called it, beyond the Atlantic, whose churches were so much like his own. Oh, there were in that prayer such unction, simplicity, fervour, freedom, and appropriateness as I never heard before. It was twenty-one minutes long, and far superior to the other parts of the service. Prayer ended, he reads out the hymn

beginning, "Blest be the Father and his love." He did not name the tune this time, as he had done before. The tunes were not marked in the book. While all are standing singing, he sits as at other times. Singing over, he rises at the table and reads for his text the 14th verse of the 71st Psalm. He then steps forward, and resting his hands carelessly on the railing, casting his eyes over that interminable sea of faces, calmly commences his discourse.

It is just now fifty-five minutes since the service began. The point elaborated was the duty of praising God more and more. He argued that we should do so because we have praised him so little yet. Because, when we have praised him, we have always found the service not a weariness, but a delight. We ought to praise him now more than ever before, because we are more indebted to him than at any previous period of our existence. God, like Joseph, is always putting the cup in the sack's mouth. In part second of his discourse, he pointed out the obstacles in our way to praising God more and more, such as dreaminess, amassing wealth, resting on the past. As helps to this duty, he urged, in conclusion, the necessity of closer communion with God in secret prayer, of talking more about Christ in the house and by the way, and of labouring more diligently in every good work. 'As Hypocrites,' said he, could tell the man by his arm,—meaning, he could tell how the heart beat by feeling his pulse,—so we can usually tell a man's character by his labours for Christ. He says, 'I have always liked the experience of the servant girl, when asked for her evidences of being a Christian, who said, Well, I don't hardly know; but somehow now I always sweep *under* the mats.' Yes, that religion has the true ring that will sweep under the mats. Some of you will do mean things, if you can only conceal them. You had better sweep under the mats.'

"He closed a sermon of fifty-five minutes with a pungent appeal to sinners, assuring them that among the things God could not do, was to make a heaven for the wicked, or a sinful spirit happy. Sermon over, without either singing or prayer, he dismissed the assembly by pronouncing the benediction.

"There is one thing in the above to which the attention of the reader is called, and that is, the manner of conducting the singing. The precursor or reader steps forward to the railing and raises the tune. 'There was no musical instrument, no operatic choir, no solos nor duets, such as I had heard elsewhere, but every one in the house poured forth the high praises of God in such a torrent of melody as I can hardly expect to hear on earth again.' The choir consisted of the whole assembly. How different is this from the manner in which singing is conducted in the fashionable churches! A few individuals are stowed away in some part of the church, and generally grind off the praise for the people. Any thing that has a tendency to do away with congregational singing should be discountenanced. It is frequently advocated, that as the congregation is large, therefore a choir and instrument seem necessary. How is it in Rev. Spurgeon's church, where there are 5,400 sittings, and which is densely packed in all kinds of weather. Let us have congregational singing, and not a set of hirelings, who go in and out and conduct the singing as *they* may think proper,—for many of the choirs in the city churches are composed of those who are not connected with the church."—R. B. in *Ass. Pres.*

THE PLAINT OF A MINISTER'S DOOR-BELL.

BY THEO. L. CUYLER.

I am that much used and long-suffering article, a minister's door-bell. As I have a very distinct voice, and often address the people within doors, let me say a gentle word or two to the multitude of "outsiders." I have a few hints to give, and a word to the wise *ought* to be sufficient. (The trouble is that the *wise* are not as numerous as the *otherwise*.)

My first hint is, don't call on my master in the *morning*, unless it be on a matter of most vital importance, or in regard to somebody's spiritual welfare. The morning is a student's golden hour. My master is a student of God's word, and whoever robs him of his morning robs his congregation of the bread and the water of life. If you *must* come during his precious season of brain-work, pray *be short*; and, when you are done, then, (as Dr. Cox once phrased it,) "make rectilineals" for the door. But how do you know but your five minutes' interruption has frightened away a whole flock of admirable thoughts which were just about alighting on his page? You may have well-nigh spoiled a day's work.

Just let me tell you into what scrapes I got the good man yesterday. It was *Tuesday*, which is always a minister's best day for study. He rests on Monday, and then lays the keel of his sermon on Tuesday morning; for he don't believe in burning out his brains and heart over a lamp on Saturday night. (None but fools or sluggards make sermons on Saturday nights.) Well, yesterday morning I had the St. Vitus' dance. First came a book-agent. He said he *must* see the minister, because he "had a work to sell that no minister's library should be without." He pushed his way in, and pestered my master for half an hour, until the poor man bought the book, for the same reason that the girl married her importunate suitor,—"just to get rid of him." Had I been the dominie, I would have given him my boot instead of taking his book. After him came a big, burly brother from Nebraska, who said he was "bound to raise the money to pay off their church debt, and two hundred dollars more to top off their preacher's salary." I wanted to hint to him that he had better call on the secretary of the Church Election Board about the one, and on the treasurer of the Board of Home Missions about the other. In he went; and as the door opened, I heard him shout in genuine Western style, "Well, doctor, how are ye? I am bound to call on all the ministers in town, and I thought I'd begin with you." The Nebraska brother sat in "executive session" with my long-suffering lord, and then came out with the frank apology, "I am sorry to take so much of your time." So was the minister.

Now that honest stranger had a perfect right to raise the money for his prairie church; but he ought to have gone right to the officer of the church societies, whose business it is to hear, and to answer such applications. Every well regulated city church takes up a large collection for the treasury of its church erection and home missionary boards; and to that treasury the applicant should go, and not badger the over-worked pastor for a list of his parishioners to be called on for extra donations.

After the exodus of the genial "son of the soil," there came up a slender, sharp-visaged lady, with a pair of gold "specs" over her hun-

gry eyes, and a "ridicule" on her arm. She gave me a tweak, and then bolted in. It is hard work to refuse a woman; and has been so ever since Adam said *yes* to Eve when he ought to have said *no*. So the minister blandly said, "What can I do for *you*, madam?" She told him that, like her Master, she was going about doing good. She was the first directress of the "Hospital for Total Incurables." After giving several touching cases of hopeless efforts for helpless victims, she finally asked him if he could not prepare and deliver a gratuitous lecture for the benefit of the said hospital. She said that she had *tried* Mr. Beecher, and Mr. Gough, and Mr. Chapin, and Dr. —, and Mr. B——; and now she would *try* him. The poor man was *tried* with a vengeance. He rose presently and said,—“Madam, I am holding meetings every night. I *never* lecture. Please accept these five dollars for your institution. Good morning!” As he bowed her out, I saw that his face was flushed, but just then a man came up with a bundle of papers, and said that he “only wanted the doctor to look over these testimonials, and to give him a letter of recommendation to the collector of the port.” This was the drop too much. It was now twelve o’clock, and not a line on the sermon. My master (I am afraid) did not order his speech very delicately when he said, “Good friend, this is not the custom house!” and closed the door. The morning was gone. And with it the sermon. Next Sabbath, I’ll warrant you that somebody will come out of the church and mutter, “Well, the doctor wasn’t quite up to the mark this morning.”

Now, pray don’t think my master is a churl. He is a kind, forbearing, hard-toiling servant of Christ. He only asks that, while he is *doing his people’s work*, and preparing *their* discourse, he may not be plundered of his precious time. His congregation have their rights also; and he will not consent to cheat them out of their gospel food. While he is absorbed in his studies, pray do not intrude with irrelevant matters; and, if you do come, be short. Give him his morning hours. He is seeking God’s truth to save immortal souls. Is not that of more importance than listening to the tedious talk of importunate intruders?

But there is one class of visitors whom my master always welcomes, even in his busiest moments of study. He loves to see every man woman, or child, rich or poor, who comes to him for spiritual counsel, for prayer, for help, or to help him do his Saviour’s work. The other day, when the widow B—— came to tell him of her son’s conversion, he followed her to the door; and, with tears in his eyes, he said, “God bless you, Mother B——! You have helped me make my sermon this morning.” I have seen him close his books to go off with a poor child to the “Home for the Friendless.” He is always ready to talk with people about their souls, or to do any thing which belongs to him as a workman consecrated to his Master’s work. For the sick, the sinning, the dying, the bereaved, he has an open ear and an open heart. But he is too busy to be bored with what does not belong to him.

Remember that the owner of this house has not long to live. He has no time for trifles. The door is always open to the sad, the sorrowing, the seekers after Jesus. We ministers’ door bells are often pulled by trembling hands. But to the new-come youth, who is a stranger in this great city, to the needy, to the applicant for religious instruction, to the seeker for spiritual aid, this little door bell always whispers, “Come and welcome!” *Independent*

FAMILY DIALOGUES.—VOL. II.—PART I.

DIALOGUE III.—CONTINUED.

Sist. I desire every body to let me alone.

Sir R. I believe few will be so much your friend as I have been: others will reproach you for not doing your duty, not persuade you to do it.

Sist. Then I'll bear their reproaches as well as I can.

Sir R. Do, sister; but remember, my dear sister, you will not be so well able to bear your own reproaches, when your conscience, perhaps very late, shall come to tell you what you ought to have done; how you ruined yourself, your family, your two innocent children, and your husband; and for what a sordid notion your passions, assisted by the devil, carried you on to such a dreadful extremity. I entreat you, sister, consider it, and remember, that though I have gone but a little way in my reflections, I hope they shall increase; yet it is the anguish of my very soul, that I have sold myself, as it were, to the devil, for the most empty, unsatisfying things called pleasures, that can be imagined, and that in themselves cannot bear the name of pleasures; that to gratify the madness of youth I have given a full swing to every appetite, an unrestrained liberty to every passion, and a loose rein to the wicked gust of an unbridled, perverse inclination. If you were able to know how loathsome these things look now, when I hope my judgment is a little at liberty to discern better, you would see nothing in all the pleasures of life, but madness, folly, and a making sad work for repentance; and let me add, sister, that it is my opinion, that this is a great part of the unsufferable torments of hell, namely, that they see with dreadful self-reproaches, for what sordid trifles, what empty, abhorred, and ridiculous things they have forfeited the highest felicity, and lost themselves, soul and body, for ever. I am but a mean teacher, sister; you have been a good instructor to me, though you have no sense of it yourself. I pray God open your eyes.

The sister was partly provoked and partly affected with this surprising discourse of her brother; and falling into tears, their discourse ended, and Sir Richard went away; going soon after to find her husband, with whom he hoped to have had a long discourse, relating both to his sister and himself.

But he was disappointed, for when he came to her husband's house, he was just gone away for London. Sir Richard was so disturbed at his being gone, that he could hardly be persuaded from riding after him; but the servants assured him it would be impossible to overtake him, so he gave it over.

The servant wrote an account of it to his master, as is related above; and that circumstance added to his eager desire of coming home, not doubting but something extraordinary had happened about his wife; and it was very happy that he had these thoughts, on account of what fell out afterwards, as shall be related in its course.

But Sir Richard's business was of another kind: we have seen what discourse he had been engaged in with his sister; the serious and kind arguings he made use of to move her to a sense of her duty to her husband, to her family, and indeed to herself, and especially what answers she gave him; how profane, and even blasphemous; representing a mind perfectly destitute of the knowledge of good things, and of any desire to be instructed; contemning God, religion, duty, the worship of God, or the common regard to his commands.

Sir Richard was a man as void of religion as could well be supposed of any man bred up in a Christian country: he was a drunken, swearing,

ranting gentleman, a man of pleasure, kept his hounds and horses, loved his sport and his bottle, and had his companions for the purpose; drank hard, kept great company, and, in a word, swam down the common stream of vice, as a man that never looked before him. As to religion, he used to say he had as much as a gentleman of two thousand pounds a year had occasion for; he knew very little of it, and minded it less; nor was there the least concern about such things to be seen in the family.

But otherwise he was a man of a clear head; understood the world and himself perfectly well; was, as is said before, of an excellent temper, easily reasoned into or out of any thing; very sincere, and without any ill meaning to his neighbours; beneficent to his tenents, compassionate to all, and charitable, not from a principle of religion, but of mere good nature.

When first he took notice of this breach between his sister and her husband, he was extremely concerned to make it up; but when he came to know the reason of it he was as much surprised. His reason dictated that her husband was in the right, that God was to be worshipped, and he was astonished that a woman should make it a crime, or a thing to dislike any man for. Revolving these things in his mind, and being by the natural consequence of the facts and of his reason led to take the part of her husband, that consequence came back upon himself, and brought the conviction home to his own case.

Immediately after he came out of his sister's chamber he went into his own parlour, where musing awhile upon what they had been talking of, Well, says he, it is plain my brother is right; he is a good man, and my sister is a brute to use him thus, for doing what every body must own is his duty to do. While he revolved the case thus in his mind, the word "duty" seemed to bear a kind of emphasis in it more than ordinary, and hung upon his lips. She is a brute, says he to himself, for it was his duty; he ought not to omit it to gratify her, for it was his duty: he must have acted against his conscience if he had done otherwise, for he knew it was his duty. This followed him so much, and the word duty lay upon his thoughts so much, that he could think of nothing else; and some time after, taking a walk in his garden, he began to talk to himself thus:—

Let me see; I justify this man upon the foot of this word duty. What is duty? and what sense are we to take the word in, as it is used in this case? Do I understand it myself? Then he revolved it in his thoughts further thus:—

Duty is a debt, of money to be paid, but not for service to be done.

Duty is a homage; it is due from a vassal to his lord, a subject to his sovereign, a creature to his Maker, and indeed from all creatures to their Maker.

He halted there, and with a kind of smile, but with just reflection added, Now I shall hook myself in: I need not inquire much about it. I am sure I have done none of my duty.

I have paid no homage to Him that made me. I am an ungrateful, unthankful dog to Him that has given me life, estate, and every thing I have in the world.

I have lived as if there was nothing due from me, because I am a gentleman. Well, says he, I love my brother —: though I do not do my duty, I must acknowledge he does his, and I cannot but value him for it; and that brute, my sister, what can she be made of, that she should break with him for that which he does, and which all ought to blush for not doing? I'll go and talk to her about it again; surely I shall make her change her mad resolution.

All this was upon the discourse already related; and he had by this little turning the thing in his thoughts, mightily possessed himself with the notion of worshipping and serving God, as a homage due to him, and a debt most reasonable to be paid.

The power of natural religion having gone thus far, he was prepared by it to have an awful reverence for the serious part of religion, and a love to those that practised it; and, as we have seen, the profaneness and wickedness of his sister brought him to a horror of her practice; especially that kind of triumphing in sin which both she and he too had been always guilty of before. It is true he was not yet brought to a sense of the nature of offending God, rebelling against divine love, the insulting sovereign mercy, and acting in opposition to the dominion of grace in the heart; in a word, he was not come to the two great fundamentals of religion, faith and repentance, but we shall soon see him advance.

The wicked and blasphemous answers his sister gave to every thing that he offered to say in defence of religion, filled him with horror; his soul abominated to see religion, the name and worship of God, made a jest of, and the honour due to God, his Maker, treated with contempt; and yet he owned himself to be a creature void of all religion himself. It was true that the pleading for religion was perfectly casual to him, but his reason told him he was right; and it was a shock to his very understanding at last to think that he was then strongly pleading for what he did not practise.

Wherefore it often recurred to him, even in their very discourse,—I am telling her of duty; and of her husband doing his duty; but what is my duty? and why do I not inquire a little about that? This reflection brought that expression again from him, mentioned before, when he told her she had been preaching to him, and her words were as good as a sermon; “for,” says he, “you have exposed the folly and brutality of an irreligious conversation so much, by your way of practising it, that I resolve from this time to amend my life,” etc. And this he repeated often to himself.

This I may venture to call a full conviction; and she gave him abundance of other occasions to increase it several times after the first; for she talked so profanely, and used such horrid expressions, that I have not thought it proper to acquaint the mouths, especially of young readers, with the very sound of the words. It is enough to tell you that she struck him with a kind of terror, to hear her blaspheme and insult her Maker; and he was carried to that length by it afterward, as to desire her as civilly as his passion would allow him, to leave his house; telling her, very plainly, that he could not suffer his Maker to be used at that rate in his hearing, or under his roof.

But the good knight, for such I may now begin to call him, received a wound from her in the beginning of his convictions that had like to have proved mortal to his reformation, and to have driven him back to his former loose course of life merely by despair.

This was when she told him, upon his saying he would pray for her, that he might as well let it alone; intimating that his prayers would not be heard; for, says she, “The sacrifice of the wicked is an abomination,” etc. This expression, as is there observed, was a stab to his heart, and he stopped in his discourse, looked pale, and his sister was affrighted, thinking he would have fainted. He recovered indeed, and talked a great while with her; but the arrow was shot into his vitals, and the poison drank up his spirits: he hastened the discourse with his sister, and went away to seek her husband, as before; and this was the reason that made him so uneasy when he found his brother-in-law was gone to London.

His trouble increased upon him for some days, and brought him to a dangerous crisis; he began disputing against his own peace, from the fatal text, as he called it, which that wicked instructor, his sister, had preached upon; and he brought it to this dreadful conclusion:—

“I am a wicked creature, that is out of doubt; never was a worse, this

wretched branch of my own unhappy stem excepted; wicked beyond others. And to aggravate his character to himself, he reckons up its parts thus: I am a common swearer, a common drunkard, a blasphemous of the name of God, a despiser of all religion, have lived in the omission of all that can be called duty, and in a general neglect of religion all my days. If I am not included in the word wicked, then there is no wicked man in the world.

"The premises being plain, the consequence is upon me, my prayer would be an abomination to God. Why then," says he, "I must not pray at all; and if I cannot pray, all my thoughts about religion are at a full stop; I am just where I was." And here he mused awhile.

"Just where I was," says he, "and where's that? A rebel to God, a villain to a merciful Creator, a reprobate condemned to be so still; forbidden to pray to that God for mercy, against whom I have behaved so wickedly; unworthy his mercy, and shut out from asking it."

At this dreadful period this poor man stopped short, and having missed his friend, from whom he hoped to have had some comfort and direction, he came back very melancholy and dejected.

His disorder was visible to all the house; his lady thought him in ill health, his servants thought him out of humour, his sister thought he was angry with her, which by the way made a downright quarrel afterwards. When gentlemen came to see him, he excused himself as indisposed, just spoke to them, and begged their pardon to retire; he went out nowhere, kept no company; in a word, he was given up to melancholy and despair.

It continued thus with him several days, during which time he had no assistance but from his own thoughts: however he oftentimes argued strongly with himself, that certainly it did not consist with the merciful nature of God to forbid sinners to repent, nor, when they were penitent, to pray for forgiveness. But still, as these were but reasonings within himself, and here was a positive scripture against him, it overwhelmed all his arguments, and left him always in the utmost discouragement.

Poor man! he had no religious education; he had no instruction of pious parents, which lie as a fund or magazine of directions; and though they sleep for many years, yet often revive to the consolation and direction of the returning prodigal: his parents and grandparents had been all like himself, who had bred him up as they had been bred themselves, more to good manners than to good principles, more to letters than to religion. Nay, so ignorant and so remote was he from any sacred knowledge, that the Scripture, which is the treasure of wisdom and knowledge to the ignorant, the fountain of comfort and the restorer of life to the oppressed mind, had little effect here; he had but little of it in his head, and consequently little of it could recur to his mind on such a needful occasion.

However, as when God will speak to the heart by his Spirit, he never wants a minister, so it happened here: this gentleman had some books, but not many, and fewer still of such books as were suitable to his present purpose; but ruminating upon these things one day in his closet, he found an old, torn, dirty, imperfect book, written by he knew not whom, and perhaps scarcely ever looked upon in that place for many years, entitled, *The Excellency and Usefulness of Reading the Scriptures*.

The author, in pursuing his discourse, tells the story of a man who was made to despair even to rage, and almost to self-destruction, by reading the 15th verse of Isaiah i., and going no farther, whereas the very next verse would have comforted him, and did so, it seems, afterwards. The words of the 15th verse are these: "When you spread forth your hands, I will hide my eyes from you; yea, when you make many prayers, I will not hear; your hands are full of blood." This put the poor man, says the story, into such a rage of despair, that on a sudden he threw his Bible into the fire, and ran about with his hands lifted up in the air, crying out, he

was cast off, was damned, was a reprobate, that God would not hear his prayer; and that therefore it was to no purpose at all for him to pray. The story was so apposite to Sir Richard's case, that he flew to the Bible and read the verse, with four verses before it, all to the same purpose, and had almost fallen into the same snare the poor man did, of whom the story was told, for he could not withhold his passion; but stopping at the verse, said to himself, "Who can blame the poor man? My case is the same, just the same; and if this scripture is to be believed, I am undone."

He kept the little old torn book in his hand, and though he was under inexpressible concern, he was willing to know what became of the man, when the story goes on thus:—A good minister in the neighbourhood coming to visit him while he was in this extremity, asked him from what occasion he had taken up his despairing thoughts? "From reading the Bible," says the man; "I wish I had never seen it." "The Bible," said the minister, "that is impossible." "Yes, yes," says the man, "it was from reading the Bible." "It shall never be said," says the minister, "that reading the word of God ever made a man despair; it has awakened and alarmed many a sinner," says he, "but it always led them by the hand to comfort at the same time; and I am here," says he, "to vindicate the word of God from that scandal, and do affirm that there is not a word of terror in the Bible, without a word of comfort near to it. Come, friend," says he, "where did you read?" "Nay, I know not," says the man. "What were the words?" asked the minister; the man repeats the words. "Very well," says the minister; "come, let me see the Bible. "No," says the man; "I have not the Bible; it is burnt. I immediately threw it into the fire, for I could not bear to read any farther." The minister pulls a Bible out of his pocket, and gives it to him. "Come," says he, "let me see what were the words you are so terrified with. "Look there," says the poor despairing creature, and turns him to the five sequent verses of the 1st of Isaiah, beginning at the 10th. The minister, knowing the place, stands up and gives God thanks for vindicating the honour of the gospel, in directing this man to quote a place so well adapted to make good what he affirmed in defence of the gospel of peace; and prayed aloud that God would open the poor man's eyes to see and receive the comfort from the promises, as well as to fear and be dismayed at the threatenings of the Scriptures; when he said this: "Come hither, my friend; look you here. Why had you not patience to read the next three verses? Stay now, and read them for your comfort, ver. 16, 17, 19: "Wash ye,—Make ye clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well. Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool. If ye be willing and obedient, ye shall eat the good of the land." Having read the words to him, he added, "Here is comfort, if you can say you repent of your sins, and reform; 'Cease to do evil, learn to do well;' the promises of God are pledged to you, that you shall be forgiven; and that, 'though your sins be as scarlet, they shall be whiter than snow.'"

The story goes on through many particulars, but the sum of it is, that the man was comforted, the word of God and the mercy of God vindicated, and a clear view given to every penitent sinner of the way to life and salvation.

Sir Richard read this story with great satisfaction, and it kept his mind in a state of quiet, though not with any great degree of comfort, till his friend came home from London, of which we shall hear farther in its time.

But to return to his sister; after the last dialogue between Sir Richard and her, she had made some remarks in the family that had been far from agreeable: particularly she had fallen out with Sir Richard's lady, which

put an end to their friendship, and removed her from the house. The case was thus:—

My lady — was a quiet, peaceable, good-humoured person, not over and above serious, but far from a despiser of religion; and she coming into her sister's chamber, as soon as Sir Richard was gone, found her in tears, as was said before, when Sir Richard left her. It seems her crying was the effect of rage more than grief, at what Sir Richard had said to her, and she falls out with his lady upon the subject of Sir Richard's ill-treating of her; and among the rest, ridiculed his being turned so religious all of a sudden.

My lady heard her peaceably till she began to banter Sir Richard's talking religiously, when she entered into the following discourse with her:—

Lady. Indeed, sister, I am glad to hear you say, Sir Richard talks religiously. I think it would be happy for us all if we were more religious than we are.

Sist. More hypocrites, you mean; I see nothing else in it all.

La. I hope not, sister; I think you want charity.

Sist. I hate this mocking and mimicking: men talk all that is wicked abroad, and then come and talk religiously at home.

La. That indeed is another thing; but if they were once truly religious, sister, their discourse would be the same abroad and at home.

Sist. I hate it abroad or at home; it is all a cheat at best; and then it is so unfashionable, that no gentleman ever meddles with such things.

La. Indeed, sister, you mistake; I have known very good gentlemen religious, and talk religiously too; and think it becomes them very well; and if Sir Richard should be so, I shall be very glad.

Sist. Well, then, madam, Sir Richard fits you to a tittle; he has had such a fit of religion to-day, no mountebank ever was a better mimic.

(This she said with a great deal of banter and raillery.)

La. Upon what subject, pray?

Sist. O, upon this sister of his, you may be sure; about doing my duty, and observing my marriage contract, talking profanely, and a hundred such things, I scarcely know what, without either head or tail, but all upon me.

La. About your parting from your husband, I suppose.

Sist. Yes, madam.

La. Truly, sister, he had field enough there, for every body I hear speak of it blames you; but I do not care to meddle.

Sist. If every body blames me, then I'll blame every body; for what have they to do with it?

La. Why that is true; but they that have a respect for you, cannot but be troubled for you.

Sist. Troubled for me, for what?

La. Why, madam, they say, you parted from your husband for no reason but because he was too religious for you.

Sist. And reason enough, I think. What had he to do to impose his religious doings upon me? He knew I hated every thing about it.

La. You do not hate religion, I hope, sister.

Sist. I hate all things that I do not understand: I han't thought it much worth my while to inquire about religion; and when I want help, I can send to my husband to choose it for me.

La. Dear sister, I can't abide to hear you talk so.

Sist. I shall talk so for all that, if any body enters into such discourse with me on the subject.

La. Well, sister, then I'll meddle no more with it; but, for your own sake, I wish somebody would befriend you so much as to make up this broil between you and your husband, and that you might go home again and live as you should do.

Sist. I care not if I never go near him.

La. I am very sorry for you, sister. I think you are murdering your reputation and ruining your family, and I cannot but be grieved for you.

Sist. That is nobody's business but my own.

(In this interval comes in Sir Richard again. As he was chagrined before, now seeing his lady wiping her eyes, he thought his sister had said something to grieve his wife; and that made him a little warm.)

Sir R. My dear, what is the matter? What, have you been engaged with this mad woman too?

La. I am sorry to see my sister so obstinate, and so hard to be persuaded.

Sir R. Yes, and in so shameful a cause too, that makes me say she is a mad woman.

Sist. That is the kindest thing, I suppose, I am to expect from my brother.

Sir R. Indeed, sister, it is the kindest thing can be said of you; to say any thing else of it, is to say you are possessed, that you are given up to Satan.

Sist. I can expect no other of you; I find you are a party. You have been with the religious brute again, I suppose; but it is all one, I'll neither be forced by him at home, nor by you from him abroad; this is driving me headlong to heaven.

Sir R. I wish you were not running headlong somewhere else.

Sist. Well, well, if this be the treatment I must have in your house, brother, I'll take sanctuary somewhere else, and so good-by to you.

Sir R. Indeed, sister, you have but saved me the labour of desiring that favour of you; for I desire none of God's enemies in my house. You had been welcome upon any other question. I wish you repentance, and that you may know your own interest both as to God and man.

They had but few words about it; for taking her brother at his word, she went away the same day in disgust; and not resolving at once where to go, she stayed at a neighbour's house two or three days; and once she went down to her own house, knowing her husband was not at home; but she had a mind to see the children, and talk with old nurse, who she heard had been at Sir Richard's.

The old nurse was overjoyed to see her, and treated her with abundance of kindness, in the poor woman's way; and it was believed, if her husband had been at home, she might have been prevailed with to have stayed; but she broke away again, though the poor old nurse fell down on her knees to her to entreat her to stay.

Being gone thus in a wild humour, enraged that her brother had, as it were, turned her out of doors, she passed by a good sober house in the town, where she might have been welcome, and would have had good advice, and went to the house of one of her old companions, about two miles off, who was indeed ten times more the child of hell than herself.

Here she told her tale, and had a she-devil at her elbow, to say yes to all she affirmed, and amen to all she resolved; who prompted her to become worse than ever the devil, (for want of an agent, perhaps,) had an opportunity to desire her to be; till at last she made her so wicked, that she was frightened with her own picture, and was brought to reflect upon herself and repent, by those very steps the devil took to ruin her.

It would be a sad, and far from a diverting story, to give an account of all the mad steps these two creatures took together. I do not mean as to common vices, she was too much a gentlewoman to behave herself scandalously, nor was any thing of that kind ever suggested. But her disgust at her brother, her aversion to her husband, and her contempt of all that was sober and religious, were carried, by the assistance of this companion

of hers, to such a height, that she despised all advice, was deaf to the importunities of all her friends, as shall be farther related presently.

This companion of hers took that common, but foolish way, which many think the best method of obliging their friends, namely, of agreeing and saying yes to every thing, right or wrong. She had been intimate with this lady from her youth, and bred up in the same loose, untaught manner;—as to any thing religious, a perfect stranger; as to sense, she was like herself, a toy, gay, and vain, empty of all that was good; as foolish and as profane as her heart could wish. Here she was perfectly easy, for nobody was friendly enough to admonish her, or sincere enough to advise her; and she lived to see, and to acknowledge, how empty and insignificant that friendship is, that is not honest enough to bear, and faithful enough to give reproof.

This she-fiend, among the rest of her follies, had accustomed herself to a most abominable looseness of the tongue, and gave herself such a latitude of ill words, that she scarcely spoke ten words without intermixing some of the other by way of ornament; a custom grown up of late to such a height, that it is become the vice of our conversation; while at the same time it is so fashionably true, that the people think it adorns their speech, and that their language is not polite without it.

Among the rest of her foolish phrases, she had this in particular, 'poison it;' or, if spoken of any person, 'poison him,' or 'poison her:' this was grown so frequent and so familiar to her tongue, that it became the very catchword of all her discourse; nothing came without it, though in itself an unmusical, coarse, and odd saying, scarcely ever used by any before her. If her coffee or tea were too hot, or too cold, it was always the same; O, poison it; it is nasty stuff. If she talked to her servants, it was poison them, at every word, if she did not like any thing; so that, in short, it ran through all her discourse, and yet the foolish creature had no thought of ill when she said it; meant nothing, would not have hurt any body, much less poisoned them; but the word had gained upon her fancy, she liked it for a word to be tossed upon her tongue; she thought it sat well upon her speech; and, in a word, she had let it grow upon her to a habit, so that it was become natural to her. Our unhappy lady being now in the family, they grew intimate, to be sure, and in their conversation she failed not to tell this new confidant all her grievances; first, about her uncle, the good old minister, and his calling all the house to prayers. "And you know, madam," says she, "how I hate their priestcraft, and the wheedling ways that these parsons take to make themselves the heads of people's families, and to make us think them all saints; yet as I expect to be the old man's heiress, and he has a good estate, what could I do? You know, madam, a body would not differ with an old fool, and so disoblige him."

"No, poison him," says she, "one would bear any thing on that account."

"But then, madam," says the lady, "he carried it on so long, that my poor fool of a husband pretends to like it; and when the parson was gone, he tries to be chaplain himself."

"O, poison the old fellow," says she, "what did he stay so long for?"

"Why, my dear," says the other, "he was lame of the gout, and we could not get rid of him sooner; nor did that trouble me so much, but to see my husband turned parson, and whine out the prayers morning and evening; that was such a thing it would have provoked any body, would it not, madam?"

"Indeed, madam, it would," says she again; "poison me, I should never have borne with it."

"Truly, madam," says the lady, "I did not bear with it long: I tried to break him of it, a good while; but when I found it was to no purpose, I

told him my mind very plainly; and, in short, this is the reason of our parting."

"Poison me, madam," says the companion, "and a good reason too."

Wife. And now my brother wants to have me go home again and beg my husband's pardon; and because I won't do it, he falls upon me like a fury.

Comp. Who? Sir Richard, madam? Poison him, nobody minds what he says.

Wife. Yes, and my lady, too; she has been upon my back.

Comp. Yes, poison her, she is a mighty wise, busy thing too; she knows nothing of the matter; she only says as Sir Richard bids her.

Wife. Now, my friend, would you advise me to go back to my husband upon such terms as these?

Comp. Go back, madam!—no, poison him, you ought never to go near him, till he gives you satisfaction.

This was a companion now to her heart's content; in such conversation you may be sure her separate condition began to be very easy to her, and she began to have a perfect aversion to her husband; nay, so natural was this foolish, empty, flattering conversation of her new companion grown to her, that she began to be infected with her language; and if any body talked of her husband, or of her going back to her husband, she would answer, he should be poisoned first.

In the middle of all this, and as if she was now brought to a right disposition for affronting the tenderest husband that ever woman had, a messenger brought her word, one morning, that her husband was come to the house to see her, and was below stairs.

The story of the honest gentleman's being come from London, his resolution to find out his wife, and to use all possible means to persuade her to return to him, is reserved to another place; only it is proper to observe, that he came prepared with all the calmness and affection that he was capable of, to invite her home, and that all things might be forgotten between them; and, in a word, to do even more than became him, to win and engage her to him again.

She was surprised very much when she heard he was below stairs; and had she not had an evil spirit at her elbow in her wicked adviser, she had certainly gone down to him; nay, had she done the first, she could not have resisted the last: he had resolved to treat her with so much affection, and such passionate persuasions, that she must have been a tyrant to herself, and a very monster of her sex, if she had refused him.

But in the very juncture this creature comes into her chamber: "Oh! madam," says she, to her new companion, "who do you think is below?"

Comp. I can't imagine; but you look surprised, I warrant it is Sir Richard —; if it be, you shall not see him; let me go down to him.

Wife. No, no, it is not Sir Richard, I assure you.

Comp. Who is it then, I beseech you?

Wife. Nobody but my husband.

Comp. Your husband! Poison him, that is impossible. Why, he is in London, madam.

Wife. I thought so too; but it seems he is come back, and has sent for me; what shall I do, madam? I entreat you to advise me.

Comp. Do! Poison him, you shan't see him.

Wife. I think I had best not see him; what would you advise me to?

Comp. By no means; he wants to have you go home; he should be poisoned first. No, no, madam, if you let him have you too cheap, he will make you pay for it too dear. No, poison him, he should go home as wise as he came.

Wife. I am of your mind, I won't see him: here, Betty, go down and tell Mr. — I can't be spoken with. (She calls in the servant.)

Betty. Madam, have they told you how long he has been here? he has waited above an hour already; and if I say you can't be spoke with, he'll stay longer.

Wife. Well, well, do you do as I bid you, or go and call my own maid to me.

Betty. Yes, madam.

(Betty goes and calls her own maid; here, Sue, says she, go to your mistress, I think she is stark mad; your master is come on purpose to her, and she won't be spoke with: for my part, I can't carry the poor gentleman such a message, not I; so your mistress bids me call you.)

Susan. Madam, did you want me?

Wife. Yes, yes; go down and see who that is wants me, and tell them I am indisposed, and can't be spoken with.

Susan. Indisposed, madam! why, 'tis my master! I wonder Betty did not tell you who it was all this while: he has stayed this hour and more all alone.

Wife. Your master, you fool; your master is in London.

Susan. Madam, I hope you'll believe I know my master when I see him. I'm sure I spoke to him.

Wife. Spoke to him! and what did you say?

Susan. Why, madam, he asked me how you did, and I told him you were very well; then he asked me if you were up; and I told him, up, sir! yes, a great while ago; and that you were up and dressed; then he asked me if you were busy, or had any body with you; and I told him you were not busy; you were doing nothing but drinking a cup of tea; you know, madam, it was all true; what could I say else?

Comp. Poison you, for a dull jade: could not you have run up first, and have asked your mistress what you should have said?

Susan. I might have done so, indeed, madam; but my master came in before I was aware; but what could my mistress have bid me say to such questions as those?

Comp. Why, you fool, poison you, you might have said your mistress was not at home, could you not? You know she did not desire to see him.

Susan. Madam, I'll serve my mistress as faithfully as any body; but I cannot lie for my mistress.

Comp. Can't you, hussy, then, poison me, if I'd give sixpence a year for such a servant.

Susan. Others will, madam; nay, some ladies will give sixpence a year the more for a servant on that very account, than they will for another.

Comp. They are fit for nothing that can't speak their mistress's mind.

Susan. Madam, you'll be pleased to remember that those servants who will tell a lie for you, will tell a lie to you.

Comp. 'Tis no matter for that.

Susan. Well, madam, it is my misfortune, perhaps; but I can't do it; and if I'm not fit for your service, I am for the place I'm in, I hope, and I'm very easy; I desire no better mistress.

Wife. Well, what must we do?—she has said I am well, I am up, I am dressed, I am at leisure; what can I say next?

Comp. Say? Poison him, send him word plainly, you have no business with him, and you won't be spoken with.

Wife. Well, let it be so, then; go, Sue.

(Susan falls a crying.)

Comp. What ails the fool?

Wife. Go, Sue. (Susan cries, but does not go)

Comp. Can't you go, you fool, and deliver the message as your mistress orders you?

Susan. If I had as little respect for my mistress as you have, madam,

I could; but I can't see my mistress ruined, and be the tool to help it forward.

Comp. You are a saucy wench, poison you: if you were my servant, I'd turn you out of doors this minute.

Susan. I had rather be turned out of doors than deliver such a message to my master. I wish I had been turned out of doors before I came into your house. I am sure you will be the ruin of my mistress.

Wife. Hold your tongue, and go down and say as I bid you.

Susan. Indeed, madam, I love your service, and will do any thing to oblige you; but I beg you will not let me go on such an errand.

Comp. Come, madam, servants will be saucy; I'll go myself; I warrant you I'll send him packing: he shall trouble you no more here. (She goes down.)

Susan. O, dear madam, how can you use my master so? (Susan cries.)

Wife. How do I use him?

Susan. Why, to let this wretched woman go down to hector and bully him, when he comes so kindly to see you! Did not you tell me, madam, that you only wanted him to come after you, and you would go home again?

Wife. Well, but my mind is altered now: that is none of your business.

Susan. Such power has bad counsel, madam, where it is listened to! Can this wicked woman be sensible of the mischief that will follow this, madam? Have you not two poor innocent children at home, left without a mother? Han't you disoblighd Sir Richard and all your friends already; and will you provoke your husband without the least occasion, by setting a mad creature to insult him. I beseech you, madam, consider.

Wife. All this is no business of yours, mistress.

Susan. It is true, madam, it is none of my business; but as I am come from your house with you, the world will suppose I have had some hand in the breach, which God knows I abhor; and if I beg my bread, I won't live with any mistress upon such terms. I wish, madam, you may see your mistake before you are quite ruined: if you will please to give me the small matter that is due to me I'll withdraw, and I hope you won't take it ill.

Wife. Well, well, I'll give you your wages by and by

During this little dialogue, the raving creature, her companion, goes down stairs and enters into the following discourse with her friend's husband:—

Comp. Who would you speak with, sir?

Husb. My wife, madam.

Comp. Your wife, sir, who is that, pray?

Husb. Mrs. —, Sir Richard —'s sister, I suppose she is here

Comp. Yes, sir, she is here; but she is not to be spoken with.

Husb. No, madam, that's very odd: does she know I am here?

Comp. I suppose she does.

Husb. Is she not to be spoken with by any body or not by me only?

Comp. I suppose the latter, sir.

Husb. Pray, madam, let me ask you one question more: do you deliver her words or your own?

Comp. Her words, I assure you, sir.

Husb. Can I speak with Susan, her maid?

Comp. I believe not, sir; I do not know where she is.

Husb. But, madam, you can cause her to be called.

Comp. 'Tis true, sir, but I see no occasion for it. I can deliver any message to your lady.

Husb. You seem to treat me in a manner very disoblighing; but do you know, madam, that I have authority to command my wife out of your hands, and that you have no authority to detain her?

Comp. I value not your authority; I know you are a justice of peace, but that's nothing in this case.

Husb. If it were not in respect to my wife, I should try it, madam. I have other power, I assure you, than my own.

Comp. Sir, my answer is short. Your wife says, in so many words, she has nothing to say to you, nor will she see you; and I won't have any body seen here by force. (Susan comes by the door.)

Husb. Susan, Susan! come here.

Susan. Yes, sir.

Husb. Go to the door, and bid George and Goodman Page to come in. (They come in.)

H. Here, Page, you are a constable; seize that woman, and keep her safe. I'll make her mittimus instantly. I'll see, madam, whether I can't teach you manners, whether I do the rest of the business I came about or not.

(The companion offers to go back and run up stairs.)

Constable. Nay, madam, you must not go away.

Comp. What, in my own house, too?

Husb. Yes, madam, better in your own house than any where else.

Comp. I don't value this, nor all the rest you can do.

Husb. Susan, you can prove your mistress is in the house, can't you?

Susan. Yes, sir, I came this minute from her, and I am sure my mistress would have come to you at a word, if that wicked woman had not hindered her.

(It seems he had had an account from somebody how things went, and how he should be treated, and that a warrant from the lord chief justice might be wanted, so he furnished himself accordingly.)

Husb. Well, Susan, I'll deal with her well enough; but in the mean time do you go up to your mistress, desire her not to be frightened: I shall give her no disturbance. If she would have been pleased to let me speak with her, I should have treated her very kindly; but since she is prevailed upon to be so unkind, I will offer her no violence, though I have power to do it, as you see; nor would I have meddled with this fire-brand, if she had not been insolent.

Susan went up, but before she came her mistress had heard what had passed, and was in a terrible fright. There was a pair of back-stairs, and a door at the stair-head, at which she might have got away; but the door was locked, and the servants were all so enraged at her, that though she inquired of them for the key, nobody would give it her; so finding no way to escape, she sat trembling and expecting every minute her husband or the constable would come up and take her away by force.

But he had no mind to expose her so much, still less to distress her; his design being to use all the persuasions and entreaties he could, if possible, to bring her to a kind and willing compliance: so he went away, and bid Susan tell her he would come again another day, when her surprise was over.

Susan delivered her message with all the comforting expressions to her mistress that she was able. But she had thrown herself on the bed, and would not speak a word: so the cavalcade ended; her husband went away, and the constable carried the lady's companion with him in custody.

She was now left alone, her spirits were in a flame, and she seemed to talk wildly and extravagantly, like one discomposed in the highest degree. Poor Susan, though she was dismissed, would not leave her in that condition, but sat by her all the afternoon, and watched her all night, for Susan was afraid she might do herself some mischief.

But, alas! her head ran upon worse things; the devil had lost his agent, and was now fain to do his work himself, and indeed, finding his advantage, he laid hold of it. Her passion, the devil's best handle, and by which he takes the firmest hold of us all, was in a violent ferment, and nothing was so horrid but she was capable to entertain a notion of it, and to approve it.

The object of her highest aversion now was her husband. The affront offered her was such that nothing could appease her, nothing be a satisfaction to her;—the sleep she got gave no assistance to abate her fury; but she meditated revenge with an implacable and an unalterable resolution.

While thus playing with the edged tools of her own passions,—dangerous weapons they are!—the question presents itself to her thoughts, what should she do? Once or twice, as she owned afterwards, the devil prompted her to go home to him, and in the night to set the house on fire. But she had not courage for that. No, said she to herself, using her companion's wicked word, no, poison him, I won't do that; I may burn the children, too.

The dreadful word which her profligate companion had used without any meaning, or at least without any thought of mischief, continually rung now in her ears: it only dwelt upon her tongue before, but the subtle deceiver handed it into her inflamed inclination, and placed it in ambuscade there; it was for some days working up to a height, the words followed her like a voice, Poison him, poison him. At first she started at the suggestion, and seemed frightened at the thoughts of such a horrid thing; but he that set it at work plied it so close, that she thought she heard no other sound for some time but that, Poison him, poison him; and as her wicked companion had made the ugly, unsounding, horrid word familiar to her, so her new tempter began by degrees to make the fact familiar to her also; and first she pored upon the practicableness of the thing; her head ran night and day upon the methods of doing it, and of concealing it. She found all easy enough; he that prompted her to do it, presented her with a great variety of practicable schemes, so that finding no great difficulty in the thing, and that it would, as she supposed, answer her end, she came to a point, and, in a word, she took up the horrid resolution to poison her husband.

It was not long after she had resolved upon this horrid act that she prepared for the execution; and one morning she calls her maid Susan, and with a most complete face of hypocrisy tells her she had considered her circumstances, and found things were run to such a height, that truly she was loath all the fault of ruining the family should lie upon her; and she could find in her heart, if her husband and she could come to any reasonable conditions, that she might be satisfied she should not be ill used after it, she would go and live at home again.

"O madam," says Susan, "if God would put it into your heart, I dare say my master would do any thing you should desire of him."

"And will you go to him, Susan, and tell him I desire to speak with him?"

"Yes, madam, with all my heart; I am sure he will come."

"Well, Susan, to-morrow morning you shall go."

Susan rejoices, and was so elevated with the thoughts of it, that she did nothing but cry for joy all that afternoon; but little did the poor girl imagine that she was to be the instrument of the devil to betray an innocent person to be murdered.

At this meeting, and under the colour of this treaty, did this enraged woman wickedly resolve to give her husband poison in a cup of chocolate, and, it seems, had furnished herself with the materials for that purpose.

(TO BE CONTINUED IN OUR NEXT.)

TRIAL OF FAITH.—I have been looking at Abraham's trial of faith: it must be to us important to dwell on, as it is proposed as the pattern of faith to the end of time. If it be the pattern, God must have sought for the most trying proof; and, in it, does not God seem to say, Behold my love; for "God so loved the world, that He gave His only begotten Son," etc.?

Children's Department.

LITTLE GIRLS IN CHINA.

A Letter to the Children of Sabbath Schools.

The following letter from the Rev. Mr. Helm, of the China Mission, will be read by our young friends with interest. Under date of Hangchow, October 3d, 1871, he writes:

"We look every month in the *Missionary* and see by the money you sent for the Chinese scholars that you have not forgotten them. But I sometimes fear you feel like saying, 'I wonder why the missionaries in China don't write more about the little boys and girls there?' Now, I am going to tell you how the little girls in the school surprised me a few days since. There is no foreign lady to superintend the school, and when the native teacher wishes any thing, she frequently writes me a note for it. Several days ago the servant brought me a letter from the school, and I opened it, supposing it was from the teacher. But no, it was from one of the little girls. What do you suppose it was about? They wished new desks. The way they proposed to get them was this: They said they had about 8,000 cash, about \$6.75, and wished to pay for their own desks, and only desired me to buy them. How do you suppose they made so much money? They are only a few little girls in a boarding school. And they have no rich fathers and mothers to give them money, for they are fed and clothed by the money you send out here. In China the women can do many kinds of work and make a little money. Some sew on the native shoe soles, which are made of old cotton or felt rags pasted and sewed together, till about half an inch thick; some make silk braid; and more still make idol paper money. They paste tin and brass foil on thin pasteboard made to resemble their money. This they sell to be burned before the idols. But the scholars do not believe in idols any more than you do; and make their money by sewing, embroidering, etc., for some of the stores in Hangchow.

"In China a woman may work all the day as a cook and only gets 100 or 120 cash a day. But these 18 girls had made all their own clothes, and earned this much money besides, after school hours, since last January. So you see they are not idle or unwilling to help to educate themselves. And I hope they will grow up to be good and useful women, like their teacher. I told you that one of the little girls wrote me a note. Now you must not suppose she wrote in the Chinese characters, for these have so many marks and dots that only educated men can write letters. But these little girls, and the boys, use the same letters that you do. They take the letters a, b, c, etc., and give them sometimes a different sound from what you do, so as to represent the sounds of Chinese words. Some of these sounds you could not pronounce. And they do not spell as you do. Sometimes they spell letter by letter, but often by syllables. They would spell the name of the city Nan-King. N-an, k-ing. Nan-king. This is easier than spelling in English, and they soon learn to read their own language with our letters. Some of the little boys, after a month's practice, write better than most American boys after a year. This, I suppose, is because they have practised so much, writing their own characters with their pens, that it is easy to take up a slate pencil and make the English letters.

You know that here the people have no Sabbath, as you have. They keep open shops and work every day. So it is much harder for a Christian to keep the Lord's day here than in the United States. Last summer, one of the native Christians, who has a mulberry farm, was absent from church on Sabbath, and when we inquired, we found he had been at work. The price of mulberry leaves for the silk-worms to eat had risen, and he staid at home to gather them. Like many men in America, he thought he would lose a great deal if he did not work just that one Sabbath. But he confessed that God had punished him, for he *could not sell his leaves at all*. When you see little boys and girls at play on Sabbath, and feel like joining them, remember God watches over his day, and does not bless the Sabbath-breaker. God's "ways are ways of pleasantness, and all his paths are peace."

FOR CHARLIE'S SAKE.

"Some years ago, in war time," said Mr. Moody, "a well-known Judge, who had much interested himself for the welfare of the suffering soldiers, resolved that while a certain case was pending, he would turn away all applicants for charity, that he might devote himself wholly to the duties of his profession.

"One day a soldier came into his office, poorly clad, his face bearing the deep lines of suffering. The Judge, pretending not to notice him, continued his work. The soldier fumbled in his pockets for a long time, and then said in an uncertain, disappointed voice, as though he saw that he was unwelcome, 'I did have a letter for you.' The Judge, acting against the promptings of a warm, generous heart, made no reply. Presently, a thin, trembling hand pushed a note along the desk. The Judge raised his face slightly, and was about to say, 'I have no time for such matters as these,' when he discovered that the writing was that of his own son, a soldier in the army. He took up the note. It read in substance, 'Dear father, the bearer is a soldier, discharged from the hospital. He is going home to die. Assist him in any way you can, *for Charlie's sake.*'

"All the tender emotions of his soul were laid open. He said to a friend, afterward, 'I took the soldier to my heart, for Charlie's sake. I let him sleep in Charlie's bed. I clothed him, and supplied him with every comfort, for the sake of my own dear boy.'

"My friends, God will never turn the needy away without a blessing, for his dear Son's sake,—for Jesus' sake."

SAVING A FATHER'S LIFE.

In Maine, lately, which is a great lumber State, two boys went out to the woods with their father to see him cut down trees. Through a mistake in calculating how a tree he was cutting would fall, the father was caught and pinned to the ground, the tree not crushing, but holding him firmly, across his body.

At the fearful sight the boys did not lose their presence of mind, but set to work with energy to save their father. Some boys would have exhausted their strength in vain efforts to remove the tree; others would have run and screamed for help, and mean time the father would have died. The boys did neither of these things. Can you guess how they went to work to save their father's life?

They commenced digging a hole immediately under their father, and in a very short time they released him from his awful situation. Their coolness and wisdom were the means of saving the life of their parent. In such an emergency how many boys would think of digging the earth from under a man pressed down to the ground by a tree?"

THE SLEEPY LITTLE BOY.

I know a little boy;
And I've often heard it said,
That he never was so tired
That he wished to go to bed.
Though he scarcely can hold up
His drowsy little head,
Yet this very foolish boy
Cannot bear to go to bed.
When the big golden sun
Has lain down to sleep;
When the lambs every one
Are lying by the sheep;
When underneath its wing
Every chick tucks its head,—
Still this odd little boy
Does not like to go to bed.
Primroses and daisies
Have shut their bright eyes;
Caterpilders and crickets
Are singing lullabies;

The fire-flies have lighted
Their lamps bright and yellow;
And I'm sure it's dreaming-time
For this sleepy little fellow.
The houseless little child
Who has no place to sleep,
Who on the ground must lie
Or in some doorway creep;
O'er whom no clean white sheet,
No blanket soft is spread,—
How thankful would he be
If he could "go to bed!"
But with a pretty nest
All warm and soft and white,
That's waiting for this boy,
When it's time to say "Good-night!"
With mamma's loving kiss,
And her hand upon his head,—
How strange a sleepy boy
Should not like to go to bed!

—Exchange.

POOR PUSSY,—A TRUE STORY.

She was not a great darling in the house; she never sat on her mistress's knee, nor came purring and rubbing her head against her master's legs. I am afraid, indeed, she was what would be called a very common cat, just born to catch mice, and blink in the sun, but for one circumstance which I am about to tell you, and which ended, alas! in poor pussy's death.

One spring morning she was found with four little kittens, born in the night, and I do not doubt that her rather dull green eyes were beaming over her treasures; however, no one could expect that she should be allowed to rear such a family of ordinary short-haired little cats; and I fancy her master and mistress thought themselves very kind when they gave orders that Mrs. Pussy should be allowed to keep two of her children, while the other two were given to the gardener, who drowned them in a tank in the garden. All went on as usual till bed-time, when the maid came to tell her mistress that she could nowhere find the old cat to shut up with her kittens for the night, and the little ones were screaming, as if they wanted her badly indeed.

So there was a grand search made, and people called "puss! puss!" till their throats ached. Still she never came, the cruel, heartless old thing, to desert her tiny kittens in this way!

Cook covered them up as well as she could, and put them in an out-house, that their cries might attract their mother when she was tired of roaming, and then every one went to bed.

Early next morning they were visited; still no mother, and the little things were growing chill and feeble. Then some one whispered that harm must have befallen the old cat, who, though neither clever nor beautiful, had always been a fond mother. And Sabbath though it was,—remembering the ass and the ox fallen into the pit, there was another great search made, in which master, mistress, and all joined.

One looker went towards the tank, and then a short cry was heard, almost such a cry as when one sees a human being struggling for life in deep water;—only no one struggled for life here; but a poor draggled cat lay dead at the bottom of the tank, close beside two little draggled kittens. It was very plain then how she had come to her death; she must have fallen into the tank while making desperate efforts to save her lost children. Not much was said; but all faces looked grave, while the gardener lifted out the poor dead thing, not lively in life, but heroic in death.

And then came the question,—What was to be done with the orphans? The gardener, who was not given to sentiment, proposed a speedy way of providing for them, when the mistress, a quiet, gentle creature, not very fond of cats, broke in: "We must rear them, if we can, for poor old pussy's sake."

So they got warm milk, and paint-brushes, a bit of sponge, and a doll's teaspoon, and tried to feed and comfort the wailing orphans,—cook, master, and mistress, all on their knees before the kitchen fire; and the mistress stole down again at midnight, just before she got into bed, to see how the kittens fared, for the tragic end of the mother had touched all hearts. But whether all this care and attention would have saved the kittens we cannot tell; for a better method of rearing them was devised. Some one knew of a cat in the village, who had been ruthlessly deprived of all her infants, and if she could be led to adopt a new family, all would be well.

The experiment was made, and succeeded. I do not think the little cats ever knew that they sported with a stepmother's tail, played leap-frog over a stepmother's back, and were licked and tumbled about by a stepmother's tongue.

They did not grow up handsome cats. How could they? But the ugliest, the one with the most stubby hair, the longest ears, and the shabbiest tail, is the one most tenderly treated, and fondly regarded. Cook says it is so like poor old pussy!
Children's Prize.

H. A. F.

PRAYER.—"I find, with regard to myself, that the benefit of prayers, sacraments, and the means of grace, bears exact proportion to the care I take to implore the influence and operation of the Spirit in them; that when I am only a little concerned in asking of the Lord the inestimable comfort of his help, my spiritual duties afford me little comfort in the exercise, and leave no lasting impressions. On the contrary, when I am importunate with the Lord to put life and power in the ordinances, and to make me feel some correspondent affections, I am enabled to say, 'Truly our fellowship is with the Father and with his Son Jesus Christ.'"

—Venn.

Editorial.

THE FAITH—OUR DUTY WITH RESPECT TO IT.*

"Ye should earnestly contend for the faith which was once delivered to the saints."—JUDE 3.

Immediately after the salutation, the author of this brief epistle states his principal object in writing to those whom he addressed. They were in danger, and in view of that fact, they had an important duty to discharge. Certain false professors had crept in among them without their knowledge of their real character or sentiments. Because of these the very revelation given to the saints, by God himself, was in danger; the great doctrines of grace were being so perverted as to be made to give indulgence to corrupt and carnal propensities; and the true God, and the Redeemer of men, were being denied.

In these circumstances, the apostle, when he "gave all diligence to write," to these saints,—when he purposed to write, and considered what he would write about in connection with the common salvation,—was convinced that there was a special matter in relation to which he was bound to address them. The matter was this, namely, that they "should earnestly contend for the faith which was once delivered to the saints."

The duty thus enjoined upon those saints whom Jude addressed, was especially incumbent upon them at the time in which they lived and in the circumstances in which they were placed. It has not been any less the duty of Christians since that time. It is not less the duty of Christians to-day. The reason for the exhortation remains the same; and therefore the exhortation comes to us with all its original force. The discussion of this subject, at this time, has been suggested by the Evangelical Alliance. This has been judged to be a fit theme for the contemplation of Christians throughout the world at the beginning of the "Week of prayer." The Alliance, or those who prepared the programme by its authority, looking over the whole church, and the world, expressed their judgment that this was an appropriate time for Christians every where to receive the exhortation to *contend earnestly for the faith*.

Three questions seem to claim attention as soon as this theme is pre-

* The substance of these remarks upon earnestly contending for the faith, was presented in a discourse delivered in the 8th United Presbyterian Church, Phila., by the pastor, on the first Sabbath of the New Year. The subject was discussed at the suggestion of the Evangelical Alliance. It was judged by the Alliance to be a theme proper for the contemplation of Christians throughout the world at the beginning of the "Week of Prayer." Many who heard the discourse expressed their desire that it should appear in print. It is presented to the public in deference to their request.

sented to us for our consideration, namely, 1. What is the faith here spoken of? 2. What is our duty with respect to it? and, 3. Why should we discharge this duty? We briefly contemplate each of these three points.

I. *What is the Faith* for which we are to contend? A moment's reflection will assure us that it is not the principle implanted in our souls by the Holy Spirit, through the exercise of which we are united to Christ, and by which, instrumentally, we are justified. The apostle at once directs attention to the doctrines of revelation, as the faith for which we are to contend. It is not faith in the subjective sense of which he speaks, but faith in the objective sense;—not that which believes, but that which is believed. In a word, it is the system of truth revealed of God,—the doctrines of the Old and New Testaments. These may be called “The Faith,” because faith is the cardinal virtue in the system of redemption, or because those doctrines are verily believed by those who are the true children of God,—true believers. The essential idea is, that “the faith” is what God has given to the saints, to be believed. It therefore embraces the whole of revelation. Every portion of the word of God is a portion of the faith. Every verse in the Bible is a component part of it. Every doctrine in the word of God, small or great, essential or non-essential, (as men make the distinction,) is a constituent element in the faith. As this faith is to be contended for, it may be proper to add, that those parts of it which may be at any particular time attacked, overlooked, or left out may be especially regarded as the faith. These may be considered as the *present truth*, and should have prominence at the time. The faith, however, is the whole truth revealed of God, in his word;—the truth taught to true believers in all times by the Holy Spirit as contained in the volume of inspiration, and believed by them. This is “the faith.”

II. *What is our duty with respect to this Faith?* We are “earnestly to contend for” it. The allusion in the word translated “earnestly contend,” is possibly to the Grecian games. The term is descriptive of athletic exercises. In those the contestants exerted all their might against each other. They strove or agonized, in the classical sense of that term. So we are to *strive* for the faith. The word, however, means literally to strive upon, and the idea seems to be that of fighting, while standing upon that which the adversary wishes to take away; to strive so as to defend and retain it. Soldiers fight upon their guns, when they stand by them or defend them against their assailants, and retain the possession of them for their own service. Soldiers contend earnestly for their fortress when they stand upon its embattlements, and defend these and keep the fortress in their possession. Thus, we are exhorted, so to speak, to take our stand upon the faith, strive against its foes, and retain it as a sacred trust committed to us.

When we contemplate the ways in which this strife is to be carried on, it is scarcely necessary to say, that it is not to be done by force of arms, by violence, by persecution. This is not demanded by the apostle's exhortation. The word which he employs does not require it. Experience has clearly shown, that this is not the successful method of contending for the faith; and, besides, it is directly contrary to the spirit of the faith itself. Its spirit is that of peace. Its conquests are the conquests of peace. "My kingdom is not of this world, else would my servants fight," said Jesus; and "put up thy sword," is his language to all who by war, violence, or persecution would contend earnestly for the faith. The strife is to be with the mind and heart. The agony for the faith is to be the agony of reasoning, of argument, of holding fast to the principles of religion against all opposers.

To be more specific, we may say that this strife for the faith includes,—

1. *Some knowledge of it.* It is simply impossible for us to contend earnestly for the faith, as we are here exhorted to do, without the knowledge of it. Strife, without this, would be the strife of ignorance or prejudice. To contend for the truths of the revelation of God, is to know what these truths are. This is so manifest, that we do not insist on it; and so pass on to remark,—

2. That strife for the faith implies a *high esteem of it.* It will be but a weak and brief struggle that men will make for any thing which they do not prize. Years of fearful war will be engaged in by the patriot; rivers of blood will be shed, and millions of treasure expended for the sake of liberty. The reason is, liberty is precious; it is dear to those who have tasted its sweets. Every thing that is dear, even life itself, will be given up in the conflict to retain it. The principle holds good every where, and in relation to every thing. It is emphatically true when applied to the truth of God. Let men highly esteem that truth, and for it, for any part of it, they will wade through storm, and fire, and flood. Even death itself will be welcomed, rather than abandon or deny an iota of it. On the other hand, let men lightly esteem the truth, or any part of it, and the contest for it is on their side soon ended. Let them be impressed with the idea, that some parts of the truth are essential and some are non-essential, that some parts are important and others of little value, and what they regard as non-essential, what they esteem as of but little importance, is soon consigned to obscurity or given over to the enemy. To strive for the truth, we must *love* it.

3. To earnestly contend for the faith *we must bear our testimony in its behalf by a public profession.* The principle of defending the faith by stating our belief of it before the world is clearly recognised and enjoined in the Scriptures. It is the proper way, and indeed the only

way to enlist for its defence. The principles laid down in the Bible, as well as the experience of the church, have taught her members that the successful way of maintaining and promoting the truth is by stating the church's belief in its well considered formularies. Thus, creeds have come into existence by necessity. There is hardly any point that is more clearly established than this. And he that, with the light of the Scriptures shining upon him, and the light of the church's history streaming down on his pathway, would attempt to contend for the faith, without publishing to the world his creed, would soon be sensible of a miserable failure. As well might the men of science hope to be successful in their various fields by leaving the axioms and principles of their sciences all in confusion in ponderous volumes. They succeed in defending and promoting their theories by their exact, definite and systematic scientific statements of their principles. So must it be with the church. We must go even farther this, and affirm that the church must not only declare her belief to the world, but she must also in times of special peril bind herself, by solemn oath, to maintain her faith:—she must covenant. This is manifestly an obligation laid upon her by the word of God. Discharging it in the proper manner, and at the proper time, will impress her own members more sensibly with the importance of the truth. It will give them more mutual confidence in each other in the time of trial, and it will tend to impress and intimidate their foes. No one can at this day estimate the service done to the cause of truth by the covenanting that is mentioned in the Bible; no one can estimate the moral power exerted by those covenants sworn to by our fathers in Scotland. When men deliberately, in the fear of God, and as a solemn act of worship, swear by the eternal One to maintain and defend his truth against all opposers, their own hearts are mightily strengthened, and their enemies cannot but be impressed. This moral influence of that scene in Greyfriars church-yard, Edinburgh, Scotland, on the 28th of February, 1638, will never be effaced. When the best and truest of Scotland's sons subscribed that covenant to defend the reformed religion against prelatic usurpation, many of them adding after their names the words *till death*, and some, opening the veins in their arms, wrote their names with their own warm blood, the truth received a moral support which it never has and never will lose. That was contending earnestly for the faith. But again,—

4. To contend for the faith, *is to surrender no part of it*. It is the faith, the whole revelation, and that revelation as God by his Spirit has revealed it to the church, or to his people for which she is to contend. She is therefore not at liberty to give up any part of the Bible, or any truth of the Bible which the Spirit has made known to her. To abandon even the smallest truth is not only unfaithfulness and sin, but it also works serious evil. It necessarily lowers her own estimate of truth

as such, and consequently prepares the way for farther abandonment. He who for any reason will give up any truth, or, which is the same thing, sink it into oblivion, will soon be ready for the same or for additional reasons, to give up more, and soon he will not make any very firm stand for even the most important truths. The principle is so evil, that it soon works disaster and ruin. Besides, the enemy is awake to all such movements. He takes courage, and fights with redoubled energy. If soldiers abandon any part of their works, the enemy is encouraged, and his victory is probably half won. If any part of the truth, even the smallest part, be abandoned, the enemy takes courage, and assures himself of ultimate, it may be speedy victory. He well knows that the principle, once admitted, that any truth is not worth contending for, will lower the estimate of the whole truth, and thus render the conquest immeasurably easier. It may be well for us to attach much importance to this thought in this day when many are talking so flippantly about essential and non-essential truths, and when the demand for the external unity of the church has been made so imperative, that multitudes are ready to sink for ever all truths except these in regard to which the so-called evangelical churches agree. With these, the faith means not every doctrine of the Bible, but only those about which there is no serious dispute. Contending for the faith means burying in oblivion all but what men may be disposed to call essential truths, and allowing every man in the church to hold even these as carefully or as loosely as he may please. This is manifestly the spirit of our times. We have only to add, that it is wide from the true spirit of contending earnestly for the faith. Finally,—

5. To strive for the faith, *is to be ready to make any sacrifice in order to maintain it.* If professing it should bring upon us reproach, we must bear that reproach. If speaking for it should expose us to contempt or persecution, we must nevertheless speak for it. To maintain it, may impose upon us the necessity of being in the minority,—minority even in the professing Christian church. It has generally been so: but we must bear the trial of not following the multitude. Faithfulness to the truth may impose upon us comparative poverty and obscurity; this is a cross, and we must cheerfully bear it for our Master. Contending earnestly for the faith may expose us to persecution; but we must be ready to suffer even to the giving up of life. This is the martyr spirit; zeal for the faith may require its exercise even to the bitter extremity.

But the question may be asked,—Why thus contend for the faith? Are there sufficient reasons for so doing? These questions require us to consider what we announced at the beginning of these remarks as the third point to be discussed:—

III. *Why should we contend earnestly for the Faith.* We might reply because,—

1. *God requires it.* This is an exhortation of his word. There can be no question that it is addressed to us. The Spirit of God, speaking to you and to me, commands us to perform this duty. This, for the Christian, is enough. We cannot doubt or hesitate when God speaks. Just here, therefore, we might stop, resting the whole matter of duty on the simple exhortation or command of the text. There are other reasons, however, which, if only mentioned, may serve to enforce the exhortation, and stir us up to the duty. I remark, therefore, that we should strive for the faith,

2. *Because it is given to us.* It is the faith once *delivered* to the saints. God has committed it to us. He has revealed it by his Spirit, put it in proper form, committed it to his church, and in a wonderful manner has handed it down in his providence. It is now *intrusted* to us, as the word rendered “delivered,” means. God has given it as a sacred legacy,—every part of it; and we are to retain it and keep it in possession. Connected with this, we make another remark:—

3. It is the faith *once* delivered to us. This term “once” does not signify at one time or formerly, but once for all. It is true that the faith was given formerly, but the prominent idea is, that it was given to us once for all. It is a complete faith. There is to be no other given,—no other revelation from Heaven for this dispensation. Neglect, or refuse to contend for this faith, let it go from our possession, and we *will get no other*. This gone, all is gone. Nothing will be given to supply the place of that which we lose, abandon, or let the enemy take. It is a solemn thought that this is the only faith that God will give us. It ought to incite us to take our stand upon it, and fight to the last to defend and retain it. But, again,—

4. *This faith is intrinsically excellent.* In this we have a weighty reason for contending for it. What can be compared in value with the faith? What else is so well worth striving for. Nations will join in deadly conflict, pour out streams of blood, and expend almost inconceivable treasure, that they may acquire or retain the possession of a few acres of territory, or a few well situated fortifications. What are these matters of conflict among the nations compared with the faith! There is no comparison in their values. The faith is inconceivably more precious. This truth of God is intrinsically excellent. It is worth contending for. A single item of this truth, would be of more value than all the life and treasure in the world. It is the truth of God.

5. *The faith is in danger.* It had foes in the days of the apostles. It has had them ever since; and they are not less numerous now than at any former period. The faith is attacked,—openly or covertly,—

by avowed enemies or professed friends. It is assailed, and it is in our possession. By supineness, by neglect, or by refusal, we let the enemy have his own way. He captures our treasure, and we sustain the loss.

6. *This faith cost our ancestors much.* Herein is another reason why we should strive for it. It has not come quietly nor easily down to us. Men of might have passed through the struggle. Blood and treasure have flowed, and great and good lives have been sacrificed to give us this faith. It has required a tremendous conflict and sacrifice to hand down this Bible to us, and to hand down the doctrinal statements and principles which the church has believed the Bible to contain. There is a long roll of worthy names, of heroes who have been in the fight. The mind turns back at once to such as Huss, Wickliff, Luther, Calvin, Knox, Renwick, Henderson, Tindale, Boston, the Erskines, and a host of scarcely less distinguished worthies. The memory of these should be dear to our hearts. Their work for us should not be in vain. They went into battle, made the sacrifice, gained the victory, and have gone to their reward. The faith was handed down by them as a precious treasure, and at a stupendous cost. We, their descendants, ought to contend for it. Our fathers also united in solemn covenants to defend and maintain the truth. There were matters in those covenants that were local, special and national. These things do not bind us, their posterity. Their covenant obligations, however, so far as they were general and moral, that is, their covenants to defend the faith, are binding upon us. We cannot disregard them without guilt. We are their descendants in the church. The unchangeable God is the being to whom they swore. The duties they bound themselves to perform were the same as those required of us. These duties are in their nature moral, and are thus perpetually binding. We are thus under additional obligation to contend for the faith, to which our fathers in the church bound themselves by covenant.

7. *That we may do our duty to our posterity.* God, in the old time, placed his testimony in Israel, and charged the fathers to show it to their sons. The same thing has been done with us. God has committed the faith to us. He has given us his word, and he has given us light in relation to the meaning of at least much of that word. This is the faith which he has "delivered" to us. We are not only to retain it for our own use; but we are also required to transmit it to our posterity. If we give it up, or abandon any part of it, we commit a crime against those who are to come after us. We rob them of a precious right. By so doing, we become guilty ourselves, and do incalculable injury to the coming generation in the church. For their sakes, as well as for our own, we are to contend for the faith. Finally,—

8. We must strive for the faith *that we may promote the true unity of the church.* "The faith," says the Evangelical Alliance, is a "universal and everlasting bond of union in the Christian church." It, together with the Spirit, is the only true bond of union. The only legitimate way to promote the unity of the church is by striving for the faith once delivered to the saints. The unity of the church was first destroyed by the church giving up the truth, and of course introducing error. This rendered necessary the Reformation of the 16th century,—the division of the church, or, more properly, her reorganization. Had the church at the Reformation embraced the whole truth, and had she contended for it, she would have been a unit to-day. She divided, and remains divided, simply because she did not strive for the faith. Let the idea of uniting the branches of the church by giving up truths in which they differ be abandoned, and let each branch sincerely seek by the aid of the Spirit to know the truth that has been surrendered, and the errors that have been introduced in its stead, with the determination to contend for the truth as it is made known, and the church will soon become one. Unions formed by lowering, or giving up any truths, only pave the way for disunion in the time to come. The churches that, for the sake of union, will unite on this idea have admitted a principle of leaven, which, if the whole history of the church be not false, and the scriptures themselves untrue, will leaven the whole lump. The time will come when another Reformation will be necessary, and of course the unity of the church shall then be broken up. This conception of union is a popular one in this day, but it is radically wrong. It is not so intended, but it is really the great promoter of division. The Spirit and the faith are the bond of union in the church. Let those who desire her unity, *pray earnestly* for the gift of the one, and *contend earnestly* for the possession of the other.

LANGE ON THE OLD TESTAMENT,—VOL IV.*

This great work is approaching its conclusion. Already the whole of the New Testament, excepting the Revelation, has been gone over. An additional volume, which is in course of publication, will complete that part of the sacred volume. The volume now before us is the fourth on the Old Testament. Four or five more will, we suppose, complete

* A COMMENTARY ON THE HOLY SCRIPTURES. Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students. By John Peter Lange, D.D. In connection with a number of eminent European Divines: translated, enlarged and edited by Philip Schaff, D.D. In connection with American scholars of various evangelical denominations. Vol. IV. of the Old Testament, Containing: Joshua, Judges and Ruth. Charles Scribner & Co., New York. For sale by Smith, English & Co., 710 Arch St., Phila. 8vo. pp. 600. Price \$1.00.

the whole; and thus this work, one of the greatest of the day, will be done. By it many a library will be enriched, many a student helped to the clearer understanding of God's word, and many a minister greatly aided in his preparation for the pulpit.

This volume embraces the books of Joshua, Judges and Ruth. The commentary on Joshua, is by F. R. Fay, Pastor in Crefeld, Prussia. Dr. Schaff informs us in his general preface, that pastor Fay is Dr. Lange's son-in-law. Of him Dr. George R. Bliss, the translator of this part of the work, says,—“My own impression concerning the author (Mr. Fay,) derived from a close and protracted familiarity with his book, is highly favourable to his learning, his piety, his Christian catholicity and amiableness of spirit.” Dr. Schaff says that he has made a careful use of the most recent helps, even in the English language, touching the questions of geography and topography of the holy land, which occupy a very prominent position in a Commentary on Joshua. The notes added by Dr. Bliss, the American translator, give very considerable additional value to the work. Upon the whole, we judge that it will be found to be a very useful, and satisfactory Commentary on this part of the Scriptures.

Professor Paulus Cassel of Berlin, is the author of the Commentary on Judges and Ruth. The Rev. P. H. Steenstra, Prof. in the Protestant Episcopal Divinity School, in Cambridge, Mass., is the American translator and editor. Dr. Schaff informs us that Professor Cassel, “is a converted Rabbi, one of the best Talmudic scholars in Germany, a man of genius and ardent Christian spirit. His commentary is very original, fresh, suggestive, abounding in historical examples and parables, but sometimes very fanciful, especially in his philological efforts. Here the translator has very properly expressed his dissent from many of his views. Professor Steenstra has paid special attention to the textual department, and supplemented his author where he takes too much for granted. The grammatical notes on the Book of Ruth are quite full, because it is often read by students of Hebrew in seminaries, owing to its simplicity and literary merit.” In our judgment, these notes will be found very valuable, and this part of the work, corrected and enlarged as it has been by the American editor, will be regarded as a rich treasure. The volume is uniform in style and binding with its predecessors.

BOARD OF PUBLICATION.

One of the most imperative duties of the church is to provide her members with proper matter for reading. This is especially true in this day, when the world, and church too, are flooded with literature. It is emphatically a reading age. Almost every body learns to read

and, as a matter of fact, almost every body does read something. It is important to the last degree that a proper taste be cultivated, especially in the young, and that proper matter be furnished them. The church has in some measure realized this necessity, and has been making attempts to meet it. It cannot be affirmed, that she has been entirely successful; yet it must be admitted, that she has accomplished much. No one can imagine the state of things that would even now exist, had the youth of the church and the world been handed over to be instructed by a literature entirely beyond the control or influence of the church,—a merely secular literature.

It is not enough, however, that the whole church, or that the church in general, provide reading matter for her members. Tract societies, Unions, etc., have done much in this way, and it must be admitted that they have done a good work,—yet there is a want which they do not meet. From their publications must of necessity be eliminated every thing of a denominational or distinctively doctrinal character. Denominations cannot therefore promote the truth for which they exist by means of these publications. We are not concerned now with the question whether these sects exist lawfully or not. They believe that they do. We must give them credit for honesty. They believe that they have a work to do, and a mission in behalf of the truth to fulfil. To exist, and to promote the truth for which they exist, they must have a literature in some measure their own. Hence the necessity for Boards of Publication in the several denominations.

Our own church wisely apprehended this necessity in the very beginning of her days. She instituted her Board of Education, and located it in the city of Pittsburgh. We have always believed that the location was not wisely chosen. The great centre of the book business is, and will be for years, east of the Alleghenies. The Board would have come into much more general notice, and would have done a much greater business with those outside of the church, had it been located in the east, side by side with other publishing houses. In addition to this, nearly all the best work in printing, and especially in binding, is done in the east. This renders necessary the shipping here and back again the Board's publications. This is somewhat expensive, and it must often occasion delay vexatious to the Superintendent. It is also a fact, as we believe, that the damage done to stock yearly in the smoky city of Pittsburgh, would probably almost pay the rent of a comfortable room in one of the Eastern cities.

But passing this by as mere matter of personal opinion, perhaps of little importance, we feel bound to say that our Board has done a good work,—very good indeed, considering the interest the whole church has taken in it. Beginning with nothing, and receiving from year to year but a bare pittance from the contributions of the church, it has worked

its way up, until now it has its firm abode in a magnificent new building at Nos. 56 and 57 Ninth Street, Pittsburgh,—one of the best business sites in the city.

In the early history of the Board, Dr. Rodgers as superintendent devoted his whole energies to its advancement. He succeeded in securing some private donations which materially aided, especially the Bible department. Other private or individual contributions have been made, until the Board is now in possession of quite a large amount of property, and is getting into a good financial condition. Larger contributions from the church would now enable it to do a very extensive business. These it should have, so that it may not be impeded in its work, and may be enabled to extend its operations.

One of the most important parts of the Board's work for the past year has been the publishing and circulating of the Revised and New Version of the Psalms. The demand for this version has been great. From 20,000 to 30,000 copies in different sizes and styles have been sold. The Board some time ago called upon the church for contributions to the Psalm Book Fund. The design of this fund was to enable the Board to make donations of Psalm books to weak congregations and missions stations in the church, as well as to supply any demands that might be made from sources outside of our church. We have no means of knowing what response was made to this request. It is an important matter, and we trust that liberal contributions have been, or shall be made, for this good object.

By the way, it occurs to us that the Board should be enabled to advertise this new Psalm Book in at least all the Presbyterian periodicals in this country and possibly also in Great Britain. We cannot but think that, if public attention were thus called to it, and its character made known, many would be induced to examine it, and to adopt it as theirs. We know of one instance where an order was received from some students in a Presbyterian College for fifty copies. We have heard nothing beyond the fact that the order was received and filled. We can hardly doubt that the students who sent the order, and who intended to use the book in a college prayer-meeting, have found it to be satisfactory, in a literary point of view, and as it is the word of God, precious to their souls. The book ought to be extensively made known, and the Board should have the means of gratuitously, if necessary, filling orders from sources outside of our church. More would probably be done by this means to commend our Psalmody and to promote its use, than could be accomplished by all the arguments in relation to our principles on the subject that could be advanced. We have the Psalms now in good dress;—we should do what we can to introduce them to others. We feel confident that a trial of these on the part of God's people, wherever they are found, will draw their hearts

to them. There is nothing in the versions now to offend the most refined literary taste; and there is certainly that in the matter that must attract the Christian heart. We say, therefore, let this new Psalm Book be widely made known, and let the means be furnished to the Board to meet every demand for it. This is the true policy, and our duty as well.

A MATTER OF IMPORTANCE.

We have indicated in these pages that there is a radical difference between the Presbyterian Church in the United States and our own in relation to the persons who should subscribe the creed of the church. Members are admitted into that church simply on the profession of their faith, and are not required to assent to the standards. This requisition is made of ministers, elders, and deacons only. It is claimed that this is all that the Scriptures require, and that it is all that is necessary to secure the permanent adherence of the whole church to her creed.

We, on the contrary, regard the creed as the creed of the whole church that adopts it. The church consists not of ministers, elders, and deacons only, but of members also. The members are witnesses for Christ, and are as really bound to subscribe, publish and defend the church's creed, as are her public teachers and officers. We readily grant that from their position a greater degree of responsibility rests upon the ministers and elders; the responsibility, however, is only in degree. The duty is as really obligatory in the one case as in the other.

In our judgment, this is a matter of importance. We do not believe that a church is safe, that commits her creed to the care of her teachers and officers only. She would not be safe in any case, and especially is she endangered in this day. The activities of the church are being called forth to a greater degree at present than at any former time. The members of the church are doing a large part of her work in the world. This is right, and the church's members should be doing much more than they are. But even as matters now stand, they are largely employed in various spheres of labour. They are addressing the prayer meetings, and exhorting their brethren. Many of them are employed in teaching in the Sabbath schools, writing for periodicals, etc., etc. Now the question is, Can the principles of a church be long maintained, when her members are thus doing her work, and yet are not made to feel that they have taken upon themselves the responsibility of exhibiting and defending her creed? Is it not true that many who are thus employed do not know what the creed of their church really is? Nay, is it not true that many do not agree with the princi-

ples of the church to which they belong? Let these labour in the church, and especially let them teach in the Sabbath school, as many are now doing, and how long will the standards of the church with which they are connected be maintained? We judge that the time will be short indeed. We are convinced that it is the duty of all the church's members to subscribe her creed, and we are convinced also that this duty is specially imperative at the present time. No church is safe that does not make this requisition of her members. Her standards, if she does not, will soon go into disuse and oblivion, and her members, generally, will soon hold and teach whatever seems right in their own eyes.

We have before us a striking example of the tendency and danger referred to in these remarks. In the *Herald* and *Presbyter*, of January 25th, a writer signing himself "A Presbyterian," presents to the editors of that periodical his views in relation to their criticisms upon "Beecher's Life of Christ." The editors had very properly condemned, in previous issues of their paper, the erroneous views of Mr. Beecher, in relation to the proper humanity of Jesus. "A Presbyterian" fears that they have not been just to Mr. Beecher;—"So it strikes one, at least, of your constant readers, and one too of your faith." He then proceeds to explain and to defend the position of Mr. Beecher, quoting with approbation even his remarks upon Philippians ii. 5-8, namely, "This is a simple statement that Jesus, a divine person, brought his nature into the human body and was subject to all its laws and conditions. No one can extract from this the notion of two intermixed souls in one nature." He quotes also approvingly the remarks upon the text,—"'And the Word was made flesh, and dwelt among us,'" namely, "The simplest rendering of these words would seem to be that the Divine Spirit had enveloped himself with the human body, and in that condition been subject to the indispensable limitations of material laws." It would be difficult to find in as few words more erroneous and dangerous statements of a doctrine that is fundamental in the Christian system, than these now extracted from Mr. Beecher's *Life of Christ*. Yet "A Presbyterian," writes in their defence, and calls faithful editors to account for dealing unjustly with the author, when they condemned his statements, and exhibited the simple truth.

The editors in the same issue reply to their correspondent. They show him, (what, indeed, he himself admits,) that Mr. Beecher does not make Christ "fully human," "as most in the church hold." The editors add,—and we call especial attention to the remark,—"He might have added, as all ministers, ruling elders and deacons who have adopted our standards must hold, under their ordination vows." They then proceed to justify their former criticisms on Mr. Beecher's views, clearly showing to their correspondent Mr. Beecher's and his own errors, and

presenting a succinct but admirable statement of the truth relating to the proper humanity of Christ, and the dangerous character of the doctrines advanced and defended. They conclude by saying, "Much as we admire Mr. Beecher and his writings, and rejoice in the good he is doing in the world, we cannot commend an unscriptural doctrine, that is condemned by the evangelical churches, that contradicts their symbols, that repudiates our own Confession, and a doctrine subversive of the faith once delivered to the saints, and a doctrine which no man would be allowed to preach in our church."

These are true and faithful utterances. But now what is to be done with "A Presbyterian?" We suppose he is not a minister, elder or deacon in the Presbyterian Church. He is simply a member,—a man of talent, it must be admitted, from the style in which he writes. He has not, as a member of the Presbyterian Church, subscribed her standards. Her ministers, elders, and deacons alone are required to do this. This man was admitted simply on the evidence of his Christianity. If he were a minister, he "would not be allowed to preach in our (the Presbyterian) Church." If he were an elder or a deacon, he might be called to account. He is a member simply, received on the evidence of his being a Christian, and as such he is entitled to the sealing ordinances in the church. He can write for the papers, teach, it may be, in Sabbath schools, address social meetings of Christians, and thus advance views which, the editors say, "nullify the sacrifice that Christ has made for sin," and no farther notice is taken of him, than perhaps to refute his views. What this member of the church does, any member may do, on the principle that the creed of the church is to be subscribed only by her ministers, elders and deacons. We are persuaded that the principle is radically wrong, and that, especially in these days, it is extremely dangerous. If this "Presbyterian" had been required, before being admitted to the church, to examine the Confession of Faith, and to give his assent to its teaching, the article so faithfully and justly criticised by the editors of the *Herald and Presbyterian*, would never have been written by him, at least while he was a member of the Presbyterian Church. What would have been good and safe in his case, would be good and safe in the case of all members,—they should be required to give their assent to the creed of their church.

"I WILL SPEAK OF THY TESTIMONIES BEFORE KINGS."

This was the declaration of the Psalmist, a true man of God, and a true moral hero. He has had his courageous counterparts in the church. The mind readily recurs in this connection to John Knox, preaching in the presence of the Queen, and dealing so faithfully and fearlessly with her conscience.

The late Dr. R. J. Breckinridge, of the Presbyterian Church of our own country, is a worthy example of the same kind of courage. He oftentimes exhibited the most undaunted Christian fortitude. A striking instance of this is given by a correspondent of the *Presbyterian* of this city. The time was the Sabbath following the second nomination of Mr. Lincoln for the Presidency. Dr. Breckinridge attended the nominating convention in Baltimore. He was a delegate from Kentucky, and was made temporary chairman of the convention. On the Sabbath following, he was in Washington City, and preached in the Capitol. His audience was large. Mr. Lincoln and his Cabinet were present. The text chosen was, "This is a faithful saying and worthy of all acceptance," etc. The sermon is described as one that was full of gospel truth. The correspondent thus presents an account of the concluding part of it:—"At last, when he reached the conclusion, even the most careless seemed impressed: then closing the Bible, he turned, and looking Mr. Lincoln, who sat before him, directly in the face, said, 'Yes, it is a faithful saying, worthy of your acceptance, Mr. President.' Then, turning to his Cabinet, who were seated near the President, 'Yes, of yours also. Yes,'—looking slowly around his audience,—'Yes, it is a faithful saying, worthy of *all* your acceptations.' " The correspondent says, "It may be hoped that Dr. Breckinridge has found some souls in heaven who were the reward of his faithfulness on that eventful Sabbath morning." We may add, in view of the fact that Dr. Breckinridge has lately been removed by death, that when such men are taken from the church on earth, her members should be prompt and earnest in the prayer, "Help, Lord; for the godly man ceaseth, for the *faithful* fail from among the children of men."

USE OF THE ORGAN IN WORSHIP.

The following, under this head, we extract from a late issue of the *Christian Union*. It is "from a recent pamphlet by John Walker, Esq." We have not seen the pamphlet, and have no information as to where it may be obtained. We hope to be able to get it ere long. Of the author we know nothing; but we think it would be difficult to state in stronger and plainer terms than he has done, a synopsis of the arguments against instrumental music in the worship of God. In our judgment it would be well for our Board to publish the principal part of this Synopsis as a tract, and scatter it over the church. It is true, that we have a positive law against the use of instruments in any of our churches, which of course embraces the Sabbath-schools also; but the principles upon which laws are enacted, or the reasons for them, need to be kept before the people. For this end, this tract would be of good service. It might do good also, if circulated outside of our own ch

We were glad to see it in the *Christian Union*. Here is the extract:—

The following are some of the reasons that may be urged against the use of the organ in divine worship. 1. It is returning to Judaism. 2. It is not worshipping with spirit and understanding, as God commands, seeing there is neither spirit nor understanding in a lifeless machine. 3. It is worshipping God by proxy, which proxy may be an infidel, or such. 4. It is will-worship,—that is, an expedient for pleasing God, which the Bible does not authorize. 5. It is worshipping God with hands, which is strictly forbidden by God, Acts xvii. 25. 6. It is a violation of the spirit of the second commandment; see Larger Cat., Ques. 108, 109. 7. It is idolatry, seeing it is not authorized in the New Testament, for there is not a single text in the New Testament that requires, authorizes, or permits its use in divine worship, by precept, example, express words, or fair inference. 8. The apostle speaks of it with contempt, 1st Cor. xiii. If a person without charity may be compared with a sounding brass, or tinkling cymbal,—that is, musical instruments,—in the worship of God, instrumental music may be compared to a person without charity; hence repulsive to God. 9. It is one of the characteristics of the mother of harlots, Rev. xviii. 22. 10. The prophet Amos speaks with disapprobation of the instruments of David, and as their use was scriptural in the Jewish church, he must refer in prophetic vision to this innovation in the Christian church. Of this text Dr. A. Clark says that instrumental music in the house of God is repugnant to the spirit of Christianity, and tends not a little to corrupt the worship of God, Amos vi. 5. 11. Neither Christ, nor his apostles, nor the primitive Christians, used it in divine worship, nor yet taught the church to use it, whose example we should follow in our mode of worship; indeed all Christians are under solemn obligation to follow the ascertained, universal practice of the primitive church, founded and regulated by Christ's commissioned servants and apostles. 12. It tends to destroy congregational singing. 13. It diverts the mind and attention of the audience from the proper object of worship. 14. There is no provision in the Bible for the expense of it; had it been of God's appointment, he would have made some provision for the expense of it. 15. No benefit can arise from the use of it in divine worship, since the chief design of sacred music in divine worship is not to please the worshippers or audience, but to impress it with greater solemnity on the hearts, and more especially to please and praise God Himself, who is to be praised with the spirit and understanding. 16. It is tampering with the conscience of the weak, therefore sin against Christ. 17. Its use implies a deficiency in the New Testament as a rule of worship; impeaches the wisdom of Christ, and usurps his royal prerogative as king and lawgiver of his church. 18. It involves the principle that the church has power to institute as to manner and matter of worship, which principle lies at the foundation of all the superstitions, confusions and persecutions that ever spread over the Christian world. 19. It is borrowing from Popery, seeing it was first introduced into the *Christian Church* by Pope Vitalian I., who also introduced Latin into the ritual. 20. It is worshipping God with machinery: to worship God by machinery, implying that God will accept the sound of brass for emanations of a contrite heart, is one of the most masterly assaults and profoundest wiles that ever Satan, in the garb of light, attempted on the church of Christ, since the expulsion of our first parents from Paradise. 21. Its introduction is a slur on the intellect of the primitive Christians, martyrs, reformers and fathers, who merit the highest respect and reverence of posterity; men of holy spirit and deadness to the world; who preached faithfully and fearlessly the truth as it is in Jesus; who lived with God and for God, and for the good of souls; who opposed error and innovation in its most seductive form, and whose acts are referred to as our guides in difficulty and danger till the present time; who struggled, fought, and died for the privileges that we now enjoy, bedewing them with their tears and sealing them with their blood; fathers, whose religious and self-sacrificing achievements shed the highest honour on our nature, made us the envy of surrounding nations, and raised us to a pinnacle of greatness from which nothing but intestine foes can ever thrust us down. And shall we, their descendants, tamely foster this bastard of an Italian impostor, brought into the church, through the elastic valves of expediency, when Christianity and Paganism were struggling for ascendancy as the religion of the state, and terminated in a virtual compromise, whereby the ritual of the latter was applied to illustrate the creed of the former. If this ini-

EXODUS FROM THE UNITARIANS.

Within the past few years several prominent ministers connected with the Unitarian faith have forsaken her communion. The "new departure" created some sensation in each instance, and afforded ample proof that "liberality" is not practised as professed by Unitarians.

The latest sensation has been produced by the exodus of the Rev. George Hepworth of New York. About the beginning of the year he announced to his congregation that his views had undergone such a change in relation to the Divinity of Christ, that he could no longer consistently or comfortably remain identified with the Unitarian body. He accordingly went out from his congregation, taking a considerable number of them, however, with him. For a time it seemed that Mr. Hepworth would remain independent of any ecclesiastical connection, and continue to preach to all who might choose to hear him. Subsequently, however, his hand was taken by the Congregationalists, and at the conference of the congregational churches of Brooklyn, New York, and vicinity, held on the 18th of January, he was received into that branch of the church. On this occasion the Rev. Henry Ward Beecher made the following remarks:—

"We have with us this evening a friend and brother who has long been labouring in the cause of humanity and of religion, and who has now, under the Divine Providence, been brought to take a step which has dissevered, painfully to him and to others, the bonds that connected him with their fellowship, and which has brought him into the more immediate sympathy and fellowship of that group of churches to which we belong. God forbid that we should rejoice as sectarians over this, or that as a band of Christian churches it should be thought as in any sense a triumph. This is not my feeling. I am so utter a believer in the liberty that God gives to his people, and in that inward light and guidance which they receive that, even those going away from us toward any other denomination, provided they feel they are going toward a larger liberty, that they are working then with a greater freedom, and with more secret springs of joy,—I bid them God-speed: and if one comes toward us, feeling that he is stepping higher, I say to him, certainly, You are welcome. Fellowship is not only a special pleasure, but a duty that we owe to such,—to each one that comes to us with his face glowing with the new light which he has gained by that liberty and larger use of himself. If the gospel is shining clearer to him, and its promises are sweeter, if the bosom of God is nearer to him, if he comes with this joy, and it chance that he stops with us, I feel it in my heart to put my arms about him, and say, 'My brother, you cannot go out from us; you have come to the right place. It is not because you have become one of us, but because we love the Lord Jesus Christ better than any body else in this world, and coming or going we give you the right hand of fellowship.'

"Brethren, it is but a little while that we are here. When I think how near we are to the throne of the Eternal, the squabbles of religious sectaries seem so mean, I cannot but think that those things will never be known in heaven, except to be ashamed of. When I think of the eternal verities, the life of God in the soul, the peace that passeth all understanding, the communion of the Holy Ghost and the fellowship of God's people of every name upon earth, and the work of the Lord Jesus Christ in awakening men from their sins, I am near to heaven. It is not a small thing to me to hear any man that loves Christ saying, 'I have found a new love for him, a nobler conception, one that has added ardour and power to my life.' I therefore take pleasure, Mr. Chairman and Brethren, in presenting to you here to-night, our beloved neighbour, friend and brother,

Rev. George Hepworth, (applause,) who has come among us only to ask that he may have our support and sympathy while he endeavours to do the work of the Master better than he knew how to do it before."

To these kind and brotherly words of Mr. Beecher, Mr. Hepworth responded. We present his response, since it not only contains an expression of his feelings upon this particular occasion, but also enables us to see in some measure the change of views which he has undergone, and the steps by which he has been led to this change. Mr. Hepworth spoke as follows:—

"I cannot tell you, my dear friends, how glad I am to find myself in so welcome a presence. Of course, I stand here in the midst of very great embarrassment, and yet there is a great joy and gladness in my heart. Only a little while ago I opened the door of my own house, and said to my friends, 'I must go out now; I think God's hand is leading me; at any rate I must follow the bidding of my conscience.' I went, and the door was slammed pretty heavily when I went into the darkness. But I had not got very far when I saw standing in the doorway of another house my brother, my father, my bishop, Mr. Beecher. He asked me if I would come in? I went in, and saw there the genial and holy face of my dear father Budington, and I felt the warm hand-grasp of Dr. Storrs. I said to them plainly, 'Brethren, I am following God's lead now; I don't think I can stay here with you; I don't quite know where I am going.' And then they all said what I was surprised to hear, for I did not know that Calvinism said such things before, it certainly seems to have changed; they said to me, 'No matter, our dear brother, where you are going; sit down by the fire and tell us all about it; let us hear the whole story out, and we give you our hands, and we give you our prayers, and we say God-speed to you.' Was not that a warm welcome? Did not my heart get out to these brothers? Did I not feel that God's hand had, indeed, led me? Well, I sat down and told them the whole story, which was simply this: That I have lived on the edge of a chasm for five or six years; that I somehow felt all the while that I belonged on the other side, but I did not, with one leap, bound from edge to edge. No, I crept down the hither side, thinking my way out pretty confidently; I crept along through rivers and over the rocks at the bottom; then I crept up painfully and toilfully the thither side, and now, thank God, I stand on the top on the thither side of the chasm; and I think I can say, "Our Father who art in heaven" with a little more zeal and a great deal more gratitude than I could before.

"This is my feeling. Now, if you ask, my dear friends, (and this you have a right to know,) by what process the change was produced in me, my answer is very simple. I take it that I represent the average man. I am no better than others, and I don't believe I am much worse. What is good for me is good for every one. I have been sorely tempted and sorely tried many times in my life. I have had a great many hard burdens to bear, and I sat down a long time ago and said to myself, 'Now, then, you had better settle this matter, once for all, and it is a pretty serious matter too: where in all this earth is the help to come from that is to save you from trouble, and when these days close upon you, what hand then is to lift you up out of the shadow into the brightness of the perfect day? That was my question; and when by introspection I looked into my own heart, and through memory back into my own life, and then through hope looked forward into the future, it seemed to me there was only one thing in the horizon that I could catch hold of with certainty, and that was the historic Christ. But I said to myself, 'A man cannot save me, I don't care how big he is. I cannot be saved by a Hebrew philosopher. He must be more than that.' Then I read the Book all over again, and the Book seemed to say to me, 'He was more than man.' I seemed to discover traces of his pre-existence, and then came some of those grand, magnificent passages in which Christ seems to sit on the throne and speak with the sceptre in his hand, as where he says with his royal lips, 'Come unto me, all ye that labour.' Come unto me, ah, yes! the door is beginning to open. Come unto me,—and then I said, 'But if I go, it must be to a Christ who is God; whom I must pray to, and lean upon, and to whom I must give every thing I have. It must not be done in part, it must be done in the whole.' So the feeling came stealing over me, and the question.

arose, 'Why not?' All at once I said, 'O Christ; now the door is wide open; I think I see it all; I will pray to thee; I will try to be thine own; I will consecrate myself to thee.' Then, as unto Jesus, even so angels came and ministered to poor me. There seemed to be a break in the cloud of my life, and I heard a sweet voice say, 'It is all right now,' and I felt right. And now all I can say to you is, that I stand with you upon 'the Burial Hill Confession.'

"This world seems to me to need the holy influence of God's Spirit, more than any thing else. He who loves Christ with his whole heart, becomes so very tender toward the world, that his words must be warm and baptismal. Now, I feel as if a new light had stolen into me. I feel I have a greater heart-work to do than I ever had before, and that I must work more lovingly, more patiently, and more energetically, that I may reach out my hands toward some poor sinner; and with God's help, I will do it. I hope I am dedicated to the Christian ministry, and I only pray God that his Christ may dwell in my heart, satisfying me more and more, and I ask you that your prayers be with me in the same direction."

Our readers, we cannot doubt, will be interested in this little history, and they will rejoice, that Mr. Hepworth has been led to see that Jesus is Divine, and to bear his testimony to this fundamental doctrine of the Christian religion.

As to Mr. Hepworth's ability as a scholar and preacher, there seems to be but one opinion on the part of those who are in a position to express a judgment without prejudice. Some of his former associates in the Unitarian body, have spoken quite disparagingly of him since his departure. Their utterances, however, manifest clearly the fact that they are chagrined at his abandonment of them, and probably still more on account of his public testimony in behalf of the doctrine of the Saviour's Divinity. A few of their assaults may properly find a place here, because they really afford valuable testimony in favour of Mr. Hepworth, and indicate, at the same time, that the self-styled "liberal Christians" are not so liberal, after all. Dr. Bellows, the editor of the *Liberal Christian*, leads off in that periodical as follows.—

"We are not among those who regret Mr. Hepworth's desertion. With his popular gifts and his external attraction he had been steadily demoralizing the standard of the Unitarian ministry and preaching by a sensational, unscholarly style of self-exhibition, an appeal to a wishy-washy sentimentality, and to vulgar prejudices, abusing a culture he did not possess, speaking lightly of theological science, any knowledge of which he honestly disclaimed, and using popular Orthodox phrases in a delusive and confusing way. There was a great boy acting in the pulpit which the modest and classic Lunt, the dignified and thoughtful Dewey, the decorous and scholarly Osgood had filled. Sober and religious Unitarians foreboded no good of this comet, which has now gone into disastrous eclipse. But happily for our cause, which he employed the last hours of his brief ministry in disparaging, he has left us."

That there is something of "sour grapes," in these sentences of Dr. Bellows, may be readily seen from a comparison of them with a portion of an address, which the same person delivered in Boston in May, 1871. Mr. Hepworth had at that time been sent to New York, as the *Christian Union* says, to "popularize Unitarianism" in that city. Then Dr. Bellows estimated him as follows:—

"I think within the last year, under the excellent and most prosperous labours of Bro. Hepworth, we have seen a very rapid advance. I am not a bit ashamed

to own that Bro. Hepworth has got hold of a class of people in New York that I never could get hold of. I do not have those troops of young men flocking about me that he has flocking about him. I wish I had. I wish I had his gift, and knew how to work his tunnel as well as he works it himself. I look at it, and admire it, and praise it, and bless it, and thank God with all my heart for every success that he has."

As farther evidence of the fact, affirmed by Mr. Hepworth himself, that on his going out of the Unitarian family "the door was slammed behind him," we might quote from the Rev. W. F. Clarke, of Unity Chapel, New York. Mr. Clarke says that Mr. Hepworth "has contributed nothing to our creed,—no sermon of marked ability, no new ideas. He has stolen other men's thoughts, taking care, however, to change the language, and dilute them very well."

In connection with such sentiments as the above, and in marked contrast with them, are the declarations of the Rev Dr. Putnam of Brooklyn. Dr. Putnam belongs to the "faith" which Mr. Hepworth has forsaken. He preached a sermon relating to the departure of his brother, and although, as we learn from the *Christian Union*, there were some hard things in it in relation to the time and manner of Mr. Hepworth's going; yet there was a brotherly and fair judgment expressed in relation to the man himself. We quote from the *Union* his remarks upon this part of his subject as they were originally reported in the *Brooklyn Eagle*. They will enable our readers to form, probably, a very just estimate of Mr. Hepworth. Dr. Putnam said,—

I think it does not become us to occupy ourselves with violent and measureless abuse of the brother who has left us. He is, without question, a bright, enterprising and gifted man. I have known him,—I have known him well as a classmate and friend. Having preached for some time, in his first settlement, to a large and unusually intelligent Christian society at Nantucket, Mass., he was called to a new church in Boston, where he ministered with great success for ten years, gathering about him a very large flock of refined and cultivated people in the heart of that good old city. His audiences were always very large, and were composed not only of the members of his own parish, but of many who were drawn from all quarters by his reputation as an eloquent and effective preacher of vital and stirring truth. In the earlier years of his Boston ministry he was radical, and was at various times asked to preach for Theodore Parker's society in Music Hall, after that famous heresiarch was disabled by the sickness which terminated in his death. I well remember with what delight Mr. Parker's friends thronged to hear the young man, whom they regarded as one of the rising lights of their school, and many a radical preacher who can see no talent or worth in him now, praised and was associated with him then. At length Mr. Hepworth grew more positively Christian in his convictions; an offence for which those who had counted upon him as a future prominent advocate and defender of the radical cause, found it hard to forgive him, and for which they denounced him with various opprobrious epithets. He continued in favour, however, of the denomination. In short, I can think of only one or two of our brethren who, for the last ten or twelve years, have been more praised by our papers, and who have been made more prominent in our conventions and festivals by the denomination, than our brother Hepworth. And now that he has left us I do not think it is a wise, manly or Christian thing for our journals and preachers to do, or to say, as the radicals said when he became a conservative Unitarian, that he never had an idea, that he never had opinions, that he is destitute of thought and intellect, that he had always been regarded by those who have known him as an ignoramus and a charlatan. If this were true, the question would seem to be,—what kind of conduct have we all been guilty of in supporting and landing one whom we thus knew to be so meretricious and undeserving? The truth is, that

some of us are not a little piqued at this "new departure," and in our disappointment or rage we are all owning ourselves to be betrayed into unjust words, for which we shall surely be sorry sooner or later.

I do not suppose that Mr. Hepworth claims to be a thinker, scholar or theologian, in the proper sense of these words. Not many of those who assail him are that. But he is a bright, intelligent, wide-awake, eloquent man, nevertheless, inspired with kind feelings and good impulses, possessed of no ordinary power of usefulness, and destined, as I can but believe and hope, to a larger and yet more effective service for humanity than he has achieved in the past. He has the rare faculty of interesting and holding the attention of young people and of promiscuous throngs. His sympathies are with the common people. In this desire to minister to them he has always, since I have known him, been thoroughly consistent. He seems to be imbued with the missionary spirit, and I can well understand that one of the chief reasons why he withdraws from us is, that this desire, more and more bent as it has been upon the dissemination of what he would call evangelical Unitarian views, has commanded less and still less of sympathy from a denomination of growingly variant and dissensual doctrines and opinions. With a large part of our body there is a worship of mere culture, together with a spirit of unbelief; that undoubtedly makes the denomination a somewhat cold sphere for any thing like missionary zeal to flourish in, and he who starts out with an enterprise to give the masses the bread of life, is not thought to exhibit a "mere spurt of enthusiasm," for which he should be summarily rebuked and taught to know his place. Without doubt, there are many among us who would prefer to keep our churches few and small, and composed of a select number of good, quiet, refined souls, who should never suffer contamination by contact with the multitudes, while the great, sinning, suffering world without might be permitted to perish for aught which they themselves would be willing to do for its rescue.

Mr. Hepworth is clearly in the right in this matter. The Christianity which does not go out freely among the common people and claim them as its own is not the Christianity of Christ! The church that cannot find room for preachers who will do just this kind of work, whether they are thinkers, scholars, and theologians, or not, has no very important mission to fulfil. In order to reach all classes of men, we need a great variety of talent and administration, and if our denomination has no place for gifts like Mr. Hepworth's, depend upon it God has no great place for it!

In Mr. Hepworth's remarks before the Congregational Conference, as quoted above, he declared that he stood with the Conference upon "the Burial Hill Confession." Some of our readers may wish to know what that Confession is. We quote it as presented in the Christian Union. It may be interesting to many, and it will aid all in arriving at a fuller and clearer estimate of Mr. Hepworth's belief. It is as follows:—

"We confess our faith in God the Father, the Son, and Holy Ghost, the only living and true God; in Jesus Christ, the Incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the church to regenerate and sanctify the soul.

With the whole church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in him are justified before God, receive the remission of sins, and, through the presence and grace of the Holy Comforter, are delivered from the power of sin, and made perfect in holiness.

We believe, also, in the organized and visible church, in the ministry of the word, in the sacraments of baptism and the Lord's supper, in the reconstruction of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through prophets and apostles, and the life, the miracles, the death, the resurrection of his Son, our divine Redeemer,—a testimony presented for the church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost."

To complete the sketch of the history of this important movement on the part of Mr. Hepworth, we may add, that he was, by a unanimous vote, received into the fellowship of the Congregational Conference, being left, however, "entirely free to organize the church which he is gathering on such principles of organization as they should prefer."

THE CINCINNATI CONVENTION.

The Convention that met in Cincinnati on the 31st of January in behalf of the Religious Amendment of the Constitution of the United States, appears from the reports that have reached us in the papers, to have been a successful one. More than two hundred and fifty members, from ten different states were present. The Hon. M. B. Hagans, Judge of the Superior Court of Cincinnati, was chosen president. There was a large list of vice presidents, and the Rev. H. H. George, of Cincinnati, acted as secretary.

Some, apparently almost violent, opposition was manifested towards the Convention, and a protest against it and its object was received from Francis R. Abbot, editor of the *Index*, Toledo, Ohio. The opposition and protest, however, as is usual in such cases, only served to awaken a deeper interest in the cause, and to afford an opportunity for explaining the true object of those who are seeking to promote it.

Judge Hagans made a good address on taking the chair. The Rev. A. D. Mayo, Unitarian, of Cincinnati, read an address on the "Relation of Education to Religion," and made a capital speech in response to Mr. Abbot's protest. An excellent paper was read from Prof. Tayler Lewis, of Union College, on the Impossibility of State Neutrality in Morals and Religion. Prof. O. N. Stoddard, of Wooster University, O., read a good address on the "Relation of the Written Constitution to the true Character and Welfare of the Nation."

The following resolutions were adopted:—

"Resolved 1. That the State, as a power claiming and exercising supreme jurisdiction over millions of human beings, as the sovereign arbiter of life and death, and as an educating power, has necessarily a moral character and accountability of its own.

"Resolved 2. That it is the right and duty of the United States, settled by Christians, a nation with Christian laws and usages, and with Christianity as its greatest social force, to acknowledge itself in its written Constitution to be a Christian nation.

"Resolved 3. That as the disregard of sound theory always leads to mischievous practical results, so in this case the failure of our nation to acknowledge, in its organic law, its relation to God and his moral laws as a Christian nation, has fostered the theory that government has nothing to do with religion but let it alone, and that consequently laws in favour of the Sabbath, Christian marriage, and the use of the Bible in the schools, are unconstitutional.

Resolved 4. "That we recognise the necessity of complete harmony between our written Constitution and the actual facts of our national life, and we maintain that the true way to effect this undoubted harmony is not to expel the Bible and all idea of God and religion from our schools, abrogate laws enforcing

Christian morality, and abolish all devout observances in connection with the Government; but to insert an explicit acknowledgment of God and the Bible in our fundamental law.

"Resolved 5. That the proposed religious amendment, so far from tending to a union of church and state, is directly opposed to such union, inasmuch as it recognises the nation's own relations to God, and insists that the nation should acknowledge those relations for itself, and not through the medium of any church establishment."

The Convention held four sessions, and appears to have made a good impression and to have materially promoted the interests of the cause. Officers of the National Association were elected for the ensuing year. The Hon. Wm. Strong of the United States Supreme Court is President, Rev. D. M'Allister, of New York, General Secretary, and Rev. T. P. Stevenson of Philadelphia, Corresponding Secretary. More than \$1200 were subscribed in the Convention for carrying on the work for the present year.

"IT WIGGLES."

Frederick Douglass, was in St. Louis a few weeks ago, and stopping at the "Planter's House," wrote his name in the Register. He took a ride with a friend around the city, and on returning found his name erased. He was afterwards refused admission to the dining room, and no explanation of the matter was given to him. In relation to this treatment the *Christian Union* has the following remarks:—

IT WIGGLES.—It is a boy's notion that when a snake is killed, its tail will not die till after sundown. The serpent *slavery*, and its little snake, *caste*, are no exception. Fred. Douglass, who in personal bearing and manners is every inch a gentleman, and who ranks among the notable men of our time for intellectual gifts and eloquent utterance, was recently refused entrance to the dining-hall, at the Planter's Hotel, in St. Louis, Mo., and his name was scratched off from the register! To this sour and knurly fruit of slavery, there will before long, we suspect, be added the (almost justifiable) naughtiness of falsehood; for, before many years, these prejudiced creatures will stoutly deny that they ever had a hand in such meanness. Slavery is dead, but toward the setting sun, its tail still wiggles.

"HOME, SWEET HOME."

Many of our readers will be interested in the following information in regard to the lovely air known by the above title. It is taken from the *Athenæum*:—

HOME, SWEET HOME.—In reference to the authorship of this popular ballad, "Home, Sweet Home," the following anecdote may be interesting to your musical readers: I was residing at Milan with my family at the time of the production of the opera of "Anna Bolena." We were very intimate with Mme. Pasta. I well remember her calling one day, and telling us she was very much discontented with her share in the partition of the last scene of the opera, and she added, "You English have so many beautiful airs which you sing among yourselves, that I am sure you could help me." My mother, who was a very fine musician, mentioned "Home, Sweet Home!" as a song which its own air and words, and Miss Paton's singing, had made very popular in England. She sang it, and Mme. Pasta, sitting down to the piano-forte, said, "It will do, I am sure it will do." Donizetti adopted it accordingly, and thanked us for having got

him out of his difficulty. As to the authorship, not having any musical books about me, I can only express a vague remembrance that it appeared first in a collection of foreign songs, with English words. The music, I believe, was arranged by Bishop, and the words were either by Baily or Thomas Moore. The air was Sicilian, and I particularly remember saying to Mme. Pasta that it was curious that an Italian air should get back to its "home" through an English medium.

BIG WORDS.

We commend the following to those who are disposed to think that it is an evidence of education or smartness to employ big words derived from the Latin or Greek, instead of plain, short and easily understood Anglo-Saxon terms. We know some people who would greatly increase the pleasure of intercourse with them, and render themselves much more respected and influential if, in their common conversation, and familiar addresses, they would learn the lesson here set down. Reader, if this hits you, learn the lesson at once, and never put yourself in the way of being hit in this line again. Read:—

How irksome is social intercourse with a man or woman who discards the colloquial word for the provincial newspaper substitute,—a practice which at present is confined to the people who make a great display of looking down on ignorance and low life, who are always proving their superiority over the vulgar by using words which they have picked up without being able to assimilate them. Who can enjoy a chat with a man who always talks of women as *females*, and of a man as an *individual*; with whom things are never like, but *similar*; who never begins a thing, but always *commences* it; who does not choose, but *elects*; who does not help, but *facilitates*; who does not supply, but *caters*,—nor buy, but always *purchases*; who calls a beggar a *mendicant*; with whom a servant is always a *domestic*, when he is not a *menial*; who does not say a thing, but *states* it, and does not end, but *terminates* it; who calls a house a *residence*, in which he does not live, but *resides*; with whom a place is a *locality*, and things do not happen, but *transpire*; with whom a murder is always a *tragedy*, and shocking things are *terrible to relate*! It will be a day of bad omen for the harmonizing of class interests and feelings when this affectation of a choice diction descends from the middle class to artisans and labourers.—*Saturday Review*.

OUR CORRESPONDENTS.

We again express our gratitude to those brethren who have favoured us with their good articles for our periodical. We trust that they will continue to favour us, and that others will speedily follow their example. Bro. Harsha has laid us under special obligation for his sketch of the history of Argyle congregation and his excellent articles on Salvation,—one of these to be issued in the next number. We have on hand for our next issue an admirable historical sketch of the Sugar Creek congregation in the Presbytery of Xenia, by Rev. J. B. M'Michael. We are quite certain that it will be read by all with sincere pleasure and profit. By the way, the brethren who are gathering up these fragments and putting them in form for preservation are doing a good service, not only for the congregations the history of which is sketched, but also for the whole church. We hope their example will be followed by many others. It will afford us pleasure to make this periodical a *repository* for all such carefully prepared and well written histories.

THE BIBLE IN THE SCHOOLS.

In several places in our country efforts have been made to have the Bible excluded from our common schools. Our readers will remember the excitement produced in Cincinnati, some time ago, in relation to this matter. The Bible was saved to the schools in that city by a provision in the Constitution of the State of Ohio.

The enemies of the Bible in the schools are in general Jews, infidels and Roman Catholics. Failing in one quarter, the effort is made in another, and the question promises to become, ere long, a national one.

The latest anti-Bible movement has been in Long Island. Considerable excitement has been awakened, and at least one school has been closed. Lately a petition was presented to the Board of Education, asking for the repeal of the section of the by-laws of the Board which authorizes the reading of portions of the Bible at the opening exercises of the public schools. The petitioners claimed, that as members of the Roman Catholic Church, they could not join in religious exercises with non-Catholics, even when the exercise is the same in substance and form with their own; that the religious exercises in the public schools "are condemned by their highest ecclesiastical authority as corrupt, false, and heretical," and that as parents they had the natural right to dictate to their children, during their minority, "what shall, and what shall not be their religious connections," and as citizens they could not be deprived of rights and privileges, secured by the state, on account of religious convictions. The Board unanimously denied their request. As the result of this refusal, commissioner White, of the fifth ward, sent in his resignation, which was at once accepted. The trustees of the first ward school have positively refused to open that school unless the reading of the Bible be discontinued therein. They have served a notice to that effect upon the Board of Education.

Thus the conflict progresses. Whereunto it will grow, or what will be the end of it, we do not pretend to predict. Of this much we are certain, namely, the battle for the Bible in our schools has to be fought, and the question must be decided either for or against it. The Roman Catholics and others have precipitated the conflict, and now it is irrepressible. The friends of the Bible must be awake and active. The recognition of the Christian religion, and of Christian morality in the Constitution of most of the states, will help them much, and a similar recognition in the national Constitution would be of incalculable advantage by reason of its moral effect. This question of the Bible in the schools and that of the religious amendment of the Constitution of the United States are very intimately connected. Those who wish to retain the Bible in our schools ought universally to be the friends and abettors of the Religious Amendment.

Ecclesiastical Record.

CALLS.—Mr. James H. Turnbull, from Tranquillity, Pres. of Cedar Rapids; accepted. Rev. Alexander Smith, from Burlington, Pres. of Delaware, not sustained by the Presbytery.

STUDENTS RECEIVED—Mr. John Pattison has been admitted as a student of theology of the 2d year, by the Pres. of Monmouth, from the Pres. of Western Missouri.

ORDAINED AND INSTALLED.—The Rev. Robert Armstrong was installed pastor of the 2d Church, Jersey City, on the 10th of January, by the First Presbytery of New York. Rev. A. M. Smeallie was ordained and installed pastor of Kortright Centre congregation, by the Pres. of Delaware, on the 30th of January.

RELEASED.—Rev. D. M. Ure, from the pastoral charge of Argyle cong., by the Pres. of Argyle.

NEW ORGANIZATION.—A congregation consisting of 24 members, was organized at Mediapolis, Iowa, on the 27th of December.

MISCELLANEOUS.—THE CONG. OF CEDAR RAPIDS, IOWA, of which the Rev. D. M. Gordon is pastor, has adopted the plan of raising all funds by weekly collections. The cong. is progressing steadily.

ELEVEN MEMBERS were received into the church in Chicago at a late communion. The congregation is flourishing.

TWENTY-TWO MEMBERS were admitted to the church in Nakhayleh, Egypt, at a late communion. *Thirteen* of these were females. The membership of the congregation now numbers sixty-two.

THE REV. E. H. STEVENSON is at present teaching successfully an Academy at New London, Pa. He can be addressed at that place.

THE NORTH CHURCH, Philadelphia, at a congregational meeting, lately held, raised \$4,000 towards paying off a ground rent on their lot. The congregation is in a good condition.

THE REV. JOHN E. BROWN, late of the Third Church, Pittsburgh, will, it is stated, henceforth devote himself mainly to preaching to Deaf Mutes in Pittsburgh, Allegheny and vicinity;—a work in which he has had much interest and success for some time past.

THE BOARD OF PUBLICATION has issued a pamphlet containing a sermon by the Rev. W. J. Reid of Pittsburgh, entitled "Scripture Psalmody." It was preached upon the occasion of introducing the new Psalm Book into the services in the church of which Mr. Reid is pastor. We have not yet seen it, but we doubt not that it is good and timely.

MISS ANNA Y. THOMPSON arrived safely in Alexandria, Egypt, on the 6th of December. She writes in good spirits. Her only regret is, that she is unable to speak to the destitute in their own language. She began at once the study of Arabic, and was making good progress.

THIRTY young men are at present receiving aid from the Board of Education.

The following resolution relating to the endowment of the Newburg Seminary, was adopted at a late meeting of the Pres. of Delaware:

"Resolved, That we, as pastors and elders of the Presbytery of Delaware, having already seconded the late action of the Synod of New York, now enter upon the active prosecution of the endowment scheme as directed by the committee, and that the pastors be directed to read from the pulpit the appeal of the committee, and that sessions proceed to take up subscriptions."

At the same meeting of the Presbytery a letter was received from the Rev. J. P. Dysart, in relation to which the following action was taken:—

"Whereas, Rev. J. P. Dysart, in the course of his preparation for the ministry, received pecuniary aid from the Board of Education through the recommendation of the Presbytery; and,

Whereas, Being about to change his ecclesiastical relations, he informs us that he has made arrangements with the Board to repay them in three equal annual instalments, and that he wishes a note of the matter to be made on our minutes; therefore,

Resolved, That we cheerfully comply with his request, and hereby place the fact on our records."

NEW PUBLICATIONS.

LANG'S COMMENTARY ON THE HOLY SCRIPTURES. Vol. IV. of the Old Testament. Embracing the Books of Joshua, Judges and Ruth. 8vo. pp. 502. Price \$5.00. Charles Scribner and Co., New York. For sale by Smith, English & Co., 710 Arch St., Phila.

For a full notice of this work, the reader will please refer to our editorial columns.

SALAD FOR THE SOLITARY AND THE SOCIAL; By an Epicure. Redressed and Compounded with Sundry Additional Esculents, Succulents and Condiments. Illustrated with fifty-two Original Designs by eminent American Artists. Engraved by Babbett and Mathews. De Witt C. Lent & Co., 451 Broome St., New York. For sale on subscription by E. B. Elliott, General Agent, 711 Sansom St., Phila., and at the subscription office of Porter & Coates, 822 Chestnut St., Phila. 8vo., pp. 526. Price in cloth, 4.00; Gilt 5.00; Half Calf 6.50, etc.

This work has been before the public for some time, and it is stated that more than thirty thousand copies of it have been sold in this country and England. In this very neat edition, it is "redressed, combined and garnished afresh,—to such an extent, indeed, as almost to constitute it a new decoction." It will, no doubt, be in great demand in its present improved style and greatly enriched matter. Of the book itself let the author, Frederick Saunders, speak. He says, "Its contents are not only various in kind; variety may also be said to characterize its treatment, which has been attempted somewhat philosophically, poetically, ethically, satirically, critically, hypothetically, æsthetically, hyperbolically, psychologically, metaphysically, humorously,—and, since brevity is the soul of wit, sententiously. . . . Southey remarks that there are some persons who are willing to be pleased, and thankful for being pleased, without thinking it necessary that they should be able to *parse* their pleasure, like a lesson, or give a rule or reason why they are pleased. It is the aim and design of the following pages to put the reader in this precise condition; believing with Sidney Smith 'that all mankind are happier for having been happy; so that if you make them happy now, you make them happy twenty years hence by the memory of it.' These desultory chapters are the fruitage of many pleasant, recreative hours spent in highways and byways of literature. Wherever a tempting thought-blossom decoyed us by its alluring beauty, the prize was captured to enrich and grace our collection."

We have only to say in addition, in relation to the volume, that it is rare and entertaining. Wit and humour sparkle on almost every page. Combined with these is much to enlighten and instruct the mind. The reader feels that he is getting important information on almost every page, and that his store of useful ideas is greatly enlarged by every chapter. We know of no work of the kind that so well combines the humorous with the pleasing, instructive and thought-awakening, as this one in its present shape. The illustrations are by the most eminent American artists, and are truly excellent.

WILFRID CUMBERMEDE. An Autobiographical Story. By George MacDonald, Author of "Annals of a Quiet Neighborhood," "Alec Forbes," "Robert Falconer," etc. With Fourteen full page Illustrations. 12mo., pp. 498. Price \$1.75. Charles Scribner & Co., New York. For sale by Smith, English & Co., 710 Arch St., Phila.

Those who are acquainted with George MacDonald's former productions need not be told that when he undertakes to tell the story of a life, an amusing and instructive work will be the result. Beginning this story, Wilfrid tells us that he is past the middle of life,—he does not say how far. He gives as his reason for this bit of information, that no man "should attempt a history of himself until he has set foot upon the border-land where the past and the future begin to blend a consciousness somewhat independent of both, and hence interpreting both." He then tries to "be a boy again," that he may find a point at which to begin his history. He has difficulty in this, and informs us that for his own part he "often wished, when a child, that he had watched while God was making him, so that he might have remembered how he did it." He tries to find how far back memory would go, and recollects that the earliest definite memory which he revives, was the discovery of how the wind was made. The trees swayed themselves, and the wind

visited his person somewhat roughly, and he concluded that the trees made the wind and threw it at him! He soon comes to more substantial and correct ideas, however, and goes on with his interesting story, told in his own charming style. We cannot tell it all to our readers, and it would spoil it to present only a part or a sketch. We advise them to get the book and read it for themselves.

THE CHRISTIAN UNION. Rev. Henry Ward Beecher, Editor. Published by J. B. Ford & Co., 27 Park Place, New York. 3.00 a year in advance. Single copies 8 cents.

This periodical was considerably enlarged and otherwise improved at the beginning of the year. It is a twenty page weekly, and while it sometimes advances sentiments of which we cannot approve, yet it is a live paper, and has a large amount of matter that is truly interesting and valuable. It stands among the foremost of American religious journals in size, enterprise and value.

THE ASSOCIATE REFORMED PRESBYTERIAN. Rev. J. I. Bonner, Editor and Proprietor. Due West, South Carolina. 2.50 a year.

We welcome this periodical among our exchanges. It is devoted to the interests of the Associate Reformed Church in the South. Between that branch of the church and our own there is a close affinity. We know not why we should not be one. Our new Psalm Book has been lately adopted by them. This will tend to draw us together, and we hope the time is not distant when we shall be united. We began, however, simply to notice the organ of that branch of the church. It is a weekly of good size, and is filled with excellent matter,—editorial, by correspondents, and selected.

THE REFORMED CHURCH MONTHLY, and Ursinus College Repertory. Edited by J. H. A. Bomberger, D. D. and others. Freeland, Montgomery Co., Pa. \$2 a year.

This periodical is the representative of those who are opposed to extreme ritualism in the Reformed (German) Church in the United States. It wages war strenuously and fearlessly against what has been known as the "Mercersburg Theology," of which Dr. J. W. Nevin is the chief exponent. In its crusade against the Romeward movements of a part of the Reformed Church, and in behalf of orthodox theology, we wish it all success. It is an ably edited and well conducted monthly.

THE CHRISTIAN ALLIANCE. Vol. I. No. 1. Rev. Alfred Nevin, D. D., Editor. Office of publication, 711 Sansom St., Phila. Monthly, \$1 a year.

This is the first issue of this periodical. It has sixteen large pages monthly, and if the first number be a fair specimen, it will soon take its place among the most interesting and valuable religious journals. It is designed specially for Bible Classes, Sabbath School teachers and families. We are pleased to see that it has the name *Sabbath* at its head instead of the now common but heathenish name Sunday.

THE QUARTERLY REVIEW of the Evangelical Lutheran Church. January, 1872. Gettysburg, Pa. \$3 a year.

Contents:—The Dynamics of Success; Lessons of the Franco-Prussian War; The Theological Exegesis of the Holy Scriptures; Chronology of the Roman Emperors; Dr. Krauth's Metaphysics of the Lord's Supper; New Phases of the Argument for Immortality; The Right to the Name Lutheran; Literary Intelligence; Notices of Books.

THE CHRISTIAN QUARTERLY. January, 1872. W. T. Moore, Publisher, Cincinnati. O. \$3 a year.

Contents:—Conscience,—Its Office, Nature, and Rights; Beecherism and Legalism; The Decree of Presbyterian Authority; Internal Evidences of the Authenticity of the Gospels; The Episcopacy of the Primitive Church; Things Sacred and Secular in American Life; Unemployed Preachers; Literary Notices.

DIED, August 23, 1871, in North Mahoning township, Indiana county, Pa., Mrs. Lettice W. Ewing, aged seventy-five years.

She was a member of the Mahoning United Presbyterian Congregation, and ever most exemplary in her attendance upon Divine ordinances and faithful in the performance of relative duties. Having lived a child of God, the messenger of death,—(heart disease,)—although coming suddenly, found her not unprepared. She died sitting in her chair. Her "end was peace."

J. E.

THE

EVANGELICAL REPOSITORY

AND

United Presbyterian Review.

OLD SERIES, }
VOL. XLVIII. }

APRIL, 1872. •

{ NEW SERIES,
VOL. X.—No. 11. }

THE UNITED PRESBYTERIAN CONGREGATION OF SUGAR CREEK, OHIO.

BY REV. J. B. M'MICHAEL.

Moses, the great law-receiver of Israel, once said to the Lord, "I beseech thee show me thy glory." The answer was, "I will make all my goodness pass before thee." Nothing fills the devout and humble soul with such glorious views of the Deity as the contemplation of his goodness towards the sons of men. In harmony with this thought he speaks of his church as his glory; for in her the most wonderful manifestation of his loving kindness is seen. Here, in mercy he has revealed himself as he has nowhere else in all the works and wonders of his hand. The history of the church is a history of his goodness,—his glory. To the Christian her history has ever been a subject of the deepest interest. In it he learns of the faithfulness of his God in the fulfilment of his promises in the past, and has his faith strengthened and his hopes heightened in reference to the future prosperity of Zion. Feelings of gratitude fill and move his heart to a more devout and cheerful obedience to the Divine will. In view of this has the God of Israel with the finger of his own right hand written the following preface to his commandment: "I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage." As a preliminary to his giving and then receiving, he calls their attention to a review of their history, and his goodness in delivering them from "the oppressor's wrong and the proud man's contumely."

That a sense of gratitude might be deepened and a more loving obedience rendered to the commandments of their Divine Redeemer, Moses and the prophets constantly kept Israel in remembrance of their history. And in the psalms, the sweetest of all songs, the inspired poet sings again the sacred history of Zion. There are still times in the history of the church when special reference should be had to the past. Such a time in the history of this congregation I believe to be the present.* It is an epoch in her history, and it is not meet that we should pass it without calling to remembrance the way God has led us in the past, and devoutly setting up a memorial stone this day, and

* 4th Sabbath of April, 1871. On that day we entered our new church, when this chronicle was read by the pastor.

inscribing on it, "Hitherto hath the Lord helped us." As a suitable point from which to begin, we select a text from the 12th chapter of M'Kerrow's History of the Secession Church:—"During the winter of 1802, Mr. Armstrong crossed to the western side of the Ohio and preached for some time in what was called the North-western territory, now the state of Ohio." This statement is of interest to us. It marks the origin of an organization which for nearly three score years and ten has been known as the congregation of Sugar Creek. It was here, in connection with Massie's Creek, he pitched his tent, and erected the altar of his God, and thanks be to our God, from that time to the present his altar has never been thrown down, nor his candlestick removed, though great and manifold have been our transgressions. Before the state was organized and received into the general government, the gospel of the kingdom of God was here preached, and loyal enfranchised citizens of Zion had their dwellings here, and among them the King of kings, "rejoiced" as in one of "the habitable parts of his earth where his delights were with the sons of men."

It was then an almost unbroken forest, with only here and there a few acres of stumps and sunshine surrounding the cabin-doors of the early pioneers. The stone at our door, indicating as it does five miles over a Macadamized road to the now large, flourishing, and beautiful city of Dayton, would then have pointed you, had it been standing there through a 'blazed' pathway of some seven miles to a few newly built cabins on the banks of Mad River. How literally has the prophecy been fulfilled, "The wilderness and the solitary place shall be made glad for them, and the desert shall rejoice and blossom as the rose!" As we left our homes this beautiful morning of Spring and journeyed up through sections of country, almost unsurpassed for beauty of scenery and fertility of soil, to this house of worship, or have stood at its door, and lifted up our eyes westward, and northward, and southward, and eastward, and beheld the goodly land, is there a heart among us so thankless that it has not said, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage?"

After preaching in this vicinity for some time, and having spied out the goodly land, Mr. Armstrong returned to Kentucky, and the result was, that in 1803, and a few subsequent years, "the members of his congregation, with very few exceptions, emigrated to the state of Ohio." The motive that led to this change was their hatred of the system of slavery, as then existing in Kentucky, but which you, their descendants, have lived to see abolished from the face of the whole land. On September 2d, 1804, the Associate congregations of Sugar Creek and Massie's Creek were organized and united under the pastoral care of the Rev. Robert Armstrong, till some time near the year 1811, when they appear to have been divided. Of the number of elders elected at the organization we are not informed; but it appears that Messrs. James Bain and John Torrence were among the number. Of the members then composing the congregation, there are none living, at least there are none in connection with it at the present time. For some time after the organization, the congregation worshipped in private houses in the winter season, and in the summer in the groves,—“God's first temples.” Though poor in this world's goods, they soon began to agitate the subject of building a house of worship. Preliminary to

this, the site was chosen something less than a mile directly north of Bellbrook, near what is now known as "the old grave-yard." The style of architecture was to be that of a log cabin on a somewhat exaggerated scale. It was not constructed from the goodly cedars of Lebanon, but of the gnarly gums of Sugar Creek, and, according to his financial ability, the head of each family was to furnish so many logs. When this was done, and the house was up, furnishing it with seats was next in order. Each family hewed their own slab, and constructed their own bench according to their own taste and skill in mechanical execution; so that between them there was a wonderful uniformity of difference. These seats were not cushioned, and many of them had no backs, and the legs of the lame were unequal; and yet, I am told that the sermon in those days was more than half an hour long! The floor was not carpeted, nor were the windows of stained glass, and, for want of money to purchase the putty for what little glass they had, blue clay from the creek supplied its place. In these days a church would still be a church, and have nothing but an open platform from which to preach, but the pulpit was the crowning glory of the former house. Upon this the united resources of the congregation were concentrated. It was finally constructed after the old Scottish style. First, there was the basement in which the precentor presided, and lined out the psalm, and lined it over again followed by the congregation. Then there were the winding stairs which led to the second story into which the minister entered, unseen by the congregation, when seated,—the door being shut, and only partially visible when standing, and in which, on account of its contracted dimensions, it became him to be very circumspect in his walk and conversation. Such was the structure of the house which your fathers built, and in which they, together with many of you, worshipped more than three score years ago. "The glory of the latter house is greater than that of the former," and in it may the peace of God be given!

Some time about the year 1811, the congregations of Sugar Creek and Massie's Creek were divided, and Mr. Armstrong's whole time taken by the latter. About the same time the congregations of Sugar Creek and Xenia were united, and the Rev. Francis Pringle was ordained and installed pastor of the united charge in November, 1811, by the Associate Presbytery of Chartiers. This Presbytery is in western Pennsylvania, and some estimate may be formed of the long and tedious journeys made by ministers and elders in those days in attending on church courts. Even in these days of railroads and steam, when state lines are as near to each other as county lines were then, it would be thought a great distance to go to Tennessee to attend a presbytery, or from Tennessee to Philadelphia, or New York, to attend a Synod. These journeys were then performed on horseback, occupying a period of three months on the way; a longer time than it would now take to make a pilgrimage to the Holy Land, and attend the general assembly at Jerusalem or the Oecumenical council at Rome.

On account of failing health, Mr. Pringle was released from his charge in the year 1817, and died in North or South Carolina, March 15th, 1818, aged 29. Soon after the Rev. Robert Douglass, a probationer, was called, but declined its acceptance, and was afterwards settled on the Western reserve in the congregations of Liberty and

Poland. February 28th, 1820, a call was moderated for the Rev. Thomas Beveridge, now the venerable Dr. Beveridge, of the theological seminary at Xenia. In the following October he removed to Xenia, and was ordained and installed by Messrs. Armstrong and Hume, January 8th, 1821. At this time one session had the oversight of both branches of the congregation. The elders residing in Sugar Creek were Messrs. James Bain, Robert Scott, John Bigger and John Torrence. The deacons were John Holmes and Joseph White. The number of members in the united charge was one hundred and thirty-eight. Of these fifty-two belonged to Sugar Creek. This pastoral relation continued a little over three years. In a note to the writer, the Dr. sums up the following items of his pastorate:—"In consequence of ill health disqualifying me for pastoral labours, I gave notice of my intention to resign January 29th, 1824. During these three years there had been received into the united congregation sixty by examination and thirty-one by certificate, removed seventeen, died sixteen, suspended one, restored one. The whole number in communion was one hundred and ninety six. What the number was which should be reckoned to Sugar Creek, I am not able to say,—probably about seventy." During this interim of pastorates, a call was made out for and declined by Mr. David Goodwillie, than whom there is not a more godly and devoted minister in the church. Like Douglass, he also accepted a call from Poland and Liberty, in the latter of which he still remains. Sugar Creek seems to have been unsuccessful when competing with these two congregations. Although Mr. Goodwillie did not come himself, he did the next best thing. Some years afterward he baptized a child in the Poland church, and although year after year he sorely frightened him with annual catechetical visits, yet nevertheless the child grew and increased in wisdom and stature till he became of sufficient age and wisdom to respond to your call and become your present pastor.

In the following year a call was addressed to and declined by Mr. Joseph Clokey, now the genial Dr. Clokey, of Springfield, Ohio. In the year 1829 it seems the congregation of Xenia and Sugar Creek separated, leaving one hundred members in the latter. Mr. James Templeton having accepted a call to this congregation, was ordained and installed July 26th, 1830. In separating the two congregations, the little Miami river was regarded as the dividing line. This left the old church building nearly on the eastern boundary of the congregation. But the old house had served its day, and a new one was required to accommodate the growing congregation. The pulpit, however, that wonderful structure in which such wonderful things had been said and done, was not to be demolished, or profanely treated, but was carefully removed and exported to Darby, Union County, Ohio, where, for aught I know, it may be in service still.

In 1832 a new site was selected, about two miles west of the old one, and a large and substantial brick house was erected, in which the congregation worshipped till it, in its turn, was compelled to give place to the one which for the first time we occupy to-day. After a pastorate of eight years, Mr. Templeton resigned his charge July, 1838. At this time the number of members reported was one hundred and sixty, and the number of families fifty. October 25, 1839, Mr. George M.

Hall was ordained and installed. The number of members was at that time reduced by death and removals to eighty-one, and thirty-seven families. During the year 1843, the pastor uniting with the Rev. Andrew Heron, now the venerable Dr. Heron, and oldest minister in communion of the United Presbyterian Church, withdrew from the Associate Synod and formed a presbytery by themselves. As all these divisions have been happily healed, and ministers and members are now in the same ecclesiastical communion, it is needless to refer to the cause of separation. A large majority of Mr. Hall's congregation also withdrew, leaving only twelve families and twenty-six communicants. These twenty-six members retained their organization in connection with the Associate Synod, and were a part of the time under the pastoral care of the Rev. Cyrus Cummins. The majority ultimately connected themselves with the Associate Reformed Church, and in 1847 Rev. H. H. Johnston was installed pastor by the presbytery of Springfield. Mr. Johnston's pastorate seems to have continued about three years, and during that time twenty-one members were received by examination and eighteen by certificate. After about three years, in which the congregation was without a pastor, the Rev. R. W. Henry was installed, and continued in this relation between one and two years. The first communion after his installation is under date of June 3d, 1854, and in August, 1855, he demitted his charge. During his pastorate twenty-two members were added on examination and three on certificate.

After having been vacant a little more than one year, on the 12th of Sept., 1856, Rev. R. E. Stewart was installed pastor by a committee of the Springfield presbytery. The elders constituting the session were Thomas Bigger, Joseph Bigger, and Robert Bradford. In the year 1858, the union between the Associate and Associate Reformed Churches was consummated, and the United Church took the name of the United Presbyterian Church of North America. In this union the remnant that still adhered to the Associate Synod, in the division of 1843, were again united with and now form a constituent part of the congregation. By this action elders E. E. Andrew and Stewart Wade were added to the session. April 21, 1858, Messrs. Thomas White and Andrew Holmes were also elected to the same office. About this time it was thought advisable by the pastor and people to secure and hold all the territory possible in the interest of the congregation, in as much as the tendency of all country congregations, of whatever denomination, is to gradual depletion and concentration in towns and cities. The means then adopted to secure this end, was the building of a neat and comfortable church in the village of Bellbrook, about three and a half miles distant from the old one, and within a few feet from the spot where this congregation was first organized. No change was made in the organization. It is still one congregation, one session, one board of deacons, one pastor, one faith, one baptism. In this church it is the custom of the pastor to preach every Sabbath afternoon. Mr. Stewart's pastorate continued a little over four years, when on the 12th day of October, 1860, he ceased from his labours and entered into his rest. During the time of his administration, sixty-three on examination and twenty-five on certificate were added to the membership of the church. Removals by death and otherwise appear to

have been quite numerous, though we are not in possession of the exact number.

On the first Sabbath of August, 1862, in answer to a call moderated on the 2d day of May, the present pastor preached his first sermon, and on the 9th of October, following, was ordained and installed. At this time the congregation consisted of one hundred and five actual members. Up to the present time sixty-three on examination and twenty-one on certificate have been added to the membership. But while eighty-four have been added, there have been fifty-one removals; thirty-seven by certificate and fourteen by death, besides three or four who have not been so honourably discharged; so that the actual membership at present is one hundred and thirty-four. By actual members, I mean those who are within the limits of the congregation and in regular attendance on the ordinances. It is here, as I suppose it is elsewhere, members from time to time leave the congregation without taking their certificates. Some of these, like Abraham, go out by faith, not knowing whither they go; but after their wanderings have ended, send for their certificates, settle down, and become useful members in building up the cause of Christ in other places. Others, like Lot, have pitched their tents towards Sodom, because of the goodly and well watered land, and well may they consider themselves happy, if, like Lot, they are plucked as brands from the burning, whilst their families have perished with their ungodly surroundings. Though for a time the names of these remain on the roll, they are not counted as actual members of the congregation. It will be understood, then, what is meant by one hundred and thirty-four actual members. The session is composed of the following elders: Thomas Bigger, E. E. Andrew, Robert Bradford, Thomas White, and Andrew Holmes. Also the following deacons: Samuel Bigger, J. B. Bigger, John Bigger, J. W. Bradford, and W. A. Hopkins. The present pastor has officiated at thirty-seven funerals,—of these seventeen were not in connection with the congregation;—and administered the ordinance of baptism to twenty-five adults and forty-nine children.

To-day, in the providence of God, we enter the fourth house of worship since the organization of the congregation. And we have the satisfaction of knowing, as we enter it, that there exists not one dollar of debt against us. Every man who has lifted a hammer, laid a brick, or carried a hod upon the building has been remunerated for his labour. Neither can the carpet on the floor, nor the cushions on the pews, cry out against us for the iniquity of furnishing them through the demoralizing agency of festival or fair. In the congregation there have been nine pastors. Of these, four have finished their ministry on earth, and are gone to their reward. With one exception, the present has been the longest of the nine pastorates, and were it safe to anticipate three months, we could then say it has been the longest of all.* Sixteen persons have exercised the office of ruling elder. Of these, eight have been removed by death, and two to another congregation. Seven have filled the office of deacon. With one exception, these are living, though not all at present in connection with this congregation. From the organization of the congregation up to the year 1830, it being

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* We can now say it by more than a year.

successively in connection with the Massie's Creek and Xenia congregation, we have no means of ascertaining how many members were added during that time. But from the year 1830 to the present, there have been added, on examination, two hundred and fifty-eight, on certificate seventy-eight: in all, three hundred and thirty-six. This number is not large. Some congregations will add as many in as many months, and even weeks, and be none the larger for the accession. But ours has been a healthy growth. It is only the exception that a communion season passes and our hearts are not made glad by an accession to our number. As fast as the baptized youth come to the years of maturity, with very few exceptions, they have come forward and publicly professed their faith in Christ. And the number of adult baptisms,—*twenty-five* in the present pastorate alone,—testifies that her growth has not been confined to what may be called the natural increase of the congregation. Such is our history, and such has been the history of God's goodness to us. Early were we cast upon his care, and long and tenderly has he cared for us. Like the bush in the midst of the flames, the congregation has passed through trying times and scenes, yet she has not been consumed, nor her efficiency impaired. For three score years and ten the name of the Most High God has been reared and worshipped in this place, and our prayer to the God of Israel is, that there he may have a seed to serve him while sun and moon endure.

THE GREAT SALVATION NEGLECTED.

BY REV. J. W. HARSHA.

Nothing of great importance is so much neglected in the world, as the salvation of the soul. Some neglect it because of their entire *indifference* about their eternal welfare. Living under the deceitful and destructive power of sin, they desire not the knowledge of God, nor the joys and glories of a blessed immortality. Religion has no charms for them. It may live or die, and sinners perish eternally, all around, and they are unconcerned. Indulging the fond, but delusive hope, that the sunshine of their worldly prosperity will never end, they say to the messenger of peace, "Go thy way for this time: when I have a convenient season, I will call for thee." Year after year, till all are fled, they spend their precious time in the eager pursuit of this vain and fleeting world, without giving salvation one serious thought. The trifling things of this life, are the topics about which they talk with delight, and fluency, and eloquence, which would grace a better cause. In this element they live and move and have their being. Spiritual and eternal things make no impression on their vain minds. The gospel is esteemed as a tale that is told, and future and eternal things are counted a mere fiction. They freely and faithfully serve their carnal appetites and pleasures, but have no time for God and religion, and perhaps, in their hearts, despise those who profess it. The Bible on the shelf is counted spiritual lore enough to serve their turn, but what it says of holiness and sin, and of the state of their souls before God now, and what will become of them at death and judgment, or what they must now do to be saved, they never ask.

Their energies are spent in striving to promote their own, and their dear friends' worldly prosperity and fame, yet scarcely ever naming their eternal welfare. They make no pretensions to practical religion, but profess to be neither for nor against it, or its divine Author. But can they stand on neutral ground in a matter of so vast importance? "He that is not with me is against me," is the verdict of Him who knows the hearts of all men, and can never err in judgment. This indifference is found among all classes, rich and poor, learned and unlearned, rude and refined, and causes them to make light of the gospel, and the Saviour and that salvation which "has all the weight of eternity appended to its glories, and all the worth of divinity involved in its principles." It is offensive to God and ruinous to man. The hearts of those living under its influence are generally hardened through the deceitfulness of sin,—their affections cold and grovelling; their consciences seared as with a hot iron, and their souls given over to the sleep of death. Given up to such an indifferent and dormant state, they are not allured by the ineffable glories of heaven, nor alarmed by the untold agonies of hell. Under the withering and blighting influence of this moral pestilence, the entire man is so benumbed and ossified into spiritual death, that he is seldom moved until in conflict with "the last enemy," and is summoned to meet the Judge of all. Oh! how dangerous and deplorable is the condition of all such persons;—for unless, through divine mercy, they are led to the Saviour and to activity in striving to obtain eternal life through him, their false hope of mercy can only end in final despair.

Others neglect the great salvation because of a *worldly and covetous spirit*. Under the influence of this spirit, they ardently love and eagerly pursue this vain world. Erroneously supposing gain is godliness, and that a man's life consists in the abundance of the things which he possesses, they heap up gold as the dust, and vainly suppose that this will procure happiness, with the favour of God, and all the joys of heaven. "Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations." "They call their lands after their own names," and lean on these earthly endearments until peace bleeds and hope expires.

Here is the test of character: "If any man love the world, the love of the Father is not in him." "Hereby many deceive their own souls: goods, lands, possessions, relations and trades, with secular interests in them, are the things whose image is drawn on their minds, and whose characters are written on their foreheads, as the title whereby they may be known." As believers, beholding the glory of Christ in the image of the gospel, are changed into the same image by the Spirit of the Lord; so these persons, beholding the beauty of the world, and the things that are in it, in the glass of self-love, are in their minds changed into the same image, and conformed to the world.

Every form of rebellion in the heart tends to destroy man's allegiance to his Maker. Covetousness, human science, political fame, and a blind reverence for false respectability, steal the heart from the vast concerns of eternity. A base passion for wealth excludes God from the conscience, and Christ and salvation from the mind. It leads those in whom it dwells to make gold their hope and confidence, and deny the God that is above. No one base passion so intensely absorbs

and dries up all the energies of a human being as a lust for wealth. It enters man's inner nature, and transforms him into the base metal which he adores. "His soul is dilated into his god, and out of an abundant profit is denoted the only paradise after which he aspires; and never has benighted Pagan, in the utmost prostration of heart and intellect, bowed before his enthroned image with more idolatrous intensity of spirit, than bends the baptized adorer of modern wealth before the shrine which his mammon has erected. What the infinite, the true and the eternal are to the genuine Christian, that, cash, income and accumulation are to the fanatical pursuer of riches. They attract him, they inspire him, they animate his primal hopes, and constitute his recompense. They wield such an entire mastery over his reason, conscience and will, as to become the lords of his conduct and the laws of his being. Nothing is more base and flagitious than a covetous man; because as much as in him lies, he thrusts God from the throne of his majesty, and sets up money in his place." "Covetousness is idolatry," and the ruling spirit of the age, appearing in commerce, in politics, in science and in song. Oh! what a serious thought is contained in these inspired words: "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil." Achan's theft, Gehazi's lie, Ahab's murder, and Iscariot's treachery, are prototypes of the destructive power of covetousness.

"O cursed lust of gold! when for thy sake
The fool throws up his interest in both worlds:
First starved in this, then damned in that to come."

The insatiable spirit of avarice affects all classes and every age. Since money is the standard of respectability, children are cradled amid the jargon of profit and loss, and trained in the creed of "getting on in the world;" and "without a miracle of grace these kindred scions of worldly stock will go down to their dishonoured graves without feeling their God, or fearing their eternity." "No man can serve two masters," and no state of heart is so prone to neglect salvation as that which idolizes gold. It will form the character and rule the conduct of the man who bows before its glittering shrine, sear his conscience and lead him to the desecration of the Sabbath and the commission of all evil. All the sweet and tender sympathies of life are blighted before its withering blast,—all taste for refined and sacred literature is destroyed, and the soul is robbed of the ineffable joys of heaven. It grinds down the faces of the poor to the lowest state of degradation, and sinks them to a state of "mental ruin, until they become mere wrecks of a withered mind, and little better than hired machines who surrender their personality for the sake of their bread." The treasure of the mere worldling is not in heaven. His mind is roving to the ends of the earth,—his heart is engrossed with the world, and his ears listen only to the "sound of the waves that waft his vessel, or the whirl of the engine that carries his train." Spiritual life is unknown to him,—salvation neglected and forgotten. Under the pressure of outward circumstances, a religion is *screwed* on the worldling; but how vastly different is it from that which is *breathed* into the believer by the Spirit of the Lord! The former is put off,—the

latter abides. His heart is filled with the vanities of this world, and has no room for the love of God and the glories of the world to come; because avarice benumbs the conscience, tyrannizes over the soul, and destroys the dread of eternity in the worldling, until he idolizes gold for its own sake; and you will find him, in the sunset of life, "a moneyed wretch, without a creed or a conscience, a human friend to console him, or a reconciled God to sustain him." The sublime rewards of heaven, or the stupendous agonies of hell, have lost their effect on him. "The heaven which attracts him is worldly increase,—the hell which alarms him is worldly loss." He is the most deplorable picture of fallen humanity,—the thorough-paced, cool, calculating, heartless wretch, who maintains his ardent desire for mammon until eternity throws its awful shadow over his undone spirit. Oh, how lamentable will his case be when life's struggle is over, and his spirit appears before the Supreme Judge of all! Would he not then fondly give ten thousand worlds to purchase the favour of God? But all will be in vain, because *too late*, and because money can never buy it.

A third class neglects the great salvation because of the *vain hope of easily obtaining it at last*, or of *finally escaping* deserved punishment. The practical language of persons under this delusion is, a long life lies before us, and after we shall have served the world and our own appetites, there will be time enough for spiritual and eternal things. Now let us rejoice in the days of our youth, and freely indulge in whatever may contribute to our pleasure, in the field of nature, or in the haunts of vice, and when we shall have rejoiced in the desire of our hearts, or in the labour of our hands, we will retire from the world and attend to the interests of our souls. Now temporal objects are of the utmost importance and demand all our attention, energies, care and anxiety, and must engross our minds, hopes, fears, joys and sorrows. To be rich and honourable is the sum of human bliss; and lest we might fail to obtain that bliss, let every energy of body and mind be now exerted, until it shall crown our untiring efforts with its glory. Salvation can be obtained at any convenient season.

But can it be indeed thus obtained? Did Felix ever find his convenient season to call for the apostle Paul? What assurance have you of another day, hour, or moment, or of true repentance on a death-bed, and salvation at the eleventh hour? Since your life is a vapour, may it not depart in a moment? And does not the guilt of the impenitent sinner hourly accumulate, his evil habits strengthen, his hopes of return to God diminish, and the difficulties of his salvation increase? In the end, "what is his hope, though he has gained, when God takes away his soul?" See you not that the bands of sin become strong in old age, when men are less able to lay it aside, and engage in the unequal conflict, and that those who neglect salvation, generally become more hardened in sin, and die as they lived? Now, impenitent sinner, when bidding adieu to the world, its cares, hopes and pleasures, how do temporal things, for which you have laboured, and spent your eldest energies appear? What are they now worth, compared with your own salvation? Where now are they, and the hopes and pleasures which engrossed your thoughts and desires and labours; and with a voice more enchanting and deceitful than the fabled sirens once sung to you, "Let us pluck the rose-buds ere they wither," and "withhold not our heart

from any joy? Are they gone, after alluring you by their enchantments, from the path of duty and safety? Have you listened to their magic song, instead of to the voice of God, declaring, in the sweetest tones of mercy, "I love them that love me, and those that seek me early shall find me."—"Receive my instruction, and not silver; and knowledge rather than fine gold; for wisdom is better than rubies, and all the things that may be desired, are not to be compared to it. I will cause those that love me to inherit substance, and I will fill their treasures." Oh, have you refused these infinite blessings, and turned a deaf ear to the entreating voice of God? Then, when the veil will be drawn, how will your negligence appear,—how will your avarice, ambition and care for the world appear? Of what value will be the treasures for which you have struggled;—the offices for which you have toiled;—the honours for which you have sacrificed truth and duty, and the power for which you have sighed? Instead of labouring for God and salvation, you have laboured for those things which are not worthy of a name, in comparison with your own salvation.

Now, you have neglected the great salvation, until every indication of nature declares that your race on earth is nearly run. Now, also, pale death knocks at the door of some blooming youth, who has scarcely ever thought of human bliss or human woe, and brings to both these delinquents the solemn warning, Prepare to meet your God, for any moment your souls may be required. Hark! Don't you hear his approaching step?—Don't you see his terrible form? Now you are astonished at your negligence, and disregard of the word of God proclaiming the guilt and doom of the impenitent, and the happiness of the believer. Now the sin of neglecting so great salvation, and all the means by which it is obtained, appears to be one of the greatest magnitude. Time was when you could have obtained it; but now that time is gone, and you feel that you are left a hardened sinner in the hands of God; impenitent, unpardoned, without hope, at the gate of death, the Saviour slighted, the Spirit quenched and gone, and the tremendous judgment before you. Dreadful state! How amazing! How alarming to the negligent sinner indulging the flattering hope that salvation may be easily obtained at some convenient season. O what delusion! One case of conversion at the eleventh hour is left on record, that none may despair; and but one, that none may presume. Now, while the door of heaven is open, while the Sabbath smiles with peace and hope, and the sanctuary sounds with praises of redeeming love,—while God, with a voice of mercy, calls, "Turn ye, turn ye from your evil ways, for why will ye die?"—While the Saviour, in compassion, says, "Come, take the water of life freely," and the "Spirit and the Bride say, come," do not postpone salvation any longer, "lest thou mourn at the last, when thy flesh and thy body are consumed; and say, How have I hated instruction and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me," or lest you utter that bitter lamentation, "The harvest is past, the summer is ended, and we are not saved," Jer. viii. 20. *Not saved! not saved!* Oh! what words are these to dwell on forever, when sharpened recollection will recall, with the most tender emotions, the day of grace which will dawn no more,—the Sabbaths which once smiled with peace and joy,—the importunate prayers that were made for sin—

ners, and the infinite blessings of salvation that were freely offered by a compassionate Saviour, and rejected.

But after all these blasted hopes, the delusion follows some to the portal of the grave,—down to the very gate of hell. Then, do you hope to escape by the doctrine of universal salvation,—by means of outward morality, or external observance of the law,—by deeds of charity and benevolence by ancestry, profession, wealth, honour and office,—by hiding from the presence of the Lord, or by building a tower whose top may reach to heaven? Remember, these fond hopes are false and fleeting; for they are human devices, which subvert the plan of salvation by Jesus Christ.

The Bible divides all men into two classes, describes their characters and declares their future states, rewards, and punishments. It teaches that mere morality, or keeping the commandments in the *letter*, and not in the *spirit*, is found in persons who are entire strangers to the spirituality of the law and the love of God in the heart, and that this kind of religion has ruined thousands. If God should mark iniquity, who can stand? “By the deeds of the law there shall no flesh be justified in his sight.” Charity and benevolence cannot atone for sin. Parentage, profession, wealth, honour and office will not justify negligence and save men. The Jews cried, in the pride of ancestry, “We have Abraham to our father.” They sat in Moses’ seat, made long prayers, paid tithes, and professed to be the most faithful and zealous advocates of the law,—built the tombs of the prophets, and garnished the sepulchres of the righteous; but neglected the weightier matters of the law, judgment, mercy and faith; were like whited sepulchres, beautiful outward, but within full of hypocrisy and iniquity, a generation of vipers that could not “escape the damnation of hell.” Matt. xxiii. 33. Then “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Matt. v. 20.

But failing by all these means, do you hope to escape by denying the charge of negligence,—by bribery—by resistance,—by flight, or by concealment? These hopes are equally vain and fallacious. Then neglect no longer. Now is the day of salvation.

“Be wise to-day; ’tis madness to defer;
Next day the fatal precedent will plead:
Thus on, till wisdom is pushed out of life.
Procrastination is the thief of time:
Year after year it steals till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.”

Unbelief lies at the foundation of all this negligence, condemns the world and closes heaven against the sinner. Heb. iii. 12–19. It is a noxious plant, which grows in the soil of the human heart; and while it extends its roots and spreads its branches, no plant of grace will thrive there.

As a natural consequence, *punishment follows the neglect* of so great salvation. Though with tardy steps, justice will overtake the transgressor.

“The sun of justice may withdraw his beams
Awhile from earthly ken, and sit concealed
In dark recess, pavilioned round with clouds;

In the exercise of justice, divine displeasure at sin has been and will yet be most terribly displayed. God is just, faithful, and true, omnipresent, omniscient, and omnipotent; and will not let the impenitent sinner finally escape deserved punishment. His *presence* and agency are in all places, at all times, and in all things. He is present to protect his people, supply their wants, and reward their services; and "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves;"—"Neither is there any creature that is not manifest in his sight." Heb. 4. 13.

"Whither shall I go from thy Spirit,
Or whither shall I flee from thy presence." Ps. cxxxix. 7.

When no human eye beholds, One sees who is more to be feared than all human witnesses. No height or depth or distance, or darkness, can hide sinners from his presence. He says, "Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence I will bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them; and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them." Amos ix. 2-4. "Though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." He sees and rewards the righteous, and will expose to scorn the hypocrite, who gained the applause of virtue by his studied and successful imitation of it. He will befriend and protect the righteous every where in the universe,—amid the storms of sea and land, the war of elements, and the strife of tongues and of nations. How delightful to the believer is the thought that God is omnipresent! "It is fitted to enliven every scene, and to sweeten every condition. It will make the springs of joy burst out in the parched and thirsty wilderness, and clothe the naked and cheerless waste with verdure. It will give a relish to a dry morsel and a cup of cold water. It will lighten the pressure of poverty and soothe the pangs of affliction. It will dissipate the horrors of a dungeon and console the exile from his country and his friends."

The heathen generally confined their deities to a particular place, and had similar notions of the true God, as appears from Scripture and their own language. When Israel overthrew the Syrians in battle, "The servants of the king of Syria said unto him, Their gods are gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." 1 Kings xx. 23. But some of the heathen had more correct and exalted views of the God of heaven, and in a certain sense believed in his omnipresence. Seneca says, "We meet him every where: no place is without him, he fills his own works;"* and Virgil declares

"For God, the whole created mass inspires,
Through heav'n and earth and ocean's depths he throws
His influence round, and kindles as he goes."†

The Bible assures us that God is present in all places and with all

* Benefic. Lib. iv. 8.

† Georgica, Lib. iv. 221.

his creatures: "Am I a God at hand, saith the Lord, and not a God afar off? Do not I fill heaven and earth, saith the Lord?"

"Lo! the poor Indian sees God in the clouds,
And hears him in the wind."

He is visible in the opening bud and expanding blade,—in the green and tender herb,—in the flower "born to blush unseen,"—in the calm and gentle breeze,—the furious storm,—the rolling wave,—the fervid sun,—the pale moon, and in the twinkling stars of night. All things are full of him,—

"The glittering stars,
By the deep ear of meditation heard,
Still in their midnight watches sing of Him.
He nods a calm. The tempest blows his wrath.
The thunder is his voice; and the red flash
His speedy sword of justice. At his touch
The mountains flame. He shakes the solid earth,
And rocks the nations. Nor in these alone,
In ev'ry common instance God is seen."

He is *omniscient*, knowing all things, past, present and to come. "He sees the end from the beginning, and from ancient times the things that are not yet done." "He telleth the number of the stars, and call-eth them all by their names." At all times and in all places and employments, at home, abroad, asleep and awake, in life and in death, he attends to each individual and all his doings as if he were alone in the world. He searches the heart and tries the reins, and knows our thoughts, words and actions. "His eyes are upon the ways of man, and he seeth all his goings." Job xxxiv. 21. "O Lord, thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising. Thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." "Can any thing be hid from him? Does he not know things to come? Behold the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them." Isa. xxxii. 9. "He announced Cyrus by name long before his parents were born, and foretold his war against Babylon, and the means by which he should obtain possession of the city. He foretold the rise and fall of the four ancient monarchies, and portrayed before-hand the characters and achievements of Alexander the Great and his successors with such particularity and truth, that Porphyry, the learned adversary of Christianity in the third century, affirmed that the prophecies must have been written after the events. He foretold the birth of Jesus Christ, the place of his nativity, and the family from which he should spring, with the particular events of his life, and his death, although it was effected not by an immediate interposition of Providence, but by the unexpected combination of Jews and Gentiles."

God is *omnipotent*. His power is displayed in the creation of the world,—in dividing this globe into land and water,—in forming precious metals and minerals, and in clothing its surface with verdure, trees, plants and vegetables for the use of man and beast. The thunder storm and raging sea and howling tempest are under his control; every star that glitters in the firmament sings his praise; the moon serves to dispel the darkness of the night, and the sun pours down his

golden rays to enlighten, warm and fertilize the earth, and impart comfort and peace to all people. The revolution of the seasons, from blooming spring to hoary winter, and the communication of life to vegetables and animals, declare his omnipotence. But the human mind is a more wonderful display of divine power. It is conscious of its own operations, and capable of knowing, praising and enjoying God,—of loving and being loved,—of receiving and imparting instruction, comfort, peace, and joy,—of increasing in knowledge, and rising higher and higher in virtue, holiness and happiness in another world. All this power is exercised with the utmost facility. To bring into existence these stupendous works, God said, “Let there be light,—let there be a firmament,—let the waters be gathered together,—let the dry land appear,—let there be lights in the firmament,” and all obeyed. The same power has been continued, undiminished, from the beginning of the world till now, in upholding and governing all things,—in binding together the atoms of the universe,—in connecting all its parts and operations however numerous and distant,—in retaining hills, mountains, rivers and oceans in their places, or in rolling planets through their orbits with perfect order and amazing rapidity and harmony, and overruling all the operations of matter and of mind. The hand of time sweeps away the noblest monuments of human greatness, and buries in ruin cities, kingdoms and nations; but the sun, moon and stars shine with undiminished splendour from age to age,—year by year the face of nature is renewed, and the great movements of the universe proceed with the utmost regularity under the control of Him whose kingdom ruleth over all.” “Who removeth the mountains, and they know not; who overturneth them in his anger. Who shaketh the earth from her place, and the pillars thereof tremble; who commandeth the sun, and it riseth not, and sealeth up the stars; who alone spreadeth out the heavens, and treadeth upon the waves of the sea.”

“He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud.” Job xxvi. 12.

His power is equally displayed in the work of redemption. When redeemed unto God, the sinner is raised from death to life, and made a new creature. Old things pass away, all things become new. God fulfils in him “all the good pleasure of his goodness, and the work of faith with power, according to the working whereby he is able even to subdue all things into himself.” Phil. iii. 21. In view of these divine perfections, can we escape, if we neglect so great salvation? God meets us every where;—he knows all our wanderings,—his understanding is infinite,—his power supreme and irresistible.

The *history of nations* proves that no impenitent sinner can escape the just demerit of his sins. The antediluvians,—the inhabitants of Sodom and Gomorrah,—the Egyptians and the seven idolatrous nations, stand as beacons to warn others. When the cup of their iniquity was full, his own favourite people were punished for their sins. They were

dispersed and made a by-word and a hissing among all nations, and remain to this day the living monuments of God's displeasure at sin, and of the impossibility of any impenitent sinner eventually escaping deserved punishment!

Neglected duty and abused privilege, bring their own rewards. Not only will the gospel be taken from those who refuse to obey its holy precepts, but those who know their Master's will and do it not, and continue to neglect so great salvation as that which is freely offered in the gospel and affectionately urged by all that is dear to man, will be beaten with many stripes, and ever weep, *but not in Mercy's sight*. Their only hope of safety is now to receive the Saviour, who left his Father's throne, veiled his glory in humanity, and, after a most laborious and useful life, amid poverty, reproach and suffering, expired on Calvary to save sinners from eternal perdition. O, what infinite love and condescension dwell in the Son of God! O, who can refuse to receive a Saviour of such unbounded love and unrivalled excellence!

The *Bible declares the certain doom of all who neglect salvation*. Their heart cannot endure, nor their hands be strong in the days that God shall deal with them. They cannot escape the judgments of God, who despise the riches of his goodness, and forbearance, and long-suffering; but after their hardness and impenitent heart, treasure up wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds. Ezek. xxii. 14; Rom. ii. 6. The heavens and the earth, the Holy Spirit, the bleeding Messiah, the infinite, the eternal and the human, all declare it, and conscience echoes back the doom. The dread of a dark future; the awful visions of a blasted eternity; the secret and silent remorse which, like fire, consumes the soul of the guilty; the divine perfections and human responsibilities, all declare that as long as man sins, so long it will be just in God to punish him. God declares to man, by the voice of reason and revelation, providence and conscience, that the neglect of salvation begets death, remorse and despair; and that the proffers of mercy contain salvation and everlasting bliss. The germs of heaven, or hell silently operate in the human soul, and "the heaven or hell of human destiny will be eternally evolved from the heaven or hell of human character." Then how great is the necessity of purity of heart, and salvation by Jesus Christ! He is the grand reality. All else is vanity and vexation of spirit. "Let the sensualist mock as he will, and the delusive world mock as it may; the one thing needful is that one thing paramount, to which God communicates his greatness, Christ his merit, the Spirit his holiness, the angels their sympathy, and the children of light their reverence and supreme regard." May we all thus reverence and regard the great salvation!

THE BIBLE.

Men's books with heaps of chaff are stored,
 God's book doth golden grains afford:
 Then leave the chaff, and spend thy pains
 In gathering up the golden grains.

BERNARD.

THE REVISED EDITION OF THE PSALMS. \

It is now nearly forty-four years since some suggestions were made in the *Religious Monitor* respecting an amendment of the Scottish version of the Psalms, and the addition of some duplicate versions. Specimens of such amendments as might be made, and a few duplicate versions extending to the first eighteen Psalms, were given. The proposal, at that time, met with little favour, but the necessity of some improvement began to be more and more felt, especially when ministers of the psalm-singing churches were called to preach where this version was little or not at all known, and where the singing of it was attended with difficulty, and sometimes with ridicule. In consequence of this, several attempts have been made during the last twenty-two years to remove this difficulty in the way of using the Biblical Psalms. The first amended edition of the whole book was prepared and published by the late Rev. Henry Connelly. This was in 1849. It was laid before the synods of the psalm-singing churches, and met with some favour, but did not prove altogether satisfactory. Some of his amendments, however, have found a place in subsequent editions. A second amended edition was published, in 1854, by a committee of the Associate Synod. This was objected to because of the large number of the amendments, which, in some instances, gave it the appearance of a new rather than an amended version. It has, however, like Mr. Connelly's edition, furnished material for similar works since published. A third amended edition was published in 1856 by a committee of the General Synod of the Associate Reformed Church. Its amendments were not so numerous as those of the preceding, and failed to correct many of the bad accents of the old version. It contained, however, a number of new versions, of some of which use was made in preparing the edition of 1870. A fourth edition was published by a committee of the United Presbyterian Assembly in 1860. The most of its amendments were selected from preceding works of the same kind. This was handed down to the presbyteries in overture, but not adopted.

A fifth amended edition was published in 1865, by the United Presbyterian Board of Publication. It contained but few amendments, and though it received the sanction of the General Assembly at Washington, Iowa, it never came into general use. These efforts related almost exclusively to the amendment of the old version, but in 1859 a committee was appointed to report an improved version. This committee undertook the preparation of a new version on the basis of one published by Mr. Abner Jones, a professor of sacred music. They met with him at two different times, but their views did not harmonize with his, and they then proceeded without his aid, and prepared for the press fifty-eight versions, which were printed, and ready to be published. But before publication Mr. Jones obtained an injunction, as some of his versions had been introduced. Those taken from his book were generally much altered to render them more literal; but, to avoid any litigation, the Assembly thought it best to drop this work. However, they continued the appointment of the committee with frequent changes of some of the members, and they have laboured in this work for more than ten years. They have published at three different times the result of their labours, amounting in all to one hundred and

three versions, not reckoning in this number, twelve which were sent down a second time in overture. Of these one hundred and forty-five have been adopted, twenty-eight, or less than one fifth, have been rejected. The statement in the preface to the late edition of the Revised Psalms, "That some were adopted, many rejected," is a mistake. The opposite would be much nearer the truth. Many were adopted, a few rejected.

As the pamphlet form in which the new versions adopted were published was found inconvenient for the use of congregations which had introduced them, and there was impatience on the part of some at what they regarded as the slow progress of the work, the Assembly which met at Pittsburgh in 1870 appointed a committee to prepare the new versions which had been adopted; and the old versions amended, for publication. They also gave, in anticipation, their sanction to the use of them in worship. Of this, complaint has been made as the amendments to the old version were not proposed in overture to the inferior courts of the church, at least in their present shape, though many of them had been in their hands for years. It was well known that these courts had become weary of overtures of this kind, and would not be likely to spend the time necessary for a thorough examination. Still, it might have been as well to have only passed an *act ad interim*, allowing the use of the amended version till the presbyteries would have time to report their judgment. On one point it is probable their judgment would have been nearly, if not entirely unanimous, that those of the committee who left out the old version of Psalm cxxiv., beginning "Now Israel may say," etc., had made a very sweeping and unwarrantable amendment. That Psalm has an historic interest, rendering it to the Scotch Presbyterians nearly the same that the Marseillais is to the French. It was sung by the crowd, if I recollect rightly, at the return of some of their banished brethren in the time of the persecution of the Scotch Presbyterians. By all means let this banished psalm be restored to its place. It has been occasionally sung in some of our congregations, and the tune adapted to it is among our finest church melodies.

It is practicable yet for the presbyteries to report their judgment in respect to any amendments which they dislike, and their reports might be of much use in the preparation of a new edition of the book.

As a large portion of the church appears to have introduced the newly published book, and as it is desirable that there should be uniformity in congregations and families, perhaps a few remarks in favour of the "Revised Psalms," may not be out of place.

The book properly consists of two parts, although not so marked: First, we have the old versions amended; then the new versions follow in regular order. The amendments are not very numerous, and would hardly be noticed in most places except by one very familiar with the Psalms. It will, no doubt, be somewhat troublesome at first to those very familiar with the Psalms to keep from recurring to the old words to which they have been so long accustomed; but a little use will overcome this difficulty, and if the amendments really improve the version, we should be willing to submit to some inconvenience for the sake of those who come after us. But is the amended version really an improvement? It is not without its imperfections, though they are not so

numerous as in the old. Any one can satisfy himself on this point by comparing the amended version with the prose. At the last meeting of our Assembly, a copy of the "Revised Psalms" was handed to an aged and respectable elder of the church, and an account given him of the way in which the old and new versions were arranged. He immediately turned to the twelfth psalm. "Why," said he, "you have not the old version of this psalm at all." He read the first verse. "Now," said he, "you have nothing here about the 'godly man daily fading away.'" He was not a little surprised when his attention was turned to the prose, where there is nothing about "daily fading away," but simply "the godly man ceaseth," and then to the amended version, "The godly cease." No doubt this is a fair specimen of many of the objections that will be raised. There surely is nothing sacred in bad grammar, obsolete words, and badly constructed verses. Does any one think it will be more acceptable to God to sing,—

"For I envious was, and grudged the foolish folk to see,
When I perceived the wicked sort enjoy prosperity,"—

than, as amended,—

"For I was envious, and grudged the foolish ones to see,
When I perceived that wicked men enjoyed prosperity?"

It would be easy to give hundreds of such examples; but it will not be necessary in the case of those who are disposed to examine these amendments with candour, and no specimens of amendment will gratify such as are determined not to be satisfied.

The preceding remarks relate to the old version as amended. If this part of the work prove satisfactory, it will be easy for families and congregations to adopt the book, and use it as the old version was often used, selecting only such of the Psalms as were versified in common metre. It has, to some extent, been used in that way already. In respect to the new versions, one of the most common, indeed almost universal objections, has been, that they are paraphrastic. Now, at the present time, a paraphrase is generally understood to mean, an expression of another's ideas in different words, and in an expanded form, to render his meaning more clear. Whether these versions are liable to this objection will be easily seen by any one who will take the trouble of comparing the old and new versions, which can be easily done, as they now stand side by side. It will be found that with hardly an exception the new versions are much more brief, not by omitting any thing in the text, but by omitting supplements and unnecessary words. Many of the new versions are shorter by one fourth. See, for example, Psalms 6, 18, 21, 26, 30, 31, etc.

Our brethren of the Free Church of Scotland have been engaged in the same work with us, and there has been some correspondence between the members of our committees. In a letter received from a member of their committee he gives the following opinion of our book, relating chiefly, as will be seen, to the old version amended:—

"I have now read over with some care all the *Revised Psalms*, and I wish to say that the perusal has given me the greatest pleasure. I marvel how the revision could have been executed so well, while really preserving the good old version. I have seen many revisions, but they were all failures,—*miserable* failures. This is the only success. I felt,

in reading it all, that 'This is really the old version, and the alterations are so like itself, that really there is not the slightest appearance of piecing or jobbing in any part of it. Of course, I do not think it perfect, but it is next to it. And I wish that we may be induced to examine it in this country, and to adopt or imitate it ere long.'

The author of the letter proceeds to point out blemishes which we had overlooked, and some amendments which he disapproves. If authority were given to a committee to make corrections for a future edition, the suggestions made should by all means be before them. Most of the corrections proposed could be easily made. Some of them not so easily, such as the substitution of Lord or Jehovah for God where Jehovah is the word in the original. The old version had not always observed the distinction, and our committee had not always corrected the version in this particular.

T. B.

SUBTLETY OF POPERY.

Men would indeed persuade you that the enlarged intelligence of the times, the diffusion of knowledge, and the increase of liberality, are an ample security against the revival, to any great extent, of a system so absurd and repulsive as Popery. But they quite forget, when they hastily pronounce that Popery has no likelihood of being revived in an enlightened age, that it is emphatically the religion of human nature, and that he who can persuade himself of its truth passes into a position the most coveted by the mass of our race,—that in which sin may be committed with a thorough security that its consequences may be averted. We find no guarantee against the reinstatement of Popery in the confessed facts of a vast outstretch of mind, and of a general development of the thinking faculties of our people. It is an axiom with us that the people must have some kind of religion; they cannot so sepulchre their immortality, that it will never struggle up and compel them to think of provision for the future. And when a population shall have grown vain of its intelligence and proud of its knowledge; when, by applying universally the machinery of a mere mental education and pervading a country with literature rather than with Scripture, you shall have brought men into the condition,—oh, too possible!—of those who think it beneath them to inquire after God, then, we believe, the scene will be clear for the machinations of such a system as the Papacy! The inflated and self-sufficient generation will feel the need of some specific for quieting conscience. But they will prefer the least spiritual and the least humiliating,—will lean to that which, if it insult the understanding, bribes the lusts, and buys reason into silence by the immunities which it promises. It is not their own wisdom which will make them loathe Popery. Too wise to seek God prayerfully and humbly in the Bible, they will be as open to the delusion which can believe a lie as the ignorant to the imposition which palms off falsehood for truth. Hence, if a day of great intellectual darkness be favourable for Popery, so may be a day of great intellectual light. We may as well fall into the pit with our eyes dazzled, as with our eyes blindfolded. Ignorance is no better element for a false religion than knowledge when it has generated conceit of our own power; and intellect, which is a defender when duly honoured and employed, becomes a betrayer when idolized as omnipotent.—*Melhill*.—*Sermons*, vol. ii., pp. 103-4.

FAMILY DIALOGUES.—VOL. II.—PART I.

DIALOGUE III.—CONCLUDED.

It is hardly possible for any one that has not been engaged in such dreadful work as plotting murder, to express, or indeed to conceive, the horror and confusion of her spirits all that day and all that night; neither her reason, her affection, nor the natural pity of a mother for her children, nor the tenderness of her sex as a woman, had any place with her, but she went to bed, nay and to sleep, with the diabolical resolution of destroying her husband, and was so far guilty of intentional murder as it is possible for any one to be who had not actually made the attempt.

She had not been long asleep, but her disturbed imagination working still upon the same subject, she dreamt herself in the very act.

She dreamt that her husband came to her according to the message she had sent by Susan; that she entertained him with a show of tenderness and kindness; that he kissed her, and told her he was very sorry she would not see him the last time he came; that he had resolved to be reconciled to her, and that the terms should be her own; for he could have no comfort or satisfaction without her; that if she was offended, he would ask her pardon, and would abate all acknowledgment on her part.

In her very dream she fancied her conscience reproached her with the reflection upon her wicked resolution, and bade her ask herself how she could be so treacherous to one that, after all she had done, treated her so affectionately.

Yet it seems she got over it all, for though she did not dream of her actually giving him the poison, and his drinking it, yet at some distance of time, for she awoke between, she dreamt she saw her husband and her two children lie dead upon the floor; that somebody asked how it all happened, and that a servant who stood by answered, that nobody could tell; when in a sudden she thought she saw a black cloud, and heard a voice as loud as thunder out of it, which said, That wicked woman, his wife, has poisoned him and her own children. Take her, and let her be burnt!

It is not to be wondered at if she awoke in a dreadful fright: she shrieked, and cried in such a manner as frightened all the house: the servants rose and came to her, and an aged woman in particular, who lay near the chamber, came in first, and asked her what was the matter. When she came in, she was sitting upright in her bed, but trembling and staring in a dreadful manner; however, it being some time after her crying out before they could get out of their beds to come to her, she was thoroughly awake, and had recovered herself so far as to know that it was but a dream, before they asked her what was the matter.

This gave her some immediate relief, and particularly it brought her to so much presence of mind as to conceal the thing; and when they asked her what it was she dreamt, she said she dreamt her two children were murdered, which was true.

Though she recovered from her first surprise, yet she remained very ill all the night and all the next day, and particularly was overwhelmed with melancholy, speaking very little, and receiving no manner of sustenance. Susan stayed with her and endeavoured to divert her; but she was incapable of receiving any comfort from her, and often bid her withdraw and sit in the next room, within call.

In those intervals, when Susan had left her, she began to reflect upon herself, and would fly out with such words as these: What a monster am I! What a length has the devil gone with me! Murder my husband! What, my own flesh and blood! Nay, and murder my dear little innocent chil-

dren! Horrid wretch! 'Tis true I had not intended to murder them; but would it not have been murdering them to have killed their father? 'Tis true also I have not murdered him, but I had fully resolved on it; my soul had consented to it, and I am as guilty as if I had done it. Nay, I have been murdering him these three weeks past: I have murdered that peace and satisfaction which it was my part to preserve and increase in him; I have tormented and grieved his very soul; I have killed all the joy, all the comfort that he was to have had in a wife. I am a murderer every way, a vile abominable monster and murderer.

Then she gave some vent to her passion by crying; after which, throwing herself on the bed, and her fright and disorder having kept her waking most of the night, she fell asleep, but in so disordered a manner, and with so much confusion upon her thoughts, that she started every now and then as if she had been terrified with some apparition.

At length she got up again, and walking about the room, but still confused with strange distraction of thoughts, on a sudden a casual storm happening abroad, it lightened, and a terrible clap of thunder followed: she was so frightened at this, considering the relation it had to the other part of her dream, that she swooned, and fell down on the floor, without speaking a word.

Susan, who sat in the next room before, but had come in while she was on the bed, ran and took her up, and laid her on the bed again; but it was long ere she brought her to herself; and when she revived, she asked Susan if she heard the thunder.

Yes, madam, says Susan, it was a dreadful thunder; and the lightning was so terrible, madam, said she, it frightened me out of my wits.

Mist. But did you hear nothing but thunder, Susan?

Sus. No, madam; what should I hear?

Mist. No! did you not hear a voice?

Sus. No, madam; I should have died away, I'm sure, if I had.

Mist. Well, but I did die away, you see, for I'm sure I heard it.

Sus. You frighten me, madam; pray what did you hear?

Mist. A dreadful voice, Susan! a dreadful voice, Susan!

By this time she was more composed, and Susan being inquisitive, she put her off:—If I didn't hear it then, said she, I heard it in my dream. Susan thought she talked a little wild with the fright, and so said no more.

But now the thunder in her dream came into her thoughts. Well, says she, if I had been such a horrible monstrous wretch to have murdered my husband, what a fool had I been also to have thought to conceal it, when a voice from heaven should proclaim it in thunder and lightning to my certain destruction! She paused, and then breaks out again thus:—

Well, there certainly is some mighty Power above us, some One that knows and sees all we think or act. I have been a dreadful creature; yet there is certainly a God that knows all things, and can discover the most secret designs that we form, though only in our thoughts, and I never acknowledged him!

And what if he should, by such a voice, discover now that I intended this bloody thing; then I am undone, and should be the very abhorrence and loathing of all mankind.

She went on awhile in private reflections; at length she broke out again, And is there a God! she said, how can that be, and I yet alive? Why did not that clap of thunder strike me dead? Surely, if he is a just God, he could not suffer me to live. I ought to be brought out and burnt, as the voice said of me; for I am a murderer, a blasphemer, a despiser of God, an enemy both to God and man; a monster, not a rational creature.

She lived in these agonies two or three days, when calling Susan to her

one morning before she was up, "Dear Susan," says she, "carry me out of this dreadful place."

Sus. Carry you out, madam! with all my heart.

Mist. But whither shall I go?

Sus. Go, madam! to your own house, and to your own family, madam; where you will be welcome, I am sure, and where my master longs to have you come.

Mist. Home, Susan! how can I go home? If your master did me justice, he would never let me come within his doors again.

Sus. Dear madam, do not afflict yourself and your family any more. Will you give me leave to let my master know you intend to come home?

Mist. Do what you will, Sue. But if I stay another night in this wicked place, I shall be frightened to death.

Honest Susan sent her master word of all that had happened, and of all the discourse, by a very trusty messenger. But when the messenger came to his house, he was not at home. Susan, uneasy for fear her mistress's mind should alter, packed up all the things they had, and sending to borrow Sir Richard's coach, gets her mistress, who was now wholly at her disposal, and carried her directly home.

It seems Sir Richard and her husband were gone to deliver her wicked adviser out of custody, whom they had taken up, she having humbled herself, and promised to use her endeavour to persuade the other lady to return home; and it seems she came to her house just as Susan was helping her mistress down stairs. She sent Susan word she would speak with her mistress before she went; but Susan bade the servant tell her that her mistress had nothing to say to her. So she came away, brought her mistress home, carried her up stairs in her arms, for she was very ill, and put her to bed.

When she had done thus, she sent far and near for her master, but he could not be found for a good while, which perplexed Susan very much; but at last her master came home, and Sir Richard with him.

Her master had but just patience to hear Susan tell part of her story, and then ran up stairs to his wife. She was so weak she could hardly raise herself upon the bed; but she took him in her arms, asked his pardon in the most passionate terms, till he could bear it no longer, and till he obliged her not to say a word more of it. He told her Sir Richard was below. My dear, says she, I am not able to speak to him now; but tell him I am sensible I have used him very ill, and I will ask his pardon, and my lady's too.

Sir Richard would fain have seen her; but she desired to be excused for that night, as she was very ill, and desired a little rest.

She was now brought home to her family; but as this was not done till she was touched from Heaven with a sense of her crime, so it was evident in her, that the first effect of real conviction is an immediate return to a sense of duty. She had broken over all the obligations and bonds of her conjugal relation, as a consequence of her rebellion against God; and as soon as she was struck with a sense of her sin against God, it carried her immediately back into the course of her relative duty.

We must now leave her awhile, and go back to Sir Richard, who was now as wonderful an instance of the grace of God, as his sister; and both of them, first touched with a sense of their wickedness, by the deformity and odious appearance of others worse than themselves; that is to say, he from his sister, and his sister from her abominable companion.

Sir Richard, as I observed, had been in a very uncomfortable condition upon the occasion of his sister's casting out a text of Scripture in her discourse, which, though she designed as a banter, was made a terrible text to him, namely, that "the sacrifice of the wicked is an abomination to the Lord; from whence he fell, first, to examining his own condition, and with

too much reason, to be sure, concluded himself a wicked, abominable person; and from thence he inferred that he was forbidden to pray to God, that his prayer would but provoke God the more, and prove an abomination.

I have given an account by what accident he received some comfort. But still he was in great pain of mind, and most impatient till his brother-in-law came home, who, as before, was then gone to London. As soon as he came, they met, and he unbosomed himself to him, as in the following dialogue:—

Sir R. Dear brother, I am glad you are come: no man ever longed so earnestly for a friend as I have done for you. I have had no rest night or day, for want of you.

Bro. What's the matter, Sir Richard? I suppose I guess the business.

Sir R. I do not think you do.

Bro. It must be something about my wife.

Sir R. Not at all; unless it be to tell you she has done me more good than all the ministers in England ever did, and is at the same time herself the most wicked woman on earth.

Bro. You surprise me with two extremes! I do not understand you at all.

Sir R. I will explain myself to you presently; you must know——

Bro. Dear Sir Richard, before you enter into that, give me leave to interrupt you a little with my own case, for you may easily see I am come back from London, as it were by express; have left all my business undone, and could not be easy about my wife. I had several letters from my servants about her wild conduct, and not a word from you. I entreat you tell me how my case stands with her, that I may take some speedy course about it; for I cannot bear to think of being thus long from her.

Sir R. Indeed, brother, I am sorry I can give you no better an account of her than this, namely, that she quarrelled with me, huffed my wife, slighted all I could say or do in order to reconcile things, and flung out of the house in a rage; and, which is worse, she is gone to an old companion of hers that I am sure will make her worse rather than better.

Bro. I have heard all this by letters; I know that woman well enough; and having a hint that if I went to her house I should be refused the civility of seeing my wife, and perhaps ill-used too, I have brought my lord chief justice's warrant to force my way into the house, and to take up the woman too, if there be occasion.

Sir R. That's very right, and I'm glad of it; for she deserves to be made an example on many accounts. But what will you do with your wife? When you come to use any violence with her, I am afraid she will offer you some very provoking thing or other, for she is an outrageous creature.

Bro. I resolve to offer her no violence, but that of entreaty and earnest persuasion; if she refuses me, she must be harder-hearted than I can believe she is. I'll ask her pardon, even for those errors which are of her own committing; I'll give up every dispute and every quarrel; I'll beg her on my knees to come away, to return to her family, and be reconciled. Alas! Sir Richard, if she stays there, she is ruined body and soul; her family is ruined, and I am ruined; I am resolved to get her home, whatever humbling steps I take, or whatever family prerogatives I give up; I value not these things in comparison of the souls of my wife and my children.

Sir R. I hope you will not give up the main point; I mean your family devotion, and your duty to God, as the head of your family.

Bro. That, sir, is not mine to give; that's a debt, and must be paid: we are obliged to it as creatures, as rational creatures, and as Christians. We must reserve that as the great quit-rent of nature, to be paid to the Su-

preme Lord of the manor, by all the tenants. She can't insist upon it; it is not to be desired without injustice to Him that gave us all we enjoy, and can give us all we hope for. I persuade myself she will quit that demand, and, except that, I'll give up every thing else to her.

Sir R. Well, brother, you deserve a better wife. I pray God to give her repentance, and you the comfort of her; for you really merit all she can ever be able to do for you.

Bro. If I can recover her from this accursed house, and get her home, I am not afraid but she will be a comfortable wife still; she is in herself a most excellent person, and if God shall ever please to reclaim her, she will be an excellent Christian. She has a most endearing, engaging behaviour, a bright genius, a vast extent of knowledge, a world of wit, perfectly mistress of good breeding, every way agreeable in person, and of untainted virtue. What room can we have to fear that God shall deny his grace where he has been pleased so visibly to prepare the subject for it? I have a full dependence that she shall be restored to me at last.

Sir R. God grant you success, brother: when do you purpose to go?

Bro. I would have gone this afternoon, but seeing we are thus happily met, I'll put it off till morning, when, I suppose, I may find them all at home.

Sir R. Who do you take with you, brother? Will you have any of my servants to help?

Bro. I thank you, Sir Richard, but I think we are enough. I take two servants, and your tenant Page, the constable, perhaps we may want him.

Sir R. Well, I believe you are strong enough; pray let me hear how you speed.

Bro. You shall not fail to hear of that; but now, sir, I have interrupted you long enough. Pray, Sir Richard, go on now with your own case, where you left off.

Sir R. I think I was telling you I had got a great deal of good by the preaching of my sister, and yet that she was at the same time the most wicked woman on earth; though I think I should have excepted that young monster whose house she is now gone to, and I promised to explain myself.

(Here Sir Richard repeats all the several discourses he had with his sister, and that his lady had with her, and the issue of them.)

Bro. Indeed, Sir Richard, these are strange things, and your sister is gone a great length, but I see it is all the effect of that witchcraft with which our corrupt inclinations seize upon us in our youth, when neither God's grace nor parents' instructions intervene.

Sir R. You are right, brother, 'tis all want of education, or rather the fruit of that diabolical education we were both of us cursed with. Alas! brother, old Sir Richard, my father, is now in his grave, he was our father, and we should cover his ashes; but this was our case: he never was the man that said a word to us about religion, or any thing serious. He perfectly abandoned us entirely to nurses and servants, tutors and chaplains, who rather gratified our vices, to engage our affections to them, than instructed or reproved us when they found us do ill. We had, in a word, no manner of education but that of going to school at first, to do little more than play and learn bad words.

Bro. Well, Sir Richard, grace was promised, and is given to rectify nature.

Sir R. Yes, come, brother, this is what I want to talk with you about; I have been educated as ill as my sister, and have gone as great a length as she can have gone; what may I take my case to be? You have hopes of her. but I have had sad thoughts about myself.

Bro. Sad and serious reflections are some of the first discoveries of grace working in the heart.

Sir R. I wish you would explain yourself, what you mean by grace, and by its working in the heart. I have had something working in my heart, but I cannot think it to be God's grace.

Bro. Why so, sir?

Sir R. Because it was raised there by a wicked instrument. Does the devil, think you, work for God?

Bro. God can make use of what instrument he pleases, and can make even the devil himself instrumental to his work; but pray what mean you by the devil being an instrument?

Sir R. Why, I have told you what I mean; how my sister's atheistical carriage and horrid expressions made my blood run chill in my veins, and my very heart to tremble within me. In seeing her dreadful condition my own was represented to me, and it made this reflection in my thoughts:—Lord, what a wretch am I! This sister and I are of one and the same education and growth in wickedness, she one way, and I another: it is evident she is set on fire of hell, and I am the same in kind, only in another manner excited; my conscience bids me reprove her, but these very reproofs turn upon me, and reproach me with most of the same crimes for which I reprove her.

Bro. And do you think these convictions are your own work, sir?

Sir R. Nay, when I reprov'd her, and she laughed at me, and told me, how odd, how absurd it was out of my mouth, and asked what I had to do to talk of religion? it touched my very soul, which answered as it were within me, That is very true; what have you to do to tread my courts, or to take my name into your mouth?

Bro. And do you think all these convictions were your own? "Can the leopard change his spots, or the Ethiopian his skin?"

Sir R. Why; what then can they be?

Bro. Depend upon it, and do not slight your convictions; they are all the secret operation of the Spirit, the same which we call the grace of God.

Sir R. I wish I were sure of that.

Bro. I cannot say I will prove it to be the Spirit, mathematically, but I'll prove it to you that it can be nothing else: "Of ourselves we can do nothing; not I, but the grace of God," 1 Cor. xv. 10. When the disciple confessed the name of Christ Jesus, what was his answer? "Flesh and blood hath not revealed this unto thee, but my Father," Matt. xvi. 17. God reveals himself to our souls by the powerful influences of his Spirit; it is the Spirit of God that works conviction of sin; nothing else can do it. Believe me, sir, it is all the free grace of God.

Sir R. You religious people talk so much of the grace of God, and the Spirit of God: I remember we used always to laugh at you for it; and now, though I do not laugh at it, yet I do not understand it. Pray tell me what you mean by grace, and by the Spirit; are they all one?

Bro. No, by no means not all one, and yet joined in the operation very much.

Sir R. Why, you said, just now, these convictions are the work of the Spirit, the same that you call the grace of God.

Bro. 'Tis true, I did so, and yet I distinguish.

Sir R. Let me hear how you distinguish them, so as I may reach it.

Bro. The divines may make many more distinctions, but I'll only state it as it relates to your case. By grace, I understand the undeserved love and favour of God to us, with all its effects and blessed consequences in the hearts men; the original love of God to us, in making us vessels of mercy and not of wrath; in showing pity and compassion to us while we were yet in our blood, and in making us heirs of salvation; and then the

love of God in us, working our souls up even involuntarily and without our own agency, at least without any that we can account for, to love him; drawing out and engaging our affections. These seem to be distinguished by the grace and the Spirit. Love of God to us, must be from his own infinite grace; the love of God in us is the operation of that grace by the Spirit.

Sir R. I can make little of all this.

Bro. Sir, this is indeed a mystery, and a mystery hid from ages, but it is revealed to us by the Spirit of God, and this I shall prove to you very plainly by the word of God, where the mystery of the gospel is called a dispensation of grace; Ephes. iii. 2: "If ye have heard of the dispensation of the grace of God;" ver. 3, "How that by revelation he made known to me the mystery;" ver. 5, "Which in other ages was not made known to the sons of men, as it is now revealed by the Spirit." Here it is evident the mystery of God's goodness and love to a lost world is called the grace of God; the revealing it is called a dispensation of grace, and the revealer, the blessed agent, is the Spirit of God.

Sir R. But what is the mystery? You read there that he made known a mystery, and this mystery is revealed by the Spirit; pray what mystery is that?

Bro. Be pleased to read on, sir, verse 5, "That the gentiles should be fellow heirs and partakers of the promise in Jesus Christ." This was the mystery of the gospel, and is therefore called the revelation of gospel grace. The case was thus:—The promises of God were at first all made to the Jews, and the rest of the world seemed to be excluded; but now when by the coming and suffering of Jesus Christ, the veil of the temple was rent, and the separation taken away, "Men were called upon every where to repent," and were taught that they should be all equally made children by adoption, as if they had been so by birth; "and if children, then heirs." This was the mystery of the gospel, and was now laid open, and revealed by the Spirit of God, signifying, that the gentiles were made partakers of the promise in Christ, by the gospel.

Sir R. And how do you bring this down to my case?

Bro. Very clearly thus: that the convictions of sin upon your mind, all the reflections you make upon your past life, be they occasioned by what concurrence of cause soever; all the secret aversions and abhorrence of past follies, and every secret desire to alter, amend and change your course; every degree of regret, shame, and self-reproach, which, (as you will find,) your thoughts will be filled with on these occasions, are a degree of this dispensation of grace to you, revealed to, or wrought in you, by the Spirit.

Sir R. And does this grace and this Spirit work these convictions and these repenting thoughts, and these resolutions to reform, in our minds, by an involuntary agency, and without our concurrence?

Bro. Dear sir, let me be very cautious of running you so early into those dangerous niceties and distinctions between what we can do, and our being able to do nothing. It is most true, that we can do nothing as we ought to do, but we are commanded "to repent, to break off our sins, to cease to do evil, to learn to do well;" these are all Scripture expressions, and the Bible is full of them. Be it then, that the Spirit works all this in us before we can do any thing, or be it that our duty and endeavour are accepted, or at least our concurring with this work; certainly we are bid to work, to give diligent heed; we are called upon to turn to God, and to pray, and it is our duty. Let the operations of invisible grace be what they will, and direct how they will, we must be labouring and working, that "this grace of God may not be in vain." Nay, this very grace of God prompts us to do thus, as is expressly said, Titus ii. 11, 12: "The grace of God, that bringeth salvation hath appeared unto all men teaching us that denying

ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." So that we are not allowed, on pretence of the Spirit working all in us, to sit still and do nothing; this would be to "sin, because grace abounds."

Sir R. I begin to understand you, and what you say affects my mind wonderfully; especially when you put me in hopes that these secret struggles I feel are possibly from an operation of the Spirit of God. But is that possible? Will the Spirit of God work such things in the mind of one so hardened, so abandoned to all that is wicked, as I have been?

Bro. He not only will, but often does, nay, often chooses to do it; and that for many reasons, I mean reasons that we can account for, besides such as are known only to himself; such as the glorifying the power of his grace, in conquering his enemies; and magnifying the sovereignty of his grace, in taking and choosing how, whom, and where he pleases.

Sir R. But was there ever such a creature wrought on before as I am? one chosen out from so many, of whom none half so scandalous? It can never be.

Bro. Not you, sir? why Mary Magdalene? why the publican? why the crucified malefactor? why many glorious examples of sovereign grace? For this reason it is called free grace; and we find the Scripture full of reasons for this method of laying hold of the worst and greatest sinners:—"The whole need not a physician." It is true, this is meant of those who had conceits of their being whole, as the pharisees; but it reaches the case we are upon; Christ came as the physician, to heal those who were most dangerously sick; to justify such publicans as durst not go up to the temple to pray: to receive such prodigals as were yet afar off.

Sir R. None of all the instances I have read of come up, in my opinion, to mine. I have run such a horrid course of all kinds of wickedness, that I see none of them can come up to it. I will not doubt but, as you say, Infinite Goodness can forgive more sins than finite beings can commit; but when I come to the question, whether he will, it does not seem rational to me to expect it.

Bro. Why, sir? if I were sure you were the greatest sinner that ever was suffered to live on the earth, I should think it would be a reason why I should expect the grace of God should single you out to make you a miracle of divine goodness, that none after you might be capable of being discouraged, when they had such an example to support them.

Sir R. If I were sure the grace and Spirit of God were at work in my heart, I confess the greatness of my past wickedness would not so much terrify me. I should seem like a man fallen among murderers, and a powerful troop came in to his assistance, at whose coming all the thieves and villains trembled, and would be unavoidably taken, and the man delivered. But how shall I know it?

Bro. Try the spirits; see if the work be for God; if so, it is certainly from God.

Sir R. You must explain yourself; I am as ignorant in those things as a little child; and you see I expose my ignorance to you without any scruple. You must talk to me as if you were instructing a child: all my infant work is yet to do.

Bro. My meaning is this:—you have had convictions upon your mind for some time; you have been moved to reflect upon yourself for the wickedness of your past life; and to speak of those things you used to call pleasures, with the greatest contempt, and of your delight in them with the greatest detestation. I doubt not you are sincere in it, you had no occasion to be otherwise with me.

Sir R. My sincerity to you, I hope, admits of no question: whether my heart may not be insincere and deceive me, that I cannot answer for.

Bro. That is what I'm upon: I say, try the spirits; whither do all these motions tend? Do they carry you on to humble repentings for sins past, and holy resolutions for time to come? If this work puts you forward to a change of life, to a love of the name and ways of God, and of the people of God; in a word, if it apparently directs to holiness, it is the work of the Spirit of holiness, there is no doubt of it; it is a dispensation of the grace of God to you, by the operation of the Spirit. It must be so; there is no other influence either able, or by the nature of things inclined to work in such a manner; and you have great reason to rejoice in it.

Sir R. Alas! I rejoice? Is it possible for me to hope? And without hope is there any rejoicing?

Bro. The lower you are in the esteem of your penitent thoughts, the nearer you are to the gate of hope. Remember the publican: he durst not go forward to the temple to pray.

Sir R. There you touch my very soul again; why, that wicked creature wounded me so deeply, that it entirely robbed me of all my hope; she was a true instrument of the devil in that; for, as he is in the worst kind of despair himself, he labours to push others into the same condition; that in their reflections upon sin, they may commit the more; for I am very sensible it is a great sin to despair; it is a dishonour to the power and omnipotence of Divine mercy.

Bro. I suppose that was when she bantered you profanely about your praying to God for her, and told you it would signify nothing.

Sir R. That had been nothing; for what signified the words of a foolish enraged creature? But when she repeated that Scripture, "The sacrifice of the wicked is an abomination to the Lord," it was like a dart struck through the liver. I knew that was the word of God, though it was spoken out of the mouth of an evil messenger. My heart sunk within me at the words: I stopt talking to her as soon as possible, and while I did talk, I hardly minded what I said, my thoughts were so harassed; then I came out to seek for you, but you were gone to London; and what to do I knew not.

Bro. I am very sorry I was gone; but I hope the same Spirit of God, who was working convictions in your mind, gave you comfort.

Sir R. Indeed, brother, I received but small comfort. I looked upon myself in the same condition as king Saul was when he said the Philistines were upon him, and God was departed from him. The weight of my convictions lay upon me, and I looked upon myself as shut out from the gate; one whom God would not hear, as Saul said; and, in a word, that I was forbidden to pray to him; and it wrought such a dejection upon my mind, that I could scarcely hold up: my wife and all my family took notice of it.

Bro. It was well no strong temptation presented while you were under those troubles.

Sir R. I suppose they were really temptations, for I was often pressed in my thoughts to give over my concern about it; to go to the tavern, or visiting, or a hunting, and drive away these melancholy thoughts; but it was all like music to a sorrowful heart, that serves but to make it more heavy; and I had now no taste for those things, though they were formerly my greatest delight; but all that followed me during this whole time were the words of the publican whose story you mentioned; and his words would often break from me with a kind of involuntary emotion, "God, be merciful to me a sinner."

Bro. Very well, and was it not the powerful grace of God, think you, that preserved those aversions in you against your former delights; that took away your taste of those things, and the gust of your appetite from your pleasures; that seasoned your soul with godly sorrow, that by the sadness of the countenance the heart might be made better? Dare you

say that it was by your own strength, that those things which were doubtless laid in your way as snares, proved no temptation to you?

Sir R. My strength! How is it possible that I should have the least strength to any thing that is good, who have given up myself to all that is wicked, through the whole course of my life?

Bro. Very well; then the powerful grace of God must have supplied you. Give him the honour of his own work; let him have all the praise.

Sir R. How can I praise him, that cannot pray to him; that am not admitted to take his name into my mouth; whose prayer is an abomination? Why, he may strike me dead, if I should offer to look up to him. How then can I praise him?

Bro. That is all a delusion of the devil; and I must say it is one of the most old-fashioned temptations. You said, it came out of the mouth of one of his agents, did you not? Why should you, then, suffer it to take any hold of you?

Sir R. It is the word of God, for all that.

Bro. Yes, so it was the word of God with which the devil tempted the Son of God; his second temptation was supported in that manner, "For it is written," or "Thus saith the Lord," which is the same thing; but you must explain one scripture by another, and take the word of God in the general meaning, as well as in the literal expression.

Sir R. These are things I understand not. Is not the thing plain? Are not the words express? If they have any other signification, let me hear it.

Bro. It is true, a wicked man, while resolving to continue in his sins, his prayer is an abomination; the reason is evident: he mocks God, and the word is express in that, "God will not be mocked;" that is, it is an abomination to him to be mocked; he will avenge it, and do his own honour justice.

Sir R. Is this the true meaning of that place; and how shall I be satisfied that it is so?

Bro. By farther searching into the Scriptures, and by the general purpose of God in the gospel. It is evident the whole scope of the gospel, and of the dispensation of grace, which I have mentioned before, is to persuade sinners to repent and turn to God. Innumerable texts might be quoted to convince you of this, but it seems needless. If sinners are to turn to God, and yet are shut out from God from praying for his grace, how shall they turn?

Sir R. That is very true; but show me some case apposite to this, that may overthrow the force of its literal sense.

Bro. I'll show you several; first, take the story of Simon the sorcerer; an eminent case, and exactly apposite to what we are upon. Simon was a wicked man, that must be allowed, to an extreme beyond what can be thought of here; a sorcerer, a conjurer, one that dealt immediately with the devil, of whom the apostle testified afterward, that he was "in the gall of bitterness and the bond of iniquity," and that "his heart was not right in the sight of God." If any man alive was in the predicament of one whose prayer is an abomination, Simon was the man; yet observe what Peter, the blessed preacher of repentance, says to him, Acts viii 22: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Now, sir, what think you? May Simon the sorcerer pray to God, and may not you?

Sir R. You have brought a strange case, I confess, and it grows upon my mind; if I take you aright, it is thus, then: that if I am convinced of my sin, regret my past life, and in sincere abhorrence of my past offences resolve to reform and become a new man, I may be assured that I am permitted to pray to God; to ask pardon, blessing, assistance, support, and every thing that I want.

Bro. You have stated it right, and I am sure I have the authority of God's word to confirm it. I'll give you the same text which was mentioned in our former discourse, which you said you found in the book about reading the Scriptures, Isaiah i. 15. There are five verses, from the 11th to the 16th, full of God's abhorrence of, and abominating the sacrifices, that is, the prayers of men who continued in their sins. The last runs thus: "When you spread forth your hands, I will hide my eyes from you; yea, when you make many prayers, I will not hear." This is a dreadful scripture: what can be the reason of it? The next words explain it,—“Your hands are full of blood.” This is plain, full of sin unrepented of, and sins to come resolved on; to what purpose can such creatures pray?

But read the next verse, and there you see the terms on which God is always ready to hear the worst of sinners; verses 16, 17: “Wash ye, make you clean, put away the evil of your doings from before my eyes; cease to do evil, learn to do well. Come, now, let us reason together.” The meaning of this is as clear as the light; come, believing and repenting, resolving to break off from your sins, and God will then accept your offering; and then follows the gracious promise; “Though your sins be as scarlet, they shall be whiter than snow.”

Sir R. Dear brother; blessed be God for these scriptures, and God's blessing be upon you for your clear and comforting exposition. Now I see my way clear; I see the gate of heaven opened; it must be my own fault if I do not fly thither for help and comfort. I am sure I am a penitent, for my soul abhors the sins of my past life; and if He that has wrought this work in me will support my mind in the pursuit of it, I hope I shall continue to abhor it. And this is what I shall pray for with as earnest a desire, even as for pardon itself.

(Sir Richard discovers all the while he was speaking, a strange unusual satisfaction and joy in his discourse; and when he had done, he embraced him very affectionately.)

Bro. God give you the comfort of it.

Sir R. But I am a most ignorant creature in all these things.

Bro. I would recommend earnestly to you the reading of the Scriptures, and searching for the meaning and coherence of every thing, one with another. Study them, as well as read them; and as they are a treasure of heavenly knowledge, you will increase apace in knowledge and experience.

Sir R. I have a great deal of work to do: I have a wicked heart to struggle with and reform, wicked habits to correct, a wicked course of conversation to change, an irreligious wife to persuade and win over, if possible; a wicked family to reform and correct. Alas! what work is here for me to do, brother!

Bro. Sir, your zeal for a holy religious life will make all those things easy.

Sir R. But this is the consequence of late repentance, brother: how happy are they, and how much less struggle have they, who look into their own hearts early, and begin betimes: so much easier their work, and so much greater their reward!

Bro. That is very true, but you are not of the latest: you are quite a young man yet; you may have many days to live, and may, if God please, be an honour to his ways, and be honoured to be a great encouragement to others to look up to Him, though it should be later than you do it. I wish the eminent appearance of grace in your case, may be made use of as a summons to other sinners, to turn their eyes inward and see into their follies, and into the wretched life most of them live at this time.

Sir R. Alas! brother, you don't know that sort of people. There is a strange kind of pride among them of late,—for I do not think it was so formerly,—that makes them think religion below their rank.

Bro. My wife told me so indeed once in our disputes: that gentlemen 'never meddle with such things; that it was inconsistent with good breeding; that it was fit for parsons indeed; and that if I would set up to be chaplain, and say prayers in the family, I should put on the chaplain's gown too, and take orders. But I minded none of these things.

Sir R. No, neither will I mind them; but this I tell you; I must be a recluse, and keep no company. I must leave off visiting Sir Harry — and Col. Bra——, must go no more a hunting, nor meet the club at —; I am no company for these people now, and I am sure they will be none for me.

Bro. I hope you will not find so much loss in that as you may imagine.

Sir R. 'Tis no grievance to me at all: there is nothing in all the mirth that I have been given up to, but what is now as nauseous to me as ever it was pleasant. The wit, the gayety, and the revelling which they still use, and which was my whole employ, is to me so disagreeable, and has been so for some time, that I cannot bear the thoughts of it.

Bro. I hope, sir, you will find better entertainment in things of another character.

Sir R. I know not what I may attain to: as to the comfort of a religious life, brother, that is a very remote thing to me yet; but I am sure I have work of another kind before me. I have business enough to employ me more years than I can live, to mourn for the vanity and abhorred practices I have lived in for thirty years past.

Bro. But that affliction will have more joy in it than all the pleasures of sin, which are indeed pleasures of short continuance. There is a pleasure in repentance, which none can describe but they who have had the experience of it, and which none can give, but He alone that gives repentance.

Sir R. I know nothing of that yet; but this I know, I have more secret joy in my mind from this reflection, namely, that a stop is put to that wretched course of life I have lived for some years past, than all the enjoyment of this world ever was able to give; and I would not exchange that joy for all that I can see with my eyes. Methinks I am like one shipwrecked, and that being sunk twice in the water, is taken by the hair of the head by some kind unlooked-for hand, just in the moment as he was sinking the last time, and brought up into a boat and set on shore.

Bro. Or as "a brand snatched out of the burning."

Sir R. I am like one taken off of a rack, and laid in a bed of roses; I never knew what it was to have the least enjoyment before, without the gnawings of that worm which never dies, without a fire burning in my soul, even the same flame that shall never be quenched. Do they call it pleasure! I am astonished now to think how I once called it so myself, for I had nothing but bitterness and reproaches in it all. How often have I almost torn my flesh for rage, at my being so much a fool to be drunk; and for several other like follies, with which those excesses were often attended? And yet in all that there was no repentance; no sense of its being a sin against God; no thought of its being injurious to my soul; no regard to its being a fire, that in the end would burn to the lowest hell.

Bro. Blessed be God, sir, you see now with other eyes, and discern things as they really are. Then you saw with the eyes of a corrupted appetite, now you see with the enlightened optics of a penitent; then you were darkened with the mists and vapours of ignorance, now I hope your soul is illuminated with the beams of heavenly grace: may that grace increase, and increase your comfort, that you may arrive to that joy and peace in believing, of which the Scripture speaks so much.

Sir R. Well, brother, I have cause to bless God for you, and for every occasion that I have had to converse with you; nay, even for the conversation I have had with my wicked sister, your wife. God restore her to

you a true convert, and show her the wickedness of her heart, and the horrid spirit she is possessed with, and give her as much cause to rejoice in you as a husband, as I have to rejoice in you as a brother.

Bro. Do not lay any part of it upon my agency; it is all sovereign grace: there pay your praises, and rejoice in God evermore.

Sir R. Blessed be the day you ever came into our wretched family: it was a bold venture, brother, and I have often wondered how you, that were a good man, and had been quite otherwise educated, could think of marrying into such a brood of hounds as we were.

Bro. Do not call yourself and your sister such names. I acknowledge it was what I cannot advise any body to venture upon; I mean, to match without any regard to religious qualifications; and I have had my affliction too by it; that you know; though I cannot but hope still it will end well. As for yourself, you know I had always other thoughts of you than you had of yourself; and you know, sir, I told you so too, and Providence has made it good.

Sir R. I wish we may make it all up to you. I assure you nothing shall be wanting on my part.

It pleased God that this gentleman did not live many years; but while he did live, he increased in wisdom and knowledge, and the fear of God; he reformed his house, brought up his children in a most excellent and Christian manner, and made a most exemplary regulation in his family; and he did this so judiciously, and ever after behaved to all men so much like himself, and so far from any thing melancholy, phlegmatic, or sullen, which are the extremes which some in such cases are run into, that he recommended a Christian life to all around him. His companions honoured his reformation, though they had not the grace to imitate it. All good men valued him; and even those that had no religion themselves spoke well of him. He made a happy and a comfortable end, and his eldest son, who enjoys his estate is a sober, well inclined gentleman, who promises to be one of whom his father, if he had lived, would have seen no cause to be ashamed.

BRIEF NOTES ON THE FOREGOING THREE DIALOGUES.

I should make no notes upon these dialogues, the book being so crowded that I can very ill spare room for them; but I am aware that differences between men and their wives are such nice things to handle, that it will be very difficult to avoid the censure of some people on one side or other. The ladies, if they are inclined to find fault, will perhaps say I am partial to the sex, and give them the worst end of the staff, making them more the occasion of family breaches than their husbands; and making their husbands treat them so much more tenderly and religiously than most husbands in such provoking cases do, that it looks as if I were teaching men how to manage their wives.

The men perhaps may, on the other hand, complain that I have treated them ill, which I shall answer in its place when I come to speak of passionate fathers and husbands, which, when the same ladies read also, they will be less apt to think me partial.

But every thing in its place. Through this whole part it will be easy for an impartial eye to discern the design of the work, namely, to let every one have something for his own caution and direction.

First, The wretched trifles which are sometimes the occasion of fatal breaches in families; how weakly, and indeed how wickedly, such people act, who run little family bickerings up by imprudent degrees from such unforeseen beginnings, and by such hasty and bitter words, to real quarrels.

And secondly, how such quarrels, however small in their beginnings, are often fatal in their consequences to the whole family.

In the managing these breaches will be discovered how particularly fatal they are to all family religion; how destructive to that most essential part of it, I mean family worship; and how ruinous is the example to children, servants, and all that are any way acquainted with or concerned in the family. These things being not only the chief, but indeed the true and only design of these dialogues, I cannot but hope that all impartial readers will keep their eyes principally upon that part, and then they will not inquire which side the story bears hardest upon, the man or the woman. I hope both may see their duty here; and yet before they come to the end of the book I believe our fair friends will find the history does justice to their sex too; and that it will appear, as I believe (without flattery) is true in general, that there are more religious wives than religious husbands. I wish and pray that what is related here may increase the number of both.

Another instruction I cannot omit to repeat here, and to press husbands again to observe it; and this I profess to be the true reason of bringing the story of two deficient wives upon the stage, namely, that as it is true that husbands and masters of families too often make use of trifles as occasions to them to omit their duty, so they too often throw the blame of it upon their wives. Here now they will be moved to see, first, that in the case of real provocation an opposition, and that of the worst kind, even of wives despising and mocking at it, they are yet by no means justified in laying down and omitting their duty; secondly, how much less then should they seek occasions and pretences to argue themselves out of their duty, and load their wives with the blame, when indeed the occasion is in themselves!

But the most useful and most significant thing to be learned out of this part of the work, and which equally concerns both husbands and wives, is studiously to avoid sudden cavils and disputes between themselves about trifles, in which often, the devil blowing the coals, the passions take fire, and it increases to a terrible flame, when perhaps neither side had at first the least design or thought of a quarrel.

I persuade myself none are so insensible to the truth of the occasion as to say it does not often so happen. Perhaps in our story the husbands are brought talking more mildly and patiently than most husbands do, and, as some may think, than most husbands can do, in like cases of provocation. But let none be offended at that, for this is so far from a compliment to the men, that it is in reality a satire upon them, letting them see how they ought to act in the worst cases, and giving their wives too much occasion to show them the real difference between what they do and what they should do. And if, on the other hand, some wives here are brought in as exceedingly and more than ordinarily provoking, the application is still against the husbands, who too often are less patient when their pretence of provocation does not near come up to this copy.

END OF THE FIRST PART.

ALABAMA CLAIMS.—The Augsburg *Allgemeine Zeitung* observes, in a long article on the Alabama case, that "the tribute which Germany draws from France after a complete victory, is insignificant compared with the compensation that the American Government demands in virtue of a treaty which enthusiasts describe as the inaugurator of a new era of peace and friendship. The most hostile and contemptuous dispatches of Prince Bismark to the French Government are courteous and friendly in comparison with the indictment for which the President and his Cabinet are responsible."

RENOVATION OF COVENANTS AT LESMAHAGO.

It is pleasing here for me to say that the Rev. D. Steele and I agree in maintaining that history must necessarily be included in the testimony of the church. Having stated wherein we do agree, I would, in a spirit of that charity which rejoiceth in the truth, put the question,—Is there no danger of deception in that one instance of history which he has quoted in his pamphlet? He says “Messrs. Shields, Linning and Boyd carried the people down the stream of defection. They encouraged them to take up arms to guard the convention of estates.” This was the first step of preparation,—for what? Would the reader expect the answer? for covenanting? Yes, indeed, if we are to give credit to the historical testimony of our witnessing fathers.” I am here constrained to differ from the writer in what he seems firmly to believe and confess concerning the first step of preparation for covenanting at Lesmahago. After long and diligent search to ascertain the truth by reading and comparing not merely second-hand, but genuine and authentic history, I have arrived at the following conclusion; namely, That prior to the time of covenanting at Lesmahago, there was no convention of estates to guard in Scotland; no king on the throne, for there was then an interregnum. In the Informatory Vindication, page 304, it is said that the people being encouraged to take up arms to guard the convention of estates was *on the back of covenanting*, and could not therefore be the first step of preparation for it.

In page 303 Shields appears in an aspect very different from that in which Mr. Steele represents him in his pamphlet. Instead of connecting him with Linning and Boyd, in leading the people down the stream of defection, the witnessing remnant are very careful to exhibit the uprightness of his character in contrast with the deceitfulness of theirs. As this is a matter of no little importance in the vindication of the author of the “Hind let Loose,” I shall here quote their own words: “Messrs. Linning and Boyd gave clear proofs of their underhand dealing in their proposing that a bond of association might be drawn up in order to induce others to join with us. To which the eminent and pious Mr. Shields replied, that our covenants were our bond of association, and we could not join with such as would not adhere to these.” Such a testimony warrants the conclusion, that Shields was then as faithful as he was during his trials with Renwick. He did not prove recreant on the death of the last martyr in Scotland. Nor did he allow the banner of the covenant to fall prostrate to the earth when Renwick’s hand, which had borne it so long, was cold in death. No. He seized it and bore it aloft in order to unite all the true witnesses for Christ’s crown and covenant. Surrounded by many of the children of the covenant, he said, what may be justly viewed as the first step of preparation for covenanting,—“Our covenants are the bond of association.” On the day of the solemn transaction at Lesmahago, he said, “From this day shall be dated our reformation or defection.” Accordingly, it turned out as he said. From that time the reformation church appeared in a divided state under a twofold aspect. There were some who, in faithfulness to their covenant vows, adhered to the whole attainments of the second reformation from 1638 to 1649, inclusive. There were others who, by breaking covenant, fell into a

state of lamentable defection. Those who continued firm, under the deepened impression of their most solemn engagements, witnessing for all reformation attainments, were appropriately designated not only Covenanters, but also Dissenters and Protestors, by reason of their dissent from and protest against the revolution settlement for the burying out of sight the whole covenanted work of the second reformation. They are also thus identified with the original Covenanters, who, having renewed their covenants of 1648, did abide steadfast in their engagements, and as protestors against the resolutioners, testified for all the good acts of state as well as of the church, and particularly, against the rescinding of the acts of classis, which prepared the way for all the subsequent rescissory acts that destroyed the whole second reformation, dethroned Christ, and introduced "the killing time" in Scotland. The long period of twenty-eight years of slaughtering Christ's sheep and lambs came to an end after the death of Renwick. This noble martyr was publicly justified for what he had affirmed in his testimony. He suffered for affirming that the Duke of York was not the rightful king, to whom subjection was due, because he was a papist, had not sworn the coronation oath, and was overturning the fundamental laws of the kingdoms that were in covenant with God, and for his affirming the lawfulness of defensive arms in behalf of our civil and religious liberty,—affirmations which were re-echoed by the voice of the three kingdoms prior to the renovation of the covenants at Lesmahago.

Here, then, is the boundary line and the march stone on which may be found the inscription to encourage the church to hold fast her highest attainments and to warn against all steps of defection. As all the precious stones of the true covenanted church,—as she in 1649 appeared in the youth of her reformation,—still lie buried under the rubbish of the revolution settlement, and as this settlement is, undoubtedly, the source from which all defections and divisions have arisen in the presbyterian family,—it cannot therefore be said in truth, as it is said by Mr. Steele in his pamphlet, that "all departures from reformation attainments have taken rise both in Britain and America from cavilling at the Auchensaugh deed."

My present design, however, is not to say any thing about trifling objections made against the Auchensaugh deed; but merely to offer a correction of a very serious one made against the covenanting at Lesmahago. If I am wrong in what I have said, I wish to be corrected by Rev. D. Steele or any of my aged fathers. THOMAS HANNAY.

A HASTY INFERENCE.

BY PROF. HEMAN LINCOLN, D. D.

Scientific men are often impatient of the slow work of gathering facts and forming conclusions by a wide induction. They prefer to start with a theory, and find the facts that will confirm it; or, after finding a few facts which harmonize with their own opinions, they leap suddenly to conclusions which may be true, but have no scientific basis. The cause of true learning is damaged by many of its most eager disciples.

The inquiry into the antiquity of man has given rise to many of these crude theories. A few facts, gathered from a limited range, and ill-classified, have

been made the foundation of a general law. A single illustration may be given, where a broad conclusion has been built on a very narrow foundation.

Sir Charles Lyell, Sir John Lubbock, Prof. Huxley, and many others, maintain that man was originally in a savage state, and has slowly struggled upward to civilization. His original condition was one of ignorance and barbarism, and it has required ages of slow progress to reach the present condition of knowledge and social advancement.

The chief evidence on which the theory rests is drawn from the weapons of war and the industrial tools found among fossil remains in lake dwellings, river deltas, and caves. In the deltas and caves the implements are generally of flint or of bone. Arrow-heads, hatchets, knives, and various tools, have been discovered, made of flint, and curiously shaped and polished by the hand of man. The bones of animals are seen split asunder, as if to obtain the marrow for food, and the bones are also wrought into various shapes for use or ornament. In the lake dwellings similar weapons and tools are found, but of different materials, stone, bronze and iron. The geologists conclude that these different materials prove a growth in civilization, and mark the successive stages of growth: first, the stone or savage period, when men were hunters and knew nothing of the metals or of art: second, the bronze period, when they learned the use of copper and tin, and began to lead an agricultural life; and third, the iron age, proving a general acquaintance with the metals, and a knowledge of various forms of industry. The argument seems plausible, and indicates a great antiquity.

But when we examine it by the light of our present knowledge of races and customs, the facts are seen to fail utterly of proving either a great antiquity or an original savage state. If the inhabitants of the whole earth were in the condition of those living along the rivers examined, and in the lake dwellings, there might be weight in the inference that all were once savages. If the progress was by spontaneous development, instead of by influence from without, then a long period of time was required to reach the several stages of progress. But these *ifs* are formidable. They are the very gist of the argument, and the conclusion is worthless without them. And yet scientific men quietly assume them, without even the shadow of proof. What evidence have we that, at the very time when savage tribes were roaming in Europe, chasing deer and wild beasts with flint-headed arrows, and cutting their prey with stone hatchets, the Egyptians were not revelling in luxury at Memphis and Thebes, or Pericles admiring the master-pieces of Phidias at Athens, or Romulus laying the foundations of Roman greatness. The Esquimaux and the Lapps in our day are savage tribes, living very much like those hunters of an earlier age. They have their stone hatchets and flint-headed arrows. They have their bone implements and ornaments, curiously carved, and adorned with strange devices. Suppose a geologist, four thousand years hence, should find such weapons and utensils in beds of fossils in Greenland and Lapland, and should affirm, "The inhabitants of the earth were savages when such tools were in use,"—would this assertion prove that the civilization of England and Prussia and the United States had no existence in the nineteenth century, because savage tribes also lived? Have Sir Charles Lyell and Sir John Lubbock any better reason for asserting that civilization was unknown, when similar savage tribes were living in Central Europe? Barbarism and the highest social institutions co-exist to-day in our world. Is it not probable that the same law prevailed four thousand years ago? It is a confirmation of this view, that some of the earliest fossil skulls from Central Europe closely resemble the skulls of living Esquimaux.

Nor is the proof any more satisfactory that the civilization of the lake dwellers was of spontaneous growth, and shows a slow progress from stone to bronze and iron tools. Some antiquarians hold the lake dwellings were the home of traders in Roman times, and brought together the barbarians from the woods and the dwellers in Italian cities. Roman coins and pottery found in the ruins give weight, certainly, to such a theory. If iron tools were found by some explorer in the Esquimaux settlements visited by Dr. Kane in his Arctic expeditions, it would not prove that these tribes had advanced by a slow progress from the use of stone to the use of iron. The known facts of our age give direct testimony against the hasty theories formed from similar facts in an earlier age.

It ought also to be said the analogies of history prove that progress comes by influences from without. Gaul, Germany, Britain, have advanced to modern

civilization by influences derived from the Roman Empire and the Christian religion. There is no record of a savage race emerging to civilized life by its own unaided efforts. Savage tribes, so far as we know, sink downward; they do not rise. They decay, they do not grow; an impulse must come from without,—new influences to which they have not been accustomed,—to lift them to a higher plane.

We are entitled, therefore, to say to the scientific men who assert that man was originally an ignorant savage, "Your facts do not warrant your conclusion. The theory may be a true one, but it lacks the scientific data needed to establish it."—*Herald and Presbyter*.

Children's Department.

HOW TWO LITTLE BOYS PREACHED JESUS.

A STORY BY DR. NEWTON.

Some time ago, two little boys, who had been skating at the Central Park, in New York, were going home. They were very merry and boy-like, and as they stopped to play in front of a small house, on their way to the cars, they made considerable noise. Just then a gentleman stepped out of the house, and speaking to them kindly, said, "Boys, won't you please be a little quiet? There is a poor woman in this house very sick near to death, and I am afraid your noise will disturb her." Of course the boys complied with this request, so kindly made, and stopped their noise at once. They were sabbath-school boys. They had a good, faithful teacher, and they understood very well how men are to be saved.

As they walked quietly away, one of them said to the other, "Charley, I wonder if that lady is ready to die? Let us go back and see."

Charley agreed to go, and they went back. They got upon the porch of the house, and were just going to ring the bell when their courage failed, and they started to go home again. But they were not satisfied with themselves. They agreed to return and go up the alley, and see if they could get in from the back part of the house.

They did go back, and were soon in the yard behind the house. The first story was level with the yard, so that one standing there could look right into the window. Charley looked in through a broken pane, and saw a screen at the foot of the bed on which the sick woman was lying. Then he put his mouth close up to this opening, and cried out in a loud, clear voice, "Sick woman, believe in the Lord Jesus Christ, and thou shalt be saved."

Then they both ran away. Now, it so happened, that this sick woman was a Christian. But just at that time she was very much troubled in her mind. Satan had been tempting her, and trying to make her think that she was such a poor, good-for-nothing creature, and had been of so little use to any body, that it was impossible for her to be saved. She started when she heard Charley's voice. As she told a friend afterward, "It seemed to her like the voice of an angel." And those words from the Bible which that voice uttered were just the words that she most needed to hear. They drove away all her doubt and fears, and made her feel perfectly comfortable and happy.

WELLINGTON'S LAST WORDS.—When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to him in a saucer, and asking if he would have it, the Duke replied, "Yes, if you please." These were his last words.—How much kindness and courtesy are expressed by them! He who had commanded the greatest armies in Europe, and was long accustomed to the tone of authority, did not despise nor overlook the small courtesies of life. Ah! how many boys *do*! What a rude tone of command they often use to their little brother or sister, and sometimes even to their mother! They *order* so. This is ill-bred and unchristian.

BEARS HELPING EACH OTHER.—A gentleman was once making inquiries, in Russia, about the method of catching bears in that country. He was told that, to entrap them, a pit was dug several feet deep; and after covering it over with turf, leaves, etc., some food was placed on the top. The bear, if tempted by the bait, easily fell into the snare.

"But," he added, "if four or five happen to get in together, they all manage to get out again."

"How is that?" asked the gentleman.

"They form a sort of ladder by stepping on each other's shoulders and thus make their escape."

"But how does the bottom one get out?"

"Ah! these bears, though not possessing a mind and soul such as God has given us, yet can feel gratitude; and they won't forget the one who has been the chief means of procuring their liberty. Scampering off, they fetch the branch of a tree, which they let down to their poor brother, enabling him speedily to join them in the freedom in which they rejoice."

Sensible bears, we should say, and a great deal better than some people that we hear about, who never help any body, but themselves.—*The Carrier Dove.*

THE TONGUE DEALT WITH.—"The only edged tool that becomes sharper by constant use" is the tongue. It is often a sting full of deadly poison. It is both an offensive and defensive weapon,—a shield and a spear. Some carry dirks in their pockets, others in their mouths. The tongue of the malignant is like a masked battery, which makes us *feel fire* when we can't *see smoke*. There's never a spur for the tongue in all the Bible, but many a bit. As a condition of longevity, physicians say, "Keep the head cool and the feet warm." This is Peter's or David's receipt for a long and happy life: "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Physicians are accustomed to judge of the state of the body by the condition of the tongue, assuming as a settled principle that there is an intimate connection between the state of the tongue and the tone of the system. The apostle James adopts a similar course. To judge of soul-health, he looks at the tongue. If any man offend not in word, his moral health is perfect. On the other hand, if any one *seem* to be religious while the tongue is unbridled, that man's soul is sick. Read the third chapter of James. What a delineation of soul-sickness do we here see!

CORRECT AND INCORRECT.

Bouquet is a French word; *boquet* is not.

Sobriquet is a French word; *Soubriquet* is not.

Hors de combat is a correct French expression; *hors du combat* is not.

Illy is not an English word. To say that a person is *ilky* adapted to any employment is as incorrect as it would be to say that he is *welly* adapted to it. *Ill-adapted* is the proper expression.

Firstly is not an English word; *first* should be used. *Secondly*, *Thirdly*, etc. are correct.

The use of the word *most* instead of *almost* is a vulgarism of New England origin. The *Atlantic Monthly* lately exhibited it in some verses.

Nouns ending in *ey* form their plural regularly by adding *s*; as *key*, *keys*; *monkey*, *monkeys*; *journey*, *journeys*; *attorney*, *attorneys*; *money*, *moneys*. Ignorance leads some persons to write *attornies* and *monies*, or *monied* instead of the proper termination.

The word *whisky* has no *e* in it, and its plural is *whiskies*, not *whiskeys*.

It would be correct to say that "It is not unlikely *that* Mr. Boutwell will be only too glad;" but it is incorrect to say that "It is not unlikely *but* Mr. Boutwell will be only too glad;" or "It is not unlikely *but that* Mr. Boutwell will be only too glad;" or, "It is not unlikely *but what* Mr. Boutwell will be only too glad." This last form appeared recently in a prominent newspaper. If it means any thing, it means that "it is not unlikely *except that which* Mr. Boutwell will be only too glad."—which is unadulterated nonsense.—*Proof Sheet.*

DON'T TATTLE.—Children, don't talk about each other.—Don't call one of your schoolmates ugly, another stingy, another cross, behind their back. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults, it makes you uncharitable, when you tattle about your friends. Tell *all the good* you know about them, and carry the sins to your own heart, or else tell them to God and ask Him to pardon them. That will be Christ-like. If any body says to you, "Oh, that Mary Willis did such a naughty thing!" call to mind some virtue that Mary possesses and hold it up to her praise.

WORDS INACCURATELY USED.

The following paragraphs are taken from Richard Grant White's new volume, "Words and their Users:"—

AGGRAVATE.—This word should never be employed in reference to persons, as it means merely to add weight to,—to make an evil more oppressive; injury is aggravated by insult. It is sometimes improperly used in the sense of irritate, as "I was much aggravated by his conduct."

BALANCE, in the sense of rest, remainder, residue, remnant, is an abomination. Balance is, metaphorically, the difference between two sides of an account,—the amount which is necessary to make one equal to the other. . . . Yet we continually hear of the balance of this or that thing, even the balance of a congregation or of an army!

BOUNTIFUL is applicable only to persons. A giver may be bountiful, but his gift cannot,—it should be called a plentiful or large, "A bountiful slice" is absurd.

FETCH expresses a double motion,—first from and then toward the speaker: it is exactly equivalent to "go and bring," and ought not to be used in the sense of bring alone.

CALCULATE, besides its sectional misuse for think or purpose, is sometimes in the participial form, calculated, put for likely or apt: "That nomination is calculated to injure the party." It is calculated (designed) to do no such thing, though it may be likely to.

CITIZEN should not be used except when the possession of political rights is meant to be implied. Newspaper reporters have a bad habit of bringing it out on all occasions, when "person," "man" or "by-stander" would express their meaning much better.

COUPLE applies to two things which are bound together or united in some way. "A couple of apples" is incorrect,—two apples is what is meant.

DIRT means filth, and is not synonymous with earth or soil. Yet people sometimes speak of a dirt road or of packing dirt around the roots of trees they are setting. They mean earth.

EXECUTE.—When a murderer is hanged, his sentence is executed, the man is not. A man cannot be executed,—that is, followed out or performed.

EXPECT looks always to the future. You cannot expect that any thing has happened or is happening, but only that it will happen.

GET means to obtain, not to possess. "Have you got good molasses?" "They have got bad manners." Why will people persist in introducing the word in such sentences as these, where it is worse than superfluous?

HELP-MEET.—An absurd use of these two words, as if they, together, were the name of one thing,—a wife,—is too common. The sentence in Genesis is, "I will make him a help meet for him,"—that is, a help fit for him. There is no such word as help-meet.

LIE—LAY.—Persons not grossly ignorant sometimes say they will lay (meaning lie) down, and they have lay (lain) an hour, or that the hammer is laying (lying) by the tacks. Lie means to recline; its past tense lay—"I lay there all night" its participles, lying and lain. Lay, (used of present time,) means to put something down,—one lays a carpet; its past is laid,—"I laid it myself;" its participles, laying and laid;—"I was interrupted, while laying it, and it was all laid last night."

LOVE rules the heart, not the stomach. You love your wife or children, or ought to; but favourite articles of food you like.

OBSERVE should not be used for say, as in the oft-heard sentence, "What did you observe?"

"MAIST ONIE DAY."

The following beautiful lines were composed by Timothy Swan, the well-known author of the celebrated tunes "China" and "Poland," when in the seventy-third year of his age.—They were sent to his son, then a resident of New York.—*So. Ch.*

"Ye ken, dear bairn, that we maun part,
When death, cauld death, shall bid us start;
But when he'll send his dreadfu' dart,
We canna say,
So we'll be ready for his cart
Maist onie day.

"We'll keep a' right an' gude wi'in,
Our wark will then be free fra sin:
Upright we'll step thro' theck and thin,
Strait on our way:
Deal just wi' a', the prize we'll win
Maist onie day.

"Ye ken there's Ane wha's just and wise,
Has said that a' his bairns should rise
An' soar above the lofty skies,
And there shall stay:
If well prepared, we'll gain the prize
Maist onie day.

"When He wha made a' things just right,
Shall ca' us hence to realms of light,
To meet the Bridegroom, noon or night,
We will obey.
We'll be prepared to ta' our flight
Maist onie day.

"Our lamps we'll fill brimfu' o' oil,
That's gude and pure,—that wulna spoil;
We'll keep them burnin' a' the while,
To light our way.
Our wark bein' done, we'll quit the soil
Maist onie day.

ETERNITY.

Eternity! how long art thou!
To thee we wing our onward flight,
As flies the arrow from the bow,
As bounds the war-steed to the fight,
Fleet as the courier skims the ground,
Or winged vessels homeward bound.

Eternity! Even as a sphere,
No end and no beginning shows;
No first, no last in thee appear:
Thou hast no start, thou hast no close.
Thought's baffled pinions vainly try
To sweep thy range, Eternity.

Eternity! How long, how wide!
A ring whose ever widening round
Expanding still, as cycles glide,
Finds not, and ne'er shall find, a bound.
Dread Ring! thy centre's name is "Ever."
While thy circumference is "Never."

Eternity! Thou endless day!
If once in every thousandth year
There came a bird, and bore away
A single grain from off this sphere,
Till all had vanished, hill and plain,
Eternity would still remain.

Eternity! How long thou art!
If from the eye, each thousand years,
One solitary drop should start, [tears,
Till ocean's cup o'erbrimmed with
Till earth with all her hills was drowned,
Still art thou there, without a bound.

Eternity! While God is God,
So long shall hell and heaven remain.
Think on the dismal, hopeless load
Of endless years dragged out in pain!
But oh, how golden-winged their flight,
When spent with God in realms of light!

WUEL RR.

Editorial.

DOCTRINE AND UNION.

At the last meeting of our General Assembly, and that of the Presbyterian Church, the Committees on Union were continued by the respective bodies, without instruction. It was understood that negotiations should be kept up, and, if possible, terms of union acceptable to both churches agreed upon. We have not heard of any meeting of the committees during the year; but we may take it for granted, that they will meet, do what they can, and report progress to the next Assemblies.

Assuming that the committees are to meet, we have a few words in relation to a matter, which in our judgment should have their attention. We allude to the subject of doctrine. In the negotiations of last year, only four questions appear to have received consideration. These were, the Westminster Standards as the general basis, Psalmody, Communion, and Secret Societies. There was full agreement in words in relation to the Westminster Standards, and the impression became very general in the other branch of the church, and as would appear also with some in our own church, that the question of organic union was narrowed down to one of agreement upon propositions relating to Psalmody, Communion, and Secret Societies. The impression thus produced was, as we are fully convinced, wrong. It did our church injury and injustice. It tended to foster the idea in the minds of brethren in the other church that agreement upon terms of union was near at hand; and it created the idea in the minds of some in our own church, that if these were the only matters in question, union would not be long delayed. We do not hesitate to believe and to say, that some of our ministers have left us under this wrong impression. They have reasoned, that if these are the only matters to settle, agreement will soon be made, and that they might as well go over a little in advance.

It can readily be seen that this has worked injuriously, so far as our church is concerned. The other branch has taken good care to make the best possible use of the circumstances. Speakers in their last General Assembly, and writers in their periodicals, presented with much emphasis the near approach to agreement, and the earnest plea that "such small concessions" should not keep the churches apart. Some of our own speakers and writers fostered to some extent the same idea, and were influenced by the same appeal.

The true state of the question, in relation to union, has not thus

been brought into view. How far our committee on union, and our Assembly, are to blame in the matter we do not now care to state. What we do want to say with emphasis is, that the greatest difficulty in relation to union has not apparently been touched. Difficult as agreement may be in relation to the questions of Psalmody, Communion, and Secret Societies, a still more difficult question remains to be considered,—the question of doctrine. The inquiry is not what Standards are to be received? All are agreed in regard to this. Nor is it simply what system of doctrine shall be taught in the united church? The question really is, what toleration shall be allowed in stating and explaining the system of doctrine contained in our Confession. This was really the question at issue between the Old and New Schools immediately preceding their reunion; and it was never decided. The pressure for union became so demanding, that the stanch men in the Old School were compelled to yield. They did so under protest, and went into the union.

Now it is simply a matter of fact, that the union was formed upon the principle of toleration. The New School men entered into it with the distinct understanding that the same toleration which had been exercised in their branch should be allowed in the re-united church. Never could the union have been assented to, on their part, without this understanding. They went with flying banners into the union; and all the toleration they ever exercised they now enjoy.

There is no question, but that the Old School succumbed, in this matter, and the New School triumphed. Many in the Old School for a long time contended ably and manfully for the truth. Can it be that many in the Old School Presbyterian Church battled nobly for the truth before being carried into the union, and that the United Presbyterian Church with all her united orthodoxy is to go into union with the same elements against which the Old School men fought, and be silent? The idea is preposterous. We are convinced that on this very ground the contest lies. That toleration which it was understood should be exercised in the reunited church, and which as a matter of fact is exercised, cannot, we are persuaded, be allowed by the United Presbyterian Church. Before union can be possible, an understanding must be reached. Some guarantee must be given that the doctrinal teaching of the united church will be that which is set forth in the Confession of Faith. This matter must enter into the negotiations for union.

It may be asked, by some, Is this a matter of importance? What will we have to tolerate if we agree to unite upon the same understanding that was had between the Old and New Schools? We reply, and in doing so, will bring no railing accusation against our brethren; and certainly, we shall not be accused of dealing falsely, for our authority

shall be derived from some of the brethren themselves. We will let Dr. Charles Hodge speak for us. Prior to the union, he published in the *Princeton Review*, vol. xl. pp. 485, 486, the following. He was speaking of the doctrinal system of the New School and of the latitude which that body allowed in the statement of doctrines, while professedly receiving the Westminster standards. He asks,—

“What then were these views allowed by the New School as consistent, and condemned by the Old School, as inconsistent with the system of our standards? Among them were these: that all sin and holiness consist in voluntary action, in violation or observance of known law, and that nothing but such action has moral character. Hence original righteousness in Adam at his creation, created holiness in man by regeneration and sanctification, original sin and native sinfulness are impossible. No covenant was made with Adam for himself and his posterity, and in no sense did his descendants sin in him. The sinner has plenary ability in himself, to fulfil the law, and receive the gospel. Imputation, whether of Adam’s sin or Christ’s righteousness, is absurd. Christ’s sufferings were not penal, and no satisfaction to divine (distributive) justice, but a governmental expedient, to meet the requirements of benevolence, or a benevolent regard to the general good. God could not exclude all sin, or the present degree of it, from the moral system,” etc., etc. If it be questioned that the objectionable doctrines have been tolerated in the New School body, conclusive evidence is found in the writings of Barnes, Duffield, Beecher; the ecclesiastical prosecutions and trials of those men; the controversies and journals of the period; the writings of the New Haven divines, whose pupils and supporters holding their system in full, formerly at least, found free admission and unquestioned standing in their presbyteries.”

Much more to the same purport might be quoted from Dr. Hodge and other writers. This, however, would be quite unnecessary; the proof is most conclusive, that such doctrines as are referred to above were tolerated in the New School. The only question that could be raised, is, whether these doctrines were to be carried into the reunited church, and tolerated there. We do not hesitate to say that there was no agreement to tolerate them; but it is just as certain that there was no agreement to exclude them. It is a fact beyond question, that the New School men understood and claimed that they were to be tolerated; and we think that it is beyond dispute that the same was the understanding on the part of the Old School. Just before the union, and when it was seen to be inevitable, Dr. Hodge published an article in the *Princeton Review*, upon the “New Basis of Union.” In that article he stated the question as it then stood. He then presented the historical position of the Old School, and her strict manner of accepting and defending the Pauline or Augustinian system of truth as presented in the Westminster standards, and added,—

9. The New School, also, as a church, has its historical character. It is tolerant, or liberal. This is avowed. It is universally admitted. It tolerates forms of doctrine which the Old School have repeatedly and officially declared to be, in its judgment, inconsistent with the system of doctrine taught in the Westminster Confession. This is an unquestioned fact. It is not said that the New School, as a church, sanctions the doctrines which the Old School condemn; nor that the mass of their ministers are not orthodox. It is only said, in what they avow, that they are tolerant. They license and ordain men whom the Old School could not conscientiously receive into the ministry.

10. What is to be the character of the united church? Is it to be strict, as the Old School has hitherto been, or tolerant, as the New School? The Old School, as a body, say it is to be strict. The New School, as a body, say it is to be tolerant.

Three-fourths of our Presbyteries have twice decided that they cannot consent to the union if they are bound legally or in honour to be as liberal in the interpretation of the Standards as their New School brethren have hitherto been. And the latter have as clearly declared that they consent to the union on the condition that the united church is to be as tolerant as themselves.

11. Under these circumstances, what ought to be done? Many of our Old School brethren will vote for the union on the ground of the principle stated in the second paragraph of this short article. They say that, as the standards are unaltered, as no condition is attached to them, no rule of interpretation is prescribed, they accept the union as leaving the church just where it was; just as free in enforcing conformity to its doctrines, as it has been from the beginning.

Others will vote for it, because they think the time has come to adopt a more tolerant principle. They admit that the Old School church dies with the union, and that a more tolerant church takes its place. They believe that this course is indicated by the providence of God, and that it is best not only for the outward prosperity of the church, but for the cause of religion and of sound doctrine itself.

Others of us will be constrained to vote against the union, not because blind to its advantages, not because insensible to the spirit of brotherly love and charity, by which the movement seems at present controlled, but because we regard the strictness in interpreting the standards for which the Old School have always contended to be the "ark of the covenant" committed to our trust, which we are bound to preserve, and on the preservation of which our safety and usefulness as a church ultimately depend; and because we consider that principle to be endangered by consenting to the union, when those with whom we unite, and the public generally, (so far as we can judge,) consider that we surrender our palladium.

Yes, Dr. Hodge, you, the Old School, did surrender your palladium when you went into the union. This was also the judgment of the public generally, so far as we know. The New School went into the union with toleration painted upon its banners, and to-day its members in the reunited church enjoy all the toleration they expected. The doctrines specified above by Dr. Hodge, and others linked to the whole false system, are held and no doubt proclaimed, no man molesting or making the proclaimers afraid. A short time before the union, a New School man, then an editor, reviewing Dr. A. A. Hodge's work on the Atonement, said, in relation to its doctrines;—

We think the whole Princetonian system as he (Dr. A. A. Hodge) exhibits it, beginning with the federal headship of Adam, and continuing with the federal headship of Christ over his elect people,—implicated and interwoven with the doctrine of the decrees and the inability of man, is as dark and remorseless a system, as ever was brooded in the soul of the most pitiless Hegelian. Nor can any thing which he says, or admits, or argues, relieve it of that offence to God and to man,—that contradiction of reason and of scripture, that grief to the tender heart of the Christian, and that scandal of Calvinism, a limited atonement.

The man who wrote these sentiments is in the reunited church to-day, and is occupying, we believe, a prominent position in one of her educational institutions. A late number of the *Independent* contained

the following, which we wish our readers to peruse, and as they read to remember that the writing editor of the *Independent* is a minister in the Presbyterian Church. He either wrote the article himself or is responsible for it, as it appeared in his special column. Here is what he says:—

We regard as a very serious objection to a minister the fact that he preaches that bald Augustinianism which is taught in some of our theological seminaries, which makes men answerable for sins committed before they were born, and ascribes to the Judge of all the earth principles of action which would disgrace the Bench of New York. Comparing the Augustinian doctrine of guilt with the Universalist doctrine of punishment, we are free to say that the former appears to us much the worse heresy. An eminent professor of systematic theology in one of our orthodox theological seminaries, not long ago, gave it as his opinion that a belief in the final salvation of all men should be regarded as a less formidable bar to fellowship than a belief in the monstrous theory that God holds men guilty of Adam's sin; in short, that it was less heretical to exaggerate God's benevolence than to charge him with malevolence. With that opinion we cordially concur. Nevertheless, it is undeniable that the ministers who teach these doctrines of the Augustinian system are, in the multitude of cases, earnest and devoted men, and that the Gospel in their lives does much to neutralize the mischief of their teachings. And, therefore, in spite of their error, we are glad to be on terms of fellowship with them, and to work with them for the spread of the light in which, by and by, our mistakes, as well as theirs, will be made manifest.

With the hard-shell Universalism of the last generation we have no sympathy. The people whose whole creed is summed up in the idea that all men are sure to go to heaven when they die, whose religious force is all expended in making war upon the doctrine of endless punishment, whose faith is only a clamor of denials, are a kind of folk who do not invite sympathy. The sooner they get to the heaven they are sure of, the better it will be for the earth. In the early days of their denomination, the Universalists thrummed on this one string far more than was good for them; but there has been a great change for the better, in this respect, in later years. "Our religion has been far too much a negation," said one of their ministers to us, not long ago. "We are beginning to discover that it is not doubt, nor denial,—but faith, that saves men and organizes churches." During the last week we have received from the pastor of an important Universalist Church in New England a letter, in which he says,—

"I accept and preach the divinity of Christ just as unequivocally as Mr. Heworth does. Nothing else satisfies me; nothing else brings Jesus Christ into that place of efficiency and yet of nearness, which I feel it necessary that he should occupy in order that I may pray to him, and pray in faith, out of the depths of need,—out of the afflictions of every day. My church is, so far as I am able to judge from the conference and prayer-meetings, nearly united in this respect. Of course the opinions of no two men, accustomed to think independently, will be *exactly* alike. My preaching, however, upon this point of faith, though it may not be profound, is not uncertain."

Now, if any body wishes to turn his back upon a minister of this description, he is welcome to do it; we are at liberty to do nothing of the sort. If persons who honestly say all this fail of "fraternal recognition" in this quarter, it will not be for doctrinal reasons. They may hold, with Doctor Chapin, to doctrines which we do not believe; or they may hold, with Doctor Shedd, to doctrines which we abhor; but, in spite of these errors, if they hold fast to our Master, learning of him, praying to him, abiding in him by faith, then they are our brethren, and God forbid that we should deny them the right hand of fellowship.

The *Herald and Presbyterian* appears to be much alarmed at the doctrinal position thus assumed by the *Independent*. The editors can no longer class that popular sheet with orthodox periodicals; but strangely enough, they forget to tell their readers, that one of their own brethren, with whom they laboured so zealously to bring their respective churches into organic union, was responsible for these heterodox sen-

timents which they so faithfully condemn. What is to be done with the writer of that article in the *Independent*? We are quite certain that nothing will be done, and that Dr. Spear, the author of those sentiments, will remain in the reunited church in good standing, and that just because it was understood that all such latitude in teaching was to be allowed in that church.

Other evidences of the same, or similar latitude, are cropping out from time to time. We may refer to these again. The practical question which we have to ask now is, Shall such latitude be allowed in a church of which our own shall form an organic part? Our judgment is, that we very much misunderstand the United Presbyterian Church if such shall be the case. This question of latitude of interpreting the standards must be considered and definitely fixed. It is a fundamental matter therefore in negotiating for union.

It may be said that this matter is provided for when the Westminster standards are received "pure and simple." This might be so, if all of those so receiving those standards were known to receive them in the same sense. But when it is known that there exists such latitude of interpretation as we have shown above, the question is quite a different one. Admit such latitude, *and let it be understood that it is to be tolerated*, and we have admitted leaven, which, if the Bible be true and the history of the church of any use as a guide, we must know will "leaven the whole lump." It is not enough that the Calvinistic system be received in the standards, if there be such liberty allowed in interpreting that system as will deny its principles or destroy its integrity. The Church of England has a sound creed; but she has been tolerant. That church admits into her ministry those who hold and advocate every form of doctrine, from the Tridentine to the Rationalistic. The same thing is true in a great measure of the Episcopal Church in this country. The result is manifest to all. Such will be the result in every case. We are persuaded that the United Presbyterian Church will not knowingly and willingly be a party to a union where a like result is, humanly speaking, possible. She will require the question of the extent of toleration to be determined in advance. This matter must have prominence in her negotiations for union with the Presbyterian Church; and it is but fair and honest that negotiations be conducted with this understanding. Ignoring this, and negotiating about other matters will be useless. The great question must come forward at some time,—and our judgment is, that it should stand in the fore-front of the union movement.

BOARD OF CHURCH EXTENSION.

Among the most important of the agencies employed by the church is her Board of Church Extension. The design of this board is to aid feeble congregations, especially those in important places, in erecting houses of worship. A congregation will not ordinarily flourish to any considerable extent until it has a local habitation. This is given to it when it enters its own house of worship. This gives it permanence, and tends to fix the confidence of the community in which it is located in its stability.

That this division of our church's work has lacked efficiency from the start can scarcely be doubted. The contributions of the various churches from year to year have been small indeed. Accordingly, the work accomplished has been, until of late, scarcely appreciable. The church probably started out with a somewhat mistaken idea. She attached too much importance, comparatively, to the distinct work of Home Missions. The idea seemed to be to give to destitute places the gospel, and let the people in those places build their own houses of worship. We have found that this idea was, to some extent at least, a mistaken one. Hundreds, and probably in some cases thousands of dollars have been spent by the Board of Home Missions, in paying, or supplementing the salaries of missionaries, when but little progress has been made in building up congregations, and when, after all this expenditure of labour and money had been made, it was found that the real need was houses of worship. Had these been erected in the beginning, and the right-hearted missionaries sent to preach the gospel in them, congregations would have proved almost or entirely self-sustaining from the beginning, and their membership would have multiplied, from ten to a hundred fold. These congregations would in time have aided others, and thus the whole work of the church would probably have been done much more efficiently and successfully.

We do not blame any one in this matter. The church adopted and pursued the plan which she judged would be most efficient. We have had to learn by experience;—that is, to unlearn some things and to learn others.

Within the last two or three years, we as a church appear to be getting in the right way. We are beginning to see the importance of not doing less for Home Missions proper, but of doing more to strengthen the right arm of Home Mission work, that is by pushing more vigorously the work of church erection. The direct contributions for this purpose have increased eight or ten fold; and a Loan Fund has been established which is designed to afford perpetual aid. The effort is being made, and it ought to be speedily successful, to raise \$100,000, in four years for this fund. If this amount were in the treasury, it is

almost impossible to calculate the good that could be accomplished by it, with judicious management. Money could be loaned to needy places, with or without interest for a specified number of years. It would then return to the treasury to go forth on a second helping errand, soon to return, to go out again, and so on perpetually. The Board has so fixed its securities, that the congregations to which money is loaned, give ample assurance that it will not be perverted, and that it will be returned according to the terms of agreement. The whole plan seems to be eminently wise, and should be put into execution in the specified time, and sooner, if possible. If the church is awake to her best interests, she will increase her direct contributions to this Board and see that the Loan Fund is raised.

WOMAN PREACHING IN A PRESBYTERIAN CHURCH.

A few weeks ago, Miss Sarah F. Smiley, a Quakeress, was invited by Dr. T. L. Cuyler, and his session, of the Lafayette Avenue Church, Brooklyn, to occupy the pulpit of that church, on a part of the sabbath. She accepted the invitation, and although she did not formally take a text, yet she preached after the manner of the Quakers. As this was an innovation among Presbyterians, it was judged by some of Dr. Cuyler's co-Presbyters, that something ought to be done. A meeting of the Presbytery of Brooklyn was accordingly called in due form, and with as much speed as the rules would allow. The Presbytery was convened to consider what action, if any, should be taken. Two days were spent in deliberation. Some members were of the opinion that nothing should be done,—others came out openly in defence of the innovation. Others expressed some very loose views in relation to the instructions and even the inspiration of Paul. The majority judged that some action was required; but exactly what was the difficult point to determine. All seemed disposed to deal leniently with Dr. Cuyler and his session. The *Methodist* was reminded by the arguments and the action of the famous couplet,—

“The king of France, with twice ten thousand men,
Marched up the hill, and then marched down again.”

The *Christian Union* concludes its meditations on “Dr. Cuyler triumphant” as follows:—

If Miss Smiley had only been a member of Presbytery, they should have followed the procedure of an ancient and venerable Ecclesiastical Court, in a case not dissimilar, and full as vexatious:—“Let us straitly threaten her, that she speak henceforth to no man in this name.” But, alas! Miss Smiley was a Quaker, and not a Presbyterian. The Presbytery adjourned to consider. Perhaps they, too, imitated Miss Smiley, and prayed for her while she was praying for them. The next day, they had light enough to stand still. They gave themselves to eye-chess. Dr. Van Dyke was valiant for Greek silence. Ithuriel Spear, of the *Independent*, did heavenly battle for modern women. But, why should we harrow

our readers' feelings with further revelations? It was agreed that nothing should be done with Cuyler in respect to the past, if Cuyler would not do so again in the future. And so the Presbytery laid down the rod of discipline with which it was to have smitten our brilliant brother who *had* let women preach, and putting the trumpet of warning and exhortation to their lips, blew a blast against all their churches which had *not* had female preaching!

The "blast," which, after two days' preparation, the Presbytery "blew," was the following action of the General Assembly in 1832:—

"The Presbytery having been informed that a woman has preached in one of our churches on a Sabbath, at a regular service, at the request of the pastor, and with the consent of the session; therefore,

Resolved, That the Presbytery feel constrained to enjoin upon our churches strict regard to the following deliverance of the General Assembly of 1832: "Meetings of pious women by themselves for conversation and prayer we entirely approve; but let not the inspired prohibition of the great Apostle, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and to exhort, or to lead in prayer in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles."

This action was certainly as mild in the circumstances as could have been expected. It was adopted by a very large majority, there being only two opposing votes. We doubt not that it expresses the convictions of not only the Presbytery, but also of a very large majority of the whole Presbyterian Church.

We are not ready to believe that any large portion of the ministers and elders of that church are ready to sanction preaching by women, especially by those who, like this Quakeress, are not baptized, and who deny the obligation of the sacraments, and that there is any divinely instituted order of ministry for the church. We may be mistaken in this judgment; and indeed there are some indications that such may be the case. Pointing in this direction is the fact that it is claimed, by the *Presbyterian Banner*, that this action of the Assembly, quoted above, and reaffirmed by the Presbytery, is not a law in the church. It was originally contained in a Pastoral letter sent down to the churches by the Assembly. As it was thus from the highest court, and was intended to express the mind of the Assembly as to the teaching of the Scriptures in relation to women preaching, we cannot see but that it has the force of law. The Scriptures are the supreme law in the church, and deliverances of the Assembly in relation to interpretations of that law, it does seem to us, must bind the church, at least until such deliverances have been reversed or set aside. The editors of the *Banner*, however, are opposed to the action of the Presbytery of Brooklyn, as at least uncalled for, and their judgment is, that "there ought to be enough piety and practical wisdom in the church to decide concerning such cases as they may arise from time to time, without resorting to an inflexible iron rule." In this there is probably a considerable number in the church who agree with them. Dr. Cuyler, on the sabbath following the action of the Presbytery, said to the people of his congregation, after referring to the deliverance, "It only remains

for me to assure you how heartily grateful I am for the cordial support given to me by my own beloved flock. I gladly acknowledge, too, the frank and courteous spirit in which my brethren of the Presbytery conducted their animated discussions. If it were possible, I would love to give a cordial hard-grasp to the many eminent and useful ministers of Jesus Christ in our denomination who have sent to me messages of their heartiest approval of your pastor's course."

It is not improbable, in view of these things, that this question may may come before the next Assembly of the Presbyterian Church, for some definite action.

PAUL AND WOMAN'S DUTIES.

Under this head Mr. Beecher discourses in the issue of the *Christian Union* of Feb. 20th. As the matter is exciting considerable attention at the present time, we think our readers will excuse us for letting them know what Mr. Beecher has to say in relation to it. He is prompted to write because of the action of the Brooklyn Presbytery in the case of Mr. Cuyler. This is what he says:—

The action of the Brooklyn Presbytery in the case of Dr. Cuyler and Miss Smiley, and also the decision of the General Assembly, re-affirmed by them, are based on the directions of the Apostle Paul, prohibiting the preaching of women. As to the interpretation of these passages there is no dispute. Their sense is too plain to need comment. He says, "Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as saith also the law, and if they will learn any thing, let them ask their husbands at home; for it is a shame for a woman to speak in the church." 1 Cor. xiv. 34, 35. Again: "Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. ii. 11, 12. Of these passages the sense is self-evident, and there is no controversy as to it. The only real question is this: Were these directions local, based on a transient state of things; or are they valid at all times and in all places? Those who advocate the propriety of permitting women to speak, allege that the prohibition in question was designed for Greek churches, and that in Greek communities the state of popular opinion was such that a woman who should teach publicly would be put in the class of courtesans, who alone were educated in philosophy and rhetoric, like Aspasia, and were accustomed to speak in public.

On the other hand, it is said that the reason alleged for the prohibition is not local, but universal; namely, the designed subordination of woman to man, as evidenced in the end and manner of her creation.

In reply to this, it is enough to say that Paul utters injunctions just as specific and based on the same reason to enforce the duty of wearing veils in meetings by the women, in 1 Cor. xi. 13-16. The Corinthians are reminded first of the subordination of woman to man, of man to Christ, and of Christ to God. Also of the fact that woman was created after man and from man, and for man, and ought therefore to be subordinated to him, and to indicate this subordination by wearing a veil in public. Are not these reasons essentially the same? Are they not universal and permanent?

And yet, what church now insists upon the duty of wearing veils in public meetings and censures women for not doing it? We know that no church in Christendom now enforces this explicit injunction of the great apostle. Why? We will allow Bloomfield to state the reason:—

"It must be borne in mind, that all that is here said has respect only to those times, places and opinions, where the customs were directly the reverse of our own. And accordingly it is of no further importance to us, than as furnishing us with a principle of universal application; namely, that Christians must not in externals rashly recede from decorum; that in things indifferent they should use the same manners and customs as their contemporaries and fellow-countrymen; so that whatever may be accounted as base, must be abstained from, though it may in itself have nothing wrong, in order to avoid all suspicion or offence; and above all, that in public assemblies of religious worship, persons of both sexes should assume such dress and demeanour as are, according to the custom of the country, thought decorous, and suitable to their respective relations to each other and to the common Head of the church, so that 'all things may be done decently and in order.'"

But what was the custom of that age that has now passed away? Bloomfield will tell us:—

"The custom was for all married women, as well as single ones, to wear veils in public. Hence to depart from that custom, which was regarded as symbolical of subjection to her husband, and among the Jews was a token of modesty, would be to act out of character, and thus occasion disgrace to the husband, and scandal to the church in the eyes of the hearers."

Thus, when the wearing of a veil in church was regarded as a sign of subordination to the order of God, it was a duty to wear it. But when this opinion has passed away, it is no longer a duty. The same is true of the statements of Paul as to the shame of long hair to a man. These were local. The Greeks of the heroic ages regarded long hair as honourable, and Homer familiarly calls them the "long-haired Greeks." Among the Germans, at the very time when Paul wrote, long hair was deemed honourable, as a sign of freedom, and to have the hair clipped was a degrading punishment. Long hair, too, was honourable among the Lacedemonians. So that Paul's appeal to nature, as teaching that long hair is a shame to a man, had reference only to the majority of the Greeks of that age, though at first sight one would suppose a universal fact was stated. In like manner it is not now a shame for a woman to wear short hair, if she pleases.

There is another instance of the effect of a change of customs to modify the force of a command, not less striking. The injunction from Paul that women should be keepers at home and not wanderers from house to house, had a peculiar fulness of meaning in Greece. It was deemed the duty of a Greek woman to remain in the women's apartment in the rear of the house. Often they were locked in as prisoners, and not allowed to go out without leave of the head of the family, nor even to go to the front part of the house to ask for intelligence of passers-by. And if girls had ventured out alone to attend school or to make calls, as our daughters do, they would have been regarded as lost to modesty and propriety. In this state of things, the command to be keepers at home meant to the Christian women of Greece to regard the honour of Christianity, and not so violate national customs by going abroad in forbidden ways, as to excite odium and suspicion, and to bring on the church the reproach of boldness, immodesty and unchastity. But, in the change of society that has since taken place, the command has been virtually abrogated. Our daughters can go forth freely to schools or meetings, or to shop or make calls, without any dishonour to the Christian name.

Has, then, no change taken place as to the Greek idea of the import of speaking in meetings of the church, analogous to that of veils and long hair and walking abroad? There has been a change even greater than in regard to any other matter. This change is seen in two things especially:—

1. In the universal conviction of the propriety and necessity of an elevated education for women, as opposed to the low and degrading view of the Greeks.

2. In the universal opinion that it is right for women by means of the pen and the press, to enlighten and control the public mind on any and all subjects, and that to do so is not to usurp authority over the man. If this be so, have not the real grounds of the prohibition to speak in public fallen away as really as in the case of wearing a veil in public.

Not they who encourage women to use their liberty of instruction, violate the Bible, but they who stumble upon the letter, and sacrifice the spirit. The enemies of the Bible are they who blindly employ it as a weapon of resistance to the leading of Divine Providence.

Preceding the above, Mr. Beecher had preached a sermon to his congregation upon the question, "Do the Scriptures forbid women to preach?" taking for his text 1 Cor. xiv. 34, 35. In the sermon he took substantially the same ground that is occupied in the above editorial: explaining the text, he remarked, that Paul said substantially to the Greek Christians, "You shall not violate the customs of your country. You shall not bring into discredit the religion of the Lord Jesus Christ, by doing that which can be interpreted but in one direction by every man who sees it. 'I forbid your women to teach'—in *Greece*, would that he had put that in! If he had known how stupid people were going to be in our day, he would have done it."

We had thought that the Bible afforded a perfect rule of faith and practice not only for Greece, but also for all people *even in the enlightened 19th century*. We do not care to allude to the blasphemy exhibited in attributing this ignorance not to Paul, but to the Holy Spirit by whom Paul was guided to write. The Spirit well knew "how stupid people were going to be in our day," and made full provision in his word for all this stupidity. He has also given us much in relation to those who would grieve and vex him, which Mr Beecher might do well to think about after having given utterance to such a sentiment as the above.

What we wish, however, particularly to note is the fallacy in the argument presented in the above extract. It is assumed that Paul is giving direction only to the church in Corinth, or, at most, to the churches in Greece. Is this the correct statement of the case? We think it demands proof. It is probable that correct criticism will connect the 33d and 34th verses in that chapter in Corinthians, and that they should be read together thus:—"For God is not *the author* of confusion, but of peace. As in all the churches of the saints, let your women be silent in the churches, for it is not permitted unto them to speak," etc. If this gives the proper connection, it makes the direction

take a much wider range than Mr. Beecher and others have supposed.

But suppose that the command of the apostle had direct reference to the churches in Greece alone, it remains to be proved whether his direction in relation to teaching partakes of the same nature with the customs to which he refers. It by no means follows, that because a woman may now appear in our public worshipping assemblies unveiled, she may preach to any of these assemblies. Give us such liberty of interpretation as this, and we could explain away much of the teachings of the apostle to those Grecian churches, which we all now regard as binding upon us.

The meaning of the apostle in relation to women preaching, may be ascertained from other portions of Scripture; and by comparing these with what he wrote to the church at Corinth, we will find that he has made the commands universal as the race of mankind. In this connection it is remarkable that Mr. Beecher, although quoting 1 Tim. ii. 11, 12, makes no specific allusion to it. Why was this? The only conclusion that we can arrive at is, that it did not so well suit his purpose. He evidently set out to establish the position, assumed, that the apostle's direction was wholly local, and that it did not therefore bind any but the Grecian churches. Suppose he had looked for a moment at the quotation from Timothy and its connection, what would have become of his argument? Paul says, in the place cited, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"—*in Greece*. Did he add that? Not by any means. He did add, "*For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression.*" Now, in the light of this "for," this reason, to Timothy, for the silence of women as teachers, what becomes of the argument for local restriction? The reason given widens the field beyond Greece, beyond Asia Minor, beyond the Roman Empire. It makes it universal as the race descended from Adam. "I suffer not a woman to teach. . . . *For Adam was first formed, then Eve.*"

We conclude by saying, that whatever way be taken to get rid of the difficulty in relation to woman's place and work in making known the gospel, we are positively prohibited from assuming the position that the commands contained in the writings of Paul were local. That is not the way out of the difficulty. But we have not space to continue the argument.

which we thought were not strictly correct, or that were likely to be construed to the injury of the work. Among these things was a sentence on the 525th page of the second volume. The author is treating the general subject of the satisfaction of Christ, and showing that the hearts of God's children have been better than their intellects,—their inward convictions and feelings better than their creeds. This is manifest from the records of their inward religious life, as exhibited in their prayers, and hymns. He quotes, as samples, from several well known hymns, that have been and still are in general use, in different branches of the church,—branches separated from each other in their published creeds. The question is then asked by him, "Does any Christian refuse to sing such hymns?"

Believing that this question would be interpreted by many to the prejudice of the work, we addressed a note to the author in relation to it. We told him that if he meant by the question, Does any Christian refuse to sing these hymns in the formal praise of God? we could assure him that there were thousands of Christians in this and other lands who would and did refuse thus to sing them, because they believed that they lacked divine authority for so doing, and moreover that those were just the Christians who would most appreciate his noble efforts in behalf of a sound theology. Dr. Hodge replied in very courteous terms, saying, that it did not occur to him that any one would understand him as meaning to ask the question, What Christian would refuse to "sing these hymns in the public worship of God?" His meaning was simply, "Does any Christian refuse to assent to the feelings expressed in those hymns." He added, "I should be the last man to say any thing savoring of a want of respect to the venerable body of Christians with which you are connected." He informed us, also, that he would suggest to the printer a change, of a word or two, such as it was possible to make in the stereotyped plates. Since that time, we have received from him a proof sheet of the new edition, and in that the question referred above reads, "Does any Christian object to such hymns?" The meaning thus expressed as is clear from what precedes and follows, is that these hymns, express orthodox sentiments in relation to the satisfaction of Christ. This any persons may admit, and yet conscientiously, as we do, refuse to sing them in the formal worship of God because of the want of divine authority appointing them so to be sung.

We have thus referred to this matter, and our apology for giving publicity to it is simply, that we were convinced that the matter as it originally stood would be prejudicial to this great work in theology. We would not, for any consideration, have its circulation hindered among the ministers and members of our church.

DEATHS IN THE MINISTRY.

Death has been doing its work among our ministers. We lately recorded the decease of the Rev. J. B. Clark, D. D. Now we are called upon to record the death of two more of our brethren.

I. The Rev. Wm. Townley died at Monmouth, Illinois, on the 18th of January. He was sixty years of age. For some years past he had not been actively employed in the work of the ministry; but had been filling useful positions in society, and doing such work as his strength permitted. He was a good man, and will be lamented in not a few places in the church where he was best known.

II. The Rev. David R. Imbrie died at his residence, in Ottawa, Kansas, on the 29th of January. He was sixty years old; and had spent about twenty-one years in the ministry. He was one of the fathers in the Secession branch of the church; and was highly esteemed for his stability and worth. A considerable part of his time in the ministry was spent in New Wilmington, where he had always many warm friends. "He died as he had lived, strong in the faith, giving glory to God."

Thus the fathers are passing away; may faithful and worthy sons be raised up to take their places?

SAD.

A telegraphic despatch, to the papers, dated Springfield, Illinois, March 7th, brings news that will cause much sorrow to many throughout our church, in this land, and to our missionaries in Egypt. The despatch is as follows:—

Springfield, March 7.—The doctrine of spiritual perfection has obtained a strong hold in the minds of persons in several localities in this region. The believers say that they are of the elect, and that they need only to look to the special providence of the Lord for raiment, food, and other means of sustenance. In New Berlin there is a small gathering of these perfectionists, and there the impious doctrine led to a dreadful tragedy.

The centre of the sect was a Rev. B. F. Pinkerton, formerly a Presbyterian minister and a man of fine talent, and great theological attainments. Some time since he destroyed a fine library, declaring that the Bible was the only book he needed, and his utterances of the perfection doctrine were such that the officers of the church refused to allow him to preach any longer. His wife, Mrs. Cordelia Pinkerton, had, under the influence of her husband, become of the same belief, and being confined about February 20th, she refused all assistance, saying, "The Lord would furnish all the aid she wanted." After her confinement she lay without any assistance or attention until the night of February 28th, when she died. The coroner's jury found the cause of her death "puerperal fever," caused by the lack of attention after child-birth. The husband has since been declared insane, and taken to Jacksonville.

There still remains a small knot of believers at New Berlin and another at Williamsville. Some of the latter have transferred their farms to one of

their number, to be held in common for the believers, and out of these transfers have grown several law-suits.

The sad part of the above to us is, that the Rev. Mr. Pinkerton and wife referred to were once our faithful and devoted missionaries in Egypt. Truly, the Lord's ways are past finding out!

HUMILIATING.

We see it stated, that the Senate and House of the Ohio Legislature, are opened by the ministers of the gospel in the city of Columbus, each minister serving in this capacity for one week. A Jewish Rabbi performs this service as one of the ministers! From day to day through the week, he leads the Representatives in prayer, first in the House and then in the Senate. In his prayers there is, of course, no reference to Christ the only Mediator. What solemn mockery is this! And what a humiliating sight is it to behold the Representatives of the people in that Christian Commonwealth led to the throne of grace by one who ignores the Messiah. We have written, "to the throne of grace," but we must correct that, for there is no throne of grace, but for those who come to the Father in the name of the Son. How it is possible for the Representatives of the Christian people of Ohio to act thus, is indeed a mystery to us. It must be regarded as a sign of the times. We are drifting from Christianity to indifference, and thus towards atheism. And yet there are professing Christians, who cannot see that the state has any thing to do with religion! If they do not soon wake up and assert and defend the truth, they will at length discover, that the state *will* have nothing to do with religion, and that it will assume openly the position of positive atheism.

EMBASSY FROM JAPAN.

As we write this, ambassadors from Japan, consisting of some of the most intelligent and influential officials of the empire, are in the Capital of our country. They have been introduced to the Representatives of our nation, in the hall of the House. A speech of welcome was made, and was replied to by the strangers. In their address, the following beautiful sentiment occurred: "In the future, an extended commerce will unite our national interests in a thousand forms, as drops of water will commingle, flowing from our several rivers to that common ocean that divides our countries. Let us express the hope that our national friendship may be as difficult to sunder or estrange as to divide the once blended drops composing our common Pacific Ocean."

These representative men of Japan come among us to study our institutions, laws, customs, manufactories, science, etc. They cannot but

go home enlightened. It is to be regretted that, from the hands into which they fall they see so little of our real Christianity. Let us hope and pray, however, that they may carry back with them light that will convince themselves, and ultimately their fellow countrymen, that it is Christianity that has exalted this land so much above that from which these ambassadors have come.

FAULTS OF SUPERINTENDENTS.

From the *Sunday-School Times*, we extract the following. It may be read profitably perhaps by some Sabbath School Superintendent in our own church:—

At the recent sociable of the New York Sabbath School superintendents, in New York, it will be remembered that each one present was asked to name *one* mistake that he had made in his work as superintendent. The following, among the forty confessions, will do to repeat again and again, until they are recognized and remedied: "Coming into school out of breath, without a hymn selected, and lacking preparation in all the details of the exercises;" "Saying one word to his school while it is in disorder;" "Running music or something else to an extreme;" "Praying too long;" "Using tobacco;" "Taking the word out of the teachers' mouth, by using up all their points in his opening talk;" "Thinking his work begins and ends on the Sabbath;" "Not having a teachers' meeting;" "Retaining inefficient teachers;" and "Inviting peripatetics to speak in the school." But the most notable of all these striking acknowledgments, was this: "*Thinking he made no mistake, like other superintendents.*" Reader, let us have a little unuttered sociable. What is *your* mistake?

THE PARALLEL DRAWN.

In our last issue we gave a somewhat extended account of the departure of the Rev. Mr. Hepworth of New York, from the Unitarians, and his reception by the Congregationalists. We referred to the fact that a number of the Unitarian ministers had been rather severe upon Mr. Hepworth since his withdrawal from their fellowship. Among these we mentioned the Rev. W. T. Clark, of New York. In relation to Mr. Clark's sermon on the departure, the *Christian Union* has the following:—

Rev. W. T. Clark, of New York, an extreme Radical among the Unitarians, preached a severe sermon upon Mr. Hepworth's change of views, from the text, "He departed to the other side." Upon which an exchange says, "The reporters do not give us the preacher's exegesis; but it would seem that if any parallel were drawn between the case of Mr. Hepworth, and that mentioned in the text, it would be complimentary to Mr. Hepworth, and rather rough upon the people from whom he separated. It was Christ in the text who 'departed to the other side,' and who left behind him the Gadarenes, the swine, and the devils."

GOING THE OTHER WAY.

Until lately we have been largely dependent upon English authors and publishers for our best books. Now, however, the tables are turning, and they are beginning to draw from our sources. During the past year it is stated that Messrs. Charles Scribner & Co., of New York, have sold to English publishers duplicate stereotype plates of the following works: Dr. Hodge's *Systematic Theology*; President Porter's *Human Intellect*, and *Elements of Intellectual Science*, and Ueberweg's *History of Philosophy*. It is said, also, that the Edinburgh edition of *Lange's Commentary* was suspended, because of the superiority of the American edition, published by Scribner, under the supervision of Dr. Schaff. This indicates a rapid progress in mind and scholarship, and also in business enterprise, on this side of the Atlantic.

"I'M HIS MAN."

In our last issue we printed an interesting reminiscence of Dr. Breckenridge preaching in Washington, D. C. Here is an anecdote of a somewhat different type, serving also to illustrate his character:—

The death of Rev. Dr. Robert J. Breckenridge reminds us of an amusing incident in his life, which we believe has never been printed. Some member of a presbytery,—a country brother,—complained that the city clergymen dressed too well, and thus made an undue distinction between themselves and their country brethren. Dr. Breckenridge, always ready for debate, straightened his tall, lithe form up, and "indignantly denied the charge." In a burst of eloquent anger, he declared that he was ready to change clothes with any brother on that floor. In an instant a short, fat brother,—as broad as long,—waddled into the aisle, and called out wheezily, "Mr. Moderator, I'm his man!" The vision of Dr. Breckenridge's arms and legs protruding from the baggy clothes of the other upset the dignity of the presbytery, and spoiled the eloquence of the orator.—*Exchange*.

WESTMINSTER COLLEGE.

At a late meeting of the trustees of this Institution, the Rev. W. J. Reid of Pittsburgh was with great unanimity chosen President. It was earnestly hoped by the friends of the College generally that Mr. Reid would accept the appointment. We are informed, however, that he has declined; and thus this once flourishing Institution is still without a President.

THE STATE OF RELIGION.

The Committee on the Narrative and State of Religion, have published and addressed to the clerks of presbyteries, the following circular.

The design is to get as full information as may be possible in relation to the state of religion throughout the church. It is hoped that clerks of presbyteries, will give prompt and careful attention to this important matter. The list of questions is designed also to afford Sessions aid in preparing their reports to presbyteries. By attention to this, the Sessions will enable the clerks of presbyteries to return full and satisfactory answers to the several questions:—

TO THE CLERKS OF PRESBYTERIES,—The following questions are hereby submitted, to which your answers are requested in writing, prior to the 1st of May, as the General Assembly meets on the 15th.

JAMES PATTERSON, Chn. Committee.

1. Has there been any marked outpouring of the Spirit within the bounds of your Presbytery during the past year? If so, state the means used, and the result.
2. Have the Congregations enjoyed the gracious reviving presence and power of the Spirit, in the use of the means of salvation? If so, state some evidence of the fact.
3. Does the faith of the Gospel continue to be preached with all fidelity?
4. Are the Elders of the Church examples to the flock; watchful and active, co-operating earnestly by their prayers and liberality for the edification of believers and for the conversion of sinners?
5. Are the brethren cultivating, "above all things, fervent charity one to another?" and the evidence of this.
6. Do the members of the Church walk orderly, aiming not to be "conformed to the world," submitting to the discipline of the house of God, and "receiving with meekness the ingrafted word?"
7. What increase has the Church had in your bounds, and what attendance upon the word preached, by the people and by those belonging to the world?
8. How is the Sabbath School work progressing? Does the interest of scholars, parents, and teachers increase?
9. Is there a general effort to keep the Sabbath holy, to oppose intemperance, secret orders and other evils of the day?
10. Do your people abound in the grace of giving as God has prospered them?
11. Do your people support the gospel ministry with suitable liberality? and what is the average of salary?—the number of ministers unemployed, and the reason of the same?
12. Do your people sustain their Colleges and the "Schools of the Prophets?"
13. What is your Presbytery doing to increase the number of faithful and able ministers of the Gospel, and to prepare men especially to labour among the heathen?
14. What obstacles, or hinderances do you find in the way of the Lord's work in your bounds?

Washington, Iowa.

Ecclesiastical Record.

CALLS.—Mr. Hugh F. Wallace, from Knoxville, Pres. of Des Moines.
Mr. John A. Burns, from North English, Pres. of Des Moines. Mr. A.

S. Abby, from Wayne, Lake Pres.; accepted. Mr. S. J. Stewart, from the West 25th St. Church, N. Y.; accepted. Rev. A. Smith, from Northwood, Pres. of Sidney; accepted. Rev. T. P. Proudfit, from Union, Pres. of Southern Ills.; accepted. Rev. M. L. Ross, from Iberia, Pres. of Mansfield; accepted. Rev. J. Y. Ashenhurst, from High Ridge, Pres. of Mansfield. Rev. J. C. Wilson, from the 8d Church, Phila.; accepted. Rev. J. R. Kerr, from the North Church, Phila.; accepted. Rev. J. P. Wright, from Bethel, Pres. of Western Missouri. Rev. W. F. Miller, from Savannah, Pres. of Mansfield. Rev. R. A. M'Ayeal, from the 2d Church, Monmouth.—This call was presented and accepted, but at a subsequent meeting of the Presbytery of Des Moines, after having heard the case fully discussed a second time, the Presbytery reconsidered the former action, and resolved to withhold the call, and then directed the clerk to return it to Monmouth Presbytery.

STUDENT OF THEOLOGY RECEIVED.—Mr. A. S. Aiken, as a student of the second year by the Pres. of Beaver Valley. Mr. J. E. Dodda, as a student of the 2d year, by the Pres. of Allegheny.

ORDAINED AND INSTALLED.—The Rev. S. C. Hubbell was installed pastor of Scotch Ridge cong., by the Pres. of Sidney, on the 1st of Nov., 1871. Rev. D. R. Imbrie, Jr., was ordained and installed pastor of Fleming and Mount Nebo congregations, by the Pres. of Allegheny, on the 25th of January. The Rev. R. D. Williamson was installed pastor of Troy cong., by the Pres. of Albany, on the 6th of February.

RELEASED.—Rev. R. A. M'Ayeal, from the pastoral charge of Osaloosa cong., by the Pres. of Des Moines, on the 23d of January. Rev. T. W. Winter, from Mahoning cong., by the Pres. of Beaver Valley. Rev. S. Alexander, from Bethel cong., by the Pres. of Beaver Valley. Rev. J. C. Wilson, from Beaver cong., by the Pres. of Beaver Valley.

CHANGE OF PRESBYTERIAL RELATION.—The Rev. E. A. Brownlee, from Chartiers to Minnesota.

DEATHS.—The Rev. D. R. Imbrie died at his residence, at Ottawa, Kansas, on the 29th of January. The Rev. Wm. Townley died at his residence in Monmouth, Ills., on the 18th of January.

NEW ORGANIZATIONS.—A cong., consisting of 16 members, was organized at Muteeah, Egypt, on the 8th of November. A cong. consisting of 13 members has been organized at Eangalla, Wis., by the Pres. of Minnesota. Also one, consisting of 13 members, at Blue Earth, Wis., by the same Presbytery.

MISCELLANEOUS.—LARGE ACCESSIONS.—We notice that large accessions to their membership have been made by a considerable number of congregations throughout the church. As instances, we may mention Oxford, Pa. In this congregation *twenty-three* members were lately received; *seventeen* of these on profession of their faith. The Rev. E. T. Jeffers is pastor. The Rev. J. P. Finney informs us, in the postscript to a business letter, that *twenty-eight* members were received into Unity congregation, Adams Co., O., of which he is pastor. *Twenty-six* of these were admitted on the profession of their faith. Four adults were baptized. Seven professed their faith on the Sabbath evening after the dispensation of the Lord's Supper, and two on the following Sabbath.

"Sill there are others inquiring the way." May the Lord visit all of the congregations in the church, as he has been visiting these and others!

Sixteen members were admitted in the cong. at Muteeah, Egypt, at a late communion season, and *eight* have been added to the church at Ossiout.

ANOTHER COLLEGE.—The following is a part of the minutes of an Elder's Convention, held in the 7th Avenue Church, New York city, on the first of February:—

Whereas the attention of the Convention has been called to certain academy buildings, furniture, and apparatus, suitable for college purposes, located in Andes, Delaware Co., N. Y., and whereas it is understood that the terms of a liberal offer made by the present proprietor render decisive action necessary on or before the 15th inst., therefore,

Resolved, 1. That a committee of three be appointed to secure the above named property for, or in the name of, such subscribers as shall contribute to the fund necessary for securing the same.

Resolved, 2. That subscribers be, and hereby are, invited to attach their names to the list, headed as follows, namely, We, the subscribers, hereby agree to pay the amount opposite our names, for the purpose of securing by purchase the academy property, real and personal, located in Andes, Delaware County, N. Y., known as the "Andes Academy," on the condition, however, that in case of failure to secure said property, the amount so subscribed, less the necessary expenses incurred by the effort to procure the same, shall be refunded.

Resolved, 3. That Messrs. Robert Harper, George Ross, and Lyle Reid be, and hereby are, appointed to constitute the contemplated committee, which is hereby instructed to take the above, as well as all necessary subsequent steps, with a view to the conveyance of said property to the United Presbyterian Synod of New York, provided said Synod shall approve of this action, and take the necessary steps to establish a United Presbyterian College.

The convention was officially advised, that if the said property were purchased, and a college established under the care of Synod, the people of Andes would subscribe \$7,000 towards its endowment, and it was understood that one of the brethren present at the convention promised \$1,000 for the same purpose.

NEW PUBLICATIONS.

VOICES FROM THE VALLEY TESTIFYING OF JESUS. By the Rev. Frederick Whiffeld, A. B. Author of "Counsels and Knowledge from the Words of Truth." "Truth in Christ," "The Word Unveiled," etc., etc. Edited by the Rev. Charles W. Quick. First American from the sixth London Edition, Revised. Office for the sale of the Leighton Publications, No. 1225 Sansom St., Phila. For sale at the Repository of Scripture Testimony, 1224 Chestnut St., Phila. 12mo., pp. 255. Price, larger edition, 1.25; smaller edition, 90 cents.

The author of this work is a clergyman in the Church of England. He is thoroughly evangelical, and is free, so far as this volume indicates, from all peculiar churchly ideas. The book consists of Sermons and Lectures, delivered by the author to his congregation in the Valley of the "Wharfe;" hence it is entitled "Voices from the Valley." The Sermons and Lectures are upon extended portions of Scripture,—usually a part of a chapter, sometimes a whole chapter. They are not a "running commentary on the inspired words, nor are they a critical and methodical exposition of the meaning of the sacred text." They are "a practical and forcible application of the facts stated and of the principles revealed in the passages chosen, to the spiritual wants and condition of the Lord's people." In rela-

tion to the work, we can freely say, that it has rarely been our privilege to read a book that is so well calculated to instruct the mind in the real marrow of the gospel, and impress the heart with its precious truths. We can give it the most hearty commendation, and would most earnestly advise our readers to procure it. We are confident that they will find a rich treat in its pages, that they will thank us for directing their attention to it, and especially thank God, for enabling his servant to speak these words to his own flock, and for putting it into his heart to give them to the world.

THE WAY MADE PLAIN. By the Rev. James H. Brooks, D. D. Author of "How to be Saved." American Sunday School Union, 1122 Chestnut St., Phila. For sale at the "Repository of Scripture Testimony," 1224 Chestnut St., Phila. 16mo., pp. 490. Price \$1.00.

Some years ago we read with great satisfaction the little work, by the author of this volume, entitled "How to be Saved." We commended it heartily to our readers, as being one of the best volumes for distribution, and especially for putting into the hands of inquirers after the way of salvation. When another and larger work by the same author came into our hands, we opened it with joyful anticipations. Having perused it, we can sincerely say that our anticipations have been more than realized. The work is much in the same line with the former and smaller one. It treats the several steps in the way to be saved more fully, and is therefore more convincing and satisfactory. Except in a single point relating to the assurance of salvation, and the means of obtaining that assurance, we do not know that there is a sentence in the volume to which we cannot give our assent. We regard it as one of the plainest, if not the very plainest and most forcible statements of the great truths of the gospel way of salvation, of which we have any acquaintance. It is, indeed, "the way made plain," and it ought to be scattered by thousands over this and other lands.

GRACE AND TRUTH. A Monthly Magazine, devoted to the Exposition of Scripture. Edited by Charles Campbell. 12mo., pp. 48: monthly. Price 1.00 a year. Address "Repository of Scripture Testimony," 1224 Chestnut St., Phila.

This periodical aims especially at the accurate exposition of the Scriptures. In general, we can say, the effort is quite successful and satisfactory. This much, at all events, is almost uniformly accomplished by the articles; namely, the reader is prompted and incited to study the Scriptures for himself. This is always a decided gain. Any preaching or writing that will inspire the people with a desire to make themselves acquainted with the word of God, must be successful. Besides, the spiritual tone of this magazine is good. The articles are all well adapted to produce a good impression on the heart. There are, indeed, but few religious periodicals in the country that can be compared with this in general excellence. The first volume was completed several months ago, and can now be obtained, neatly bound, at a cost of \$1.25. Address as above.

FIFTY YEARS AGO. A story of New England Life. By Clara A. Williard, Author of "May Chester," "Nellie Grayson," etc., etc. Anson D. F. Randolph & Co., 770 Broadway, N. Y. For sale by Smith, English & Co., 710 Arch St., Phila. 12mo., pp. 328. Price \$1.50.

This volume well illustrates the text with which it opens, "The secret of the Lord is with them that fear Him; and He will show them his covenant." At the same time it is interesting and valuable in its presentation of the peculiarities, defects, and excellencies of Life at a former period in New England. It will be read with pleasure and profit, not only by those who have been familiar with that life, but also by all others into whose hands it may come. It is very neatly bound.

CATALOGUE of the Officers and Students of Washington and Jefferson College. 1872. Washington, Pa. 8vo, pp. 30.

This Catalogue contains a complete list of the officers and students of this institution; a statement of the course of instruction in the various departments, and other information in relation to the condition, purposes and prospects of the College. One hundred and forty-three (143) students have been in attendance during the year. The suit for the property, which was carried to the Supreme Court of the United States, has been lately decided in favour of Washington. It is the purpose of the friends of the College to erect new and suitable buildings in that place as soon as possible. Any desired information relating to the Institution can be obtained by addressing the President, Rev. Geo. P. Hays, D. D., Washing-

HEART TO HEART. Hymns by the Author of "The Old, Old Story." Anson D. F. Randolph, 770 Broadway, N. Y. For sale by Smith, English & Co., 710 Arch St., Phila. 18mo., pp. 85. Paper cover. Price 20 cents.

This little volume contains many beautiful hymns. They are generally the expansion of the thought or thoughts contained in a text of Scripture. The author's reputation as a sweet singer was made by penning "The Old, Old Story."

ADDRESSES at the Inauguration of Rev. Wm. Alexander as Principal of University (City) College, San Francisco. C. W. Gordon, Printer, San Francisco. 8vo. pp. 31.

These are excellent addresses. We wish that the one by the Rev. Wm. Alexander, on "The School Question," were scattered all over the land. It contains truths in regard to the Bible as the Educator, and the relation of the State to religion, that should be much better known than they are by many ministers of the word, professional men and legislators, and by the masses of the American people. We thank the author for uttering these just and noble sentiments, at the entering threshold of the Presidency of what is destined to be a great and mighty institution for good, on the Pacific coast.

AN INSIDE VIEW OF THE VATICAN COUNCIL, in the Speech of the Most Reverend Archbishop Kenrick, of St. Louis. Edited by Leonard Woolsey Bacon: With Notes and Additional Documents. American Tract Society, 150 Nassau St., N. Y. For sale at the Penna. Branch, 1408 Chestnut St., Phila. 12mo., pp. 250. Price 80 cents. Postage 16 cents.

The documents additional to the great speech of Archbishop Kenrick, contained in this volume are, The Syllabus of His Holiness Pius IX.: The Protest of Father Hyacinthe; The Protest and Speeches of Bishop Strossmayer; The Apocryphal Speech of a Bishop; The Acts of the Council; The Appeal of Father Hyacinthe; The Declaration of Dr. Dollinger and his Associates; and the Programme of the Anti-Infallibility League. We have thus in this volume, as far as it can be given at present, the history of the Vatican Council, and the important documents connected therewith. The speech of Archbishop Kenrick is able and admirable. It was prepared for delivery in the Council, but the proceedings were so managed, that no opportunity for its delivery was afforded. It has, however, come to the public, and it is well that it has seen the light. This volume is one of great interest throughout, and it ought to be widely circulated in this country. It will do important service in the way of enlightening the American public as to the true nature of the Roman Catholic despotism, and in stimulating the people to cherish and promote the principles of Protestantism.

CLARK.—DIED, Nov. 11th, 1871, at Washington, Pa., Mrs. Jane Clark, in the 86th year of her age.

A beautiful old age is one of the pleasantest sights we are ever permitted to behold. Childhood is beautiful, but it lacks the solemnity which age, improved by grace, provides as one of its best ornaments. Very often, old age is peevish and fretful. Failing strength, pain and weakened mind, and other infirmities, make it almost inevitable; and hence, when we see a long life carrying its gentleness and amiability to its close, we give it special admiration. Mrs. Clark was one of the sweetest persons ever met with. Though she suffered greatly at the last, and had suffered deeply in earlier life, she retained her calmness and sweetness of disposition to the day of her death. She was left a widow when quite young, with children to care and provide for, and doubtless felt all the worry and anxiety of business and maternal management. But she grew through it all into better conformity to the spirit of the Master, dying at last a fair model of Christian faith and patience.

She had lived a life which was without particular demonstration, and hence all were surprised, at her death, to find how thoroughly she was acquainted with the language and doctrines of the Bible. Ministers and others talking with her on her death-bed, all remarked that no matter what text they began to repeat, she could take it up and finish it. But it was not the letter of the Scriptures only she understood. She imbibed thoroughly its spirit. "Soberly, righteously and godly," that was her life.

Her body seemed to correspond with the pure spirit within. The peace and benignity of her soul could always be seen in her countenance, and her voice was made sweet and pathetic by a heart of quiet faith. A saintly woman, she died in peace, and God conveyed her away to her rest and her reward.

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THE TWOFOLD WORK OF THE CHURCH.

. BY WILLIAM T. FINDLEY, D D.

Every Christian church, however limited the local sphere of its direct agency and influence, exists for the accomplishment, by the blessing of God, of a twofold work. The first is an internal work, and centres in itself, and the second is an external work and centres upon those who are not in itself. The internal work pertains to the personal faith and character and mutual edification of its members; the external work has relation to the enlightenment and evangelization of those who are not, as yet embraced within the pale of its communion,—those who are not its members.

Observe, we say that every Christian church exists for a twofold *work*. The object of its existence, therefore, is to be obtained as the fruit of right working. It is true that no sinner is, or can be, justified before God by the deeds of the law. "A man is justified by faith without the deeds of the law," says Paul. The believer himself is justified by his faith, but the believer's *faith* is justified by his works. "Faith without works is dead. Show me thy faith without thy works," says James, "and I will show thee my faith by my works." Believing Christians are working Christians, because they are believers, and not mere professors of faith. "They believe with the heart unto righteousness,"—personal as well as justifying.

A *believing* church, therefore, is a *working* church in the degree in which it is a believing church;—that is, in proportion to the measure of faith with which its membership is endowed. We do not then disparage the necessity of faith in Christ as requisite to our salvation, when we insist upon the necessity also of good works as the proof of the presence of faith.

And every Christian church is composed, in its membership, of those who profess to have accepted Christ as their only and all-sufficient Saviour from sin,—who declare that they are believers, and it is as such that they have separated themselves from the world as a peculiar people, united together in a common fellowship in the Christian church, and in no respect does their peculiarity assume more noticeable distinction than in this, that they are "zealous of good works."

In contemplating this twofold work of the church, we must be careful not to allow our idea of the church to overshadow or push out of view the sense of our individual, personal responsibility. "Every one of us must give account of himself unto God." No purity of the church will save us, if we ourselves are impure. No zeal of the church for good works will be imputed to us for our benefit, if we are not partakers of that zeal. No faith of the church will be the ground of our justification before God, if we are personally destitute of this saving grace. In such an event we may be *in* the church, but we are not *of* the church, and cannot be ultimately sharers of the blessings which accrue to those who realize and co-operate with the true mission of the church.

Church membership, therefore, is not of itself sufficient to acquit us from the condemnation of sin, and to instate us in the Divine favour. "There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." To be in Christ Jesus, and not merely to be in the visible church as a member of it, and participating in its outward rites of worship, is indispensable to the soul's deliverance from the guilt and corruption of sin.

Hence the exhortation of Paul addressed, at Miletus, to the elders of the church of Ephesus, is likewise appropriate to church members, that they shall, first, "take heed to themselves," that they may thus be qualified for the duties which devolve upon them in regard to each other, and to the church visible to which they belong. They should examine themselves whether they are in the faith; they should prove their own selves. They should guard against hypocrisy. They should take heed that their faith "should not stand in the wisdom of men, but in the power of God." And to this end, they should look for the evidence of their faith as Christians, in the manner and temper of their lives. They who are Christians indeed are possessed of Christ's Spirit. "If any man have not the Spirit of Christ, he is none of his." And "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Such fruit cannot be hidden; it will manifest itself. And all these graces, which are the fruit of the Spirit, are practical graces,—graces which inspire, direct, sustain, and develope corresponding overt deeds.

And just here it is, where members of the church too often mistake. They make it their prime duty to take heed to their fellow members, and not to themselves as personally accountable for what they are and do. They see the mote that is in their brother's eyes, but fail to discover the beam which may be in their own eye. They mark the defects,—and they may be real defects,—in the character and conduct of other Christian professors, rather than seek to furnish in their own character and conduct an example free from the same, or similar defects. Thus, they become addicted to mutual fault-finding and crimination, rather than to the promotion of mutual edification and growth in grace and in the knowledge of Christ Jesus our Lord. Thus harmony is destroyed, and true Christian fellowship and efficient co-operation are rendered impracticable. The members of the church may sit in the same sanctuary, and join in the same outward rites of religious worship; but under the influence of such a judging of one another, there can be no true, and heart-uniting spiritual inter-communion among

them. This is "the root of bitterness" from which spring discord and strife and division, often so relentless and reckless as to disregard all consequences to the glory of God, the welfare of the church, and the salvation of souls. The strong should bear the infirmities of the weak. "Brethren," says an apostle, "if a man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." This is Christian charity. "Above all things, have fervent charity among yourselves, for charity covereth the multitude of sins." "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

The internal work of the church demands that every individual member of it should first work out his own personal salvation with fear and trembling, God working within him to will and to do of his own good pleasure,—demands that they should all, severally, labour to make their own calling and election, as Christians, sure, by the diligent and careful cultivation of personal piety, in the use of all the various means of grace, private and public, which God has ordained for this end; and in the degree in which this demand is met,—in which the whole church, in all its several members, truly, earnestly, consistently and perseveringly conforms to these requirements of Christian personal obligation, in that degree is its internal work fully accomplished. Such a church is endued with power from on high. Such a church is pervaded by the indwelling of the Holy Spirit, and is mighty to the pulling down of the strong holds of Satan's kingdom. Such a church is a living, harmonious, co-operating, growing society of Christian believers. Such a church is "a candle on a candlestick, giving light to all that are in the house," is a city set upon "a hill that cannot be hid."

In such a church the gospel ministry will be appreciated, not only by an adequate temporal support afforded on its behalf, but by that moral support which is of more importance to it than any support of a mere temporal nature,—that support which it derives from the punctual and prayerful attendance of the membership of the church upon the preached word. Empty pews in a church whose membership is sufficient to fill them, if all were in their proper places on the Sabbath, has a most disastrous effect upon the power of the pulpit, and they who are absent without good reason to justify their absence, are responsible for this result. "Let him that is taught communicate to him that teacheth in all good things." Mark the expression, "in all good things,"—not merely in the perishable good things which pertain to this mortal life and its comforts, but especially in those good things which will contribute to encourage his efforts, to foster his zeal, to stimulate his faculties, and to enhance the value and efficiency of his labours in the pulpit and in every other sphere in which, as a teacher of Divine truth and duty, he may exercise his gifts. It is true, that it does not necessarily follow that they who are hearers of the word will be doers of it also; but it does follow, that they who are indifferent in regard to the privilege of hearing the word will be not less indifferent as to the doing of it. Earnest and consistent and faithful doers of the word are not less earnest and consistent and faithful hearers of it; and thus they promote the internal work of the church in their own souls as individu-

als, and they strengthen its ministry, and they encourage by their influence and example, as hearers and doers of the word, every member of the church with which they are identified. They do not forsake the assembling of themselves together, in the sanctuary, as the manner of some is, because it delights them when it is said to them, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." They have a fellowship in the experience of the psalmist, when he exclaimed, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God."

In such a church the prayer meeting, the Sabbath School, and every other interest and agency of the church's organization will command a cordial, popular, and generous support on the part, not of a few only, but of all the people, and in and by these interests and agencies severally, the whole congregation will be built up in internal strength, as each individual member of it is built up by spiritual nourishment, derived from prayer, the reading and study of God's written word, and personal well-doing and mutual labours of beneficence. Here the sincere and effectual prayer of each one and all, every day, will be, "Lord, what wilt thou have me to do?"

The members of such a church will be, severally, so many epistles written, "not with ink, but with the Spirit of the living God," and "read of all men." They will be known as Christians, for whom to live is Christ. The word of God will ever be a lamp to their feet and a light to their path. They will avoid the appearance of evil. They will flee temptation. They will provide things honest in the sight of all men. They will constitute a church, whose distinctive zeal and piety will endure under all trials of persecution and temptation.

In such a church love will be an all-pervading and all-ruling affection,—love for God and love for one another. "Love is the fulfilling of the law." There is no true Christianity without the love of God; and no true Christianity can embrace the love of God without the love of the brethren. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" "By this shall all men know that ye are my disciples, if ye have love one to another." Actuated by this mutual love, the members of a particular church, and of the church universal, will take heed, not only to themselves, but to all the flock,—to every other Christian believer, to advance their spiritual interests, comfort, and edification. They will so deport themselves towards each other, as to constrain the world to admire the beautiful spectacle which they present, and say, "See how these Christians love one another!" O, how this real and manifested brotherly love is needed, that the church's internal strength may be fully developed for the conquest of the unbelieving world!

When a church is revived,—when sinners are being converted by scores and hundreds, then brotherly love prevails, and then Christians are happy in each other's communion as they are not wont to be when religion is weak and formal. Then those who are high condescend to those who are of low estate, without feeling that they are condescending at all. Then it is felt, that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," there is

neither rich nor poor, there is neither learned nor unlearned, but all are one in Christ Jesus. Then the exhortation of the apostle James becomes of practical force: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

It is not the duty only of some of the most wealthy and influential of the church to show this spirit of brotherly love towards the masses of the people who are in worldly circumstances not so prosperous as themselves, the poorer portion standing aloof from the same obligation of love to the richest. It is the duty of all to ail. The rich are not to despise the poor, nor the poor to envy the rich. The learned are not to despise the ignorant, nor the ignorant to be jealous of the learned. Those who are most active and capable in doing good are not to look upon those who are less capable and active, as if they were unworthy of being tenderly cherished, as if their single capacity might not be put to usury in the service of their Saviour. "Let no man seek his own, but every man another's wealth." Fellowship of love, fellowship of sympathy, fellowship of interest, fellowship of labour in the obedience of all Christ's will, fellowship in regard for the welfare and prosperity of the church, fellowship in intercourse one with another, and fellowship in the worship of God and in communion with Christ is the privilege and duty of Christians as related to each other in the pale of a common church organization or society.

This is the internal work of the church,—its work centring upon itself,—upon the spiritual culture and invigoration of its several members as Christians, and upon the whole church to which they, as members, belong. And it is a work of infinite importance. It is a work essential, as an evidence of faith and a fruit of the Spirit, to every individual Christian's highest edification, and to the edification of the visible body of Christ, his church, in the world. It is the church's *first* work, but not its only work.

The *external* work of the church is no less obligatory upon it than its *internal* work. But the internal work is first requisite as a qualification for the external. A church which has no internal life cannot manifest life externally. If it has no faith in Christ and no love for him as the Saviour of sinners actuating the hearts of its members, it will expose its want of this faith and love in its membership by its utter failure to work for Christ in the world. Such a church may have a name to live, but it is in reality dead. It may have all the forms of godliness, and more of them than God commands, but it will be without its power.

But where the internal work is faithfully done by the whole church, there the external work will be most efficiently accomplished. Every truly saved Christian,—that is, every Christian in whose heart the work of grace is being carried forward to higher and higher degrees of

perfection every day by the indwelling Spirit of sanctification and consecration,—is an evangelist according to his particular capacity, means, and opportunity. Having repented of his sins before God, and having obtained pardon in and through the blood of the atonement, he feels no more constraining motive than that of the love of Christ and the love of souls. He is not,—cannot be ashamed of his Divine Redeemer, nor of his religion. He will confess Christ before men; he will identify himself with Christ's people; he will affiliate himself with Christ's church; and he will bring with him into the church every faculty with which he has been naturally and graciously endowed, and devote all to the internal peace and prosperity, the outward extension and universal establishment of Christ's kingdom over the hearts of all mankind. He will pray and labour, daily, that Christ's kingdom may come and the ends of the earth see the salvation of God. He will be wise to win souls to Christ. He will be one, with all other Christians, to go out in the streets and the lanes, the highways and the hedges, to compel the poor, the maimed, the halt, and the blind to come in, that the Lord's house may be filled. He will not be contented to sit alone in his pew, but will invite others to sit with him. He will not, as a worshipper in any particular church, flatter himself that there is nothing for him to do, but to pass quietly on his way, disturbing the equanimity of no sinner by his manifested interest in him that he may be saved. He will not consider that he is fulfilling his obligation, as a church member, by simply paying what he has pledged himself to give for its pecuniary support, and by maintaining a commonly decent walk and conversation which will not forfeit to him the privileges of outward Christian communion. The church, the prayer meeting, the Sabbath School, the Christian objects of beneficence,—every good work will enjoy the benefit of his co-operative agency for its highest possible success. In short, he will be *consecrated*. Having given himself, first, to the Lord, he will give himself heartily to the church, and will be a real element of strength to it wherever God may cast his lot.

Such a Christian worker should every church member be,—all devoting their respective talents to usury whether they be five or two talents, or only one. There should be no barren fig trees in the Lord's garden. They are cumberers of the ground. They are more harmful than beneficial. What a mighty power in any city or community would that church be, the entire membership of which are actuated by a proper realization of their individual responsibility, first in regard to their own salvation by Christ, and then, and as an inevitable consequent of this, in regard to the salvation of all who are lost,—the lost world of mankind!

THE BEST WAY TO KEEP SABBATH SCHOOL.

Mr. Editor:—I feel inclined to take my text from the words,—“Mene, Mene, Tekel, Upharsin;” which literally means, *Numbered, numbered, weighed, and divided.*

Our sabbath schools have been the subject of much conversation in both ecclesiastical and social assemblies, the question being discussed, how can they be best conducted?—and there appears to be as much difficulty in determining the best manner, as there is of placing the hymnology of certain societies upon a stable and immutable foundation, each requiring constant changes, both in matter and manner, to suit the capricious aversions or desires of various individuals, who conjecture certain things should be altered or amended, in order to procure the desired result, or the best effect.

Now, I shall notice the question, How should sabbath schools be conducted? My answer is briefly this,—In the way of God’s own appointment; feeling assured that, “Except the Lord build the house, they labour in vain that build it; and except the Lord keep the city, the watchman waketh but in vain.” Let us endeavour then to find out what that plan is.

God appointed the parents the natural and moral guardians of their children, and there is no means of escape from the responsibilities of this relationship. It is permanent and irrevocable; nor is there any appointed way of discharging his duties by proxy, mentioned in the Bible, from the beginning of Genesis to the end of Revelation. It was said of Abraham, “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment,” etc. Gen. xviii. 19. Also, we find this strictly enjoined upon the parents in Deut. vi. 6, 7: “These words, which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Here, the duty of parents is distinctly pointed out. There is no permission to send the children from under parental oversight, or instruction, to be taught by others; but the parent is to do it diligently. The word signifies to be in earnest, zealous, and to strive with unremitting exertion. It is, then, the parent who must strive with diligence and zeal. God has commanded you, and you have no authority from the word of God to commit the instruction of your children to the hands of another, either in whole or in part. No: God has forbidden it, by demanding this duty from yourself. The object in view cannot justify the means. King Saul, by sparing the life of Agag, and preserving sheep and oxen for sacrifice, was not accepted; nor was Uzzah, for touching the ark with his hands, to keep that sacred instrument from falling off the cart: nor was Ahab justified by sparing the life of Ben-Hadad. Ahab and Saul, through mistaken sympathy, lost their lives and their kingdom; and Uzzah, who consulted his ease;—for he had forgotten the commandment which says, “Thou shalt, therefore, keep the commandments, and the statutes, and the judgments, which I command you this day, to do them.” Deut. vii. 11.

We are informed by certain writers, that "the Sabbath school is a fixed fact in the church, and therefore we should submit to it, and make our best out of it." Some forty or fifty years ago, the same argument might have been used about the use of tobacco and alcoholic drinks, that they were common, and therefore we must make the best use of them that is in our power. This is surely strange reasoning upon any subject, because the prevalence of *any* custom may be justified in the same way.

Some tell us, that parents ought to accompany their children to the sabbath school. This is instructing parents to remit this duty of diligence and zeal, and to commit the instruction of their children for a time to others, in direct opposition to the behest of Heaven:—"Thou, (the parent,) shalt teach thy children diligently;" that is, you must do it yourself, and you have no permission to do this by proxy, any more than Uzzah had to put the ark upon his cart, instead of upon his shoulders, although there was no command, directly forbidding it. The Bible teaches us, that when a duty is prescribed, and the manner of performing it, one ought to be obeyed as well as the other. Nadab and Abihu might have endeavoured to exculpate themselves by pleading that as there was no law prohibiting the use of common fire, there was no violation of the Divine command by using it, instead of their consecrated fire from the altar, in offering incense. There was no law against it, nor is there a law against sabbath schools, but acceptable fire must be taken from the altar; and acceptable instruction of children must be by the parents, and not by others. Korah, Dathan, and Abiram might have pleaded that although the priesthood was conferred upon Aaron and his sons, and the tribe of Levi was appointed to the service of the tabernacle; yet there was no direct prohibition of others from offering incense; but the gaping earth furnished a fearful admonition against doing whatever seems right in our own eyes. (Immediately after this event, all were forbidden to offer incense, except the seed of Aaron. Numb. xvi. 40.) These men were not contented with the condition in which they were placed, to do the service of the tabernacle, to stand before the congregation, and minister to them, but they sought to discharge the duties of the priesthood also. This seems to me analogous to the action of our sabbath school teachers: they have left the position in which Providence has placed them, and usurped, to some extent, the duties of the parents. Korah, Dathan, and Abiram did not deny the right of the priests to offer incense: they knew they were divinely appointed to that office; but they being officers about the tabernacle, hoped to render public service, which they supposed would be beneficial; so, our sabbath school teachers claim no authority to teach others, but it is a free will offering of their own services to instruct the children of negligent parents, who are commanded to train up their children in the nurture and admonition of the Lord. "Who hath required this of your hands?" *Who?* Is it not a work of supererogation?

In our sabbath schools, children, for the time being, are taken from under the superintendency of their parents to receive instruction from others, which has a natural tendency to detract from that parental honour and authority which has been given to him by the Author of his being, and also tends to evade the scriptural requisition,—“Parents,

train up your children in the nurture and admonition of the Lord." Eph. vi. 4. The person who does so, is really an *authentēs*; that is, a person who acts of his own accord, without any invitation, from the person to whom he offers assistance; or, in other words, is a usurper. It is always, either directly or indirectly, an impeachment of the power, skill or wisdom of the person to whom assistance or aid is rendered. The old Latin adage, "Id quod alteri detraxerit, sibi assumat," appears true in every respect. Any private individual, who would undertake to enforce the law of the land, would be punished for his misdemeanor, because he invades the province of the civil officer, whose duty he thereby assumes, and appropriates a part of the honour to himself, and detracts from the honour of the officer. This applies to the question under examination. God has made arrangements in the world for the government of men. He has commanded parents to train up their children; and he who undertakes to do it of his own choice is an *authentēs*, usurper, and the offering of his services gratuitously cannot be accepted. "Who hath required this at your hand?"

Again, putting children under the spiritual instruction of others has a natural tendency to evil, because the child has two objects placed before its mind, and it is vainly expected its affection will be equally placed upon both. Now this is impossible, we know, both from experience and from the positive declarations of our infallible teacher, who said, Luke xvi. 13, "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other." If a father's instruction be received with implicit confidence, the teacher's will not obtain a ready credence; and, on the other hand, if the teacher secures the love and ready faith of the child, the parents' authority is diminished, and their influence vanishes from the affection of his child. Nor can this be avoided by any arrangement of which I can conceive, for of necessity he will love the one, and hate the other, or else, he will cleave to the one, and despise the other; because it is impossible our heavenly Teacher could be mistaken. How often is the parent, now-a-days, contradicted by his young son, or daughter, telling him, "Our *sunday* teacher told me so, and he knows better than you." This beginning of filial mistrust, is likely soon to expand over the whole heart and affections of the child, and disobedience to parents, at the present time, is almost universal. To invade another's right by choice, or another man's office, is an act of latrocination, and differs from the taking of another's property only in form: it is, in fact, moral robbery, for a man's office is as much his own as his ox or his land.

Some tell us, there are so many who neglect the education of their children, we must teach them, or they never will be brought into the church. It may be so; but this we do not know. When Israel stood before the Red Sea, mountains on each hand, the Egyptians in the rear, and the sea before them, they were commanded to *stand still*. Immediately the waters began to recede, and they advanced on dry ground, until they reached the other side, when the returning waves submerged their pursuers: afterwards, when they thirsted for water, they did not go to digging wells; but Moses smote the rock and an abundant supply gushed forth: when they lacked bread, they did not till the land, but it descended from heaven; and when they desired

meat, the winds brought quails to satisfy their need! Then, I say, we do not know; for God works by, with or contrary to means; hence the Scriptures prove the savor of life unto life to some; but the savor of death unto death to others. 2 Cor. ii. 16. And Christ tells his apostles, John ix. 39, that for judgment he came into this world, that they which see not might see; and that those who see might be made blind. The prophet Samuel asked Saul, 1 Sam. xv. 22, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." And Solomon inculcates the same sentiment, Prov. xxi. 3. "To do justice and judgment is more acceptable to the Lord than sacrifice," and in Jer. vii. 22, 23: "For I spake not to your fathers, nor commanded them in the day that I brought them out of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying, *Obey my voice*, and I will be your God, and ye shall be my people, and walk ye in all the ways I have commanded you, that it may be well with you." This sabbath school institution is a human device, and may be said to be built of "gold, silver, precious stones, wood, hay, and stubble," all of which are super-added to the foundation of the divine word of Christ, or by its instrumentality. Moses warns the children of Israel against doing whatsoever may be right in their own eyes, Deut. xiii. 8, and our Lord, on a certain occasion, told his apostles, "If ye keep my commandments, ye shall abide in my love;" and, again, "Ye are my friends, if ye do whatsoever I command you." John xv. 10, 14; and in Mat. xxviii. 20, the apostles are required to teach their disciples to observe *all things* whatsoever he has commanded; and if his commands be not a sufficient rule of practice, my old Scottish Confession of Faith must either be wrong, or I do not understand it. But I think it harmonizes with the words of the apostle Paul, who, speaking of the scriptures, says, by them "the man of God may be *perfect*, thoroughly furnished unto *all good works*." I see no necessity for any other thing, whether gold, precious stones, wood, hay, or stubble, of man's invention.

By reference to my Bible, I find that parents are to "train up" their children, and find no authority for others to usurp the parental position; nor do I find any authority for all the pageantry accompanying our sabbath school organization. Some say that in first Corinthians xii. 28, teachers were set in the church, and they must have had some duty to perform. This is very true; but we read in the same verse, that there were apostles and prophets, gifts of miracles, healing, diversity of tongues. Now, are all these things continued in the church? Have we apostles, or prophets, workers of miracles, etc.? The pastor is really a teacher, and performs that duty; but that he is a skilful prophet, at all times, is not universally known and acknowledged. But even when these gifts or officers did exist in the church, there was no permission given for one to unjustly invade the province of another. The prophet must not invade the province of the apostle, nor the teacher the worker of miracles. Paul himself did not even exercise church discipline, but directed the church at Corinth to anathematize the incestuous person from their communion. 1 Cor. v. 13. But every thing should be in its own order, as the apostle elsewhere expresses it, by a similitude taken from the human body, which contains many members, and

one cannot discharge the office of another; so in the church we have deacons, elders, ministers, who perform the office of governing, teaching, etc., according to their place in the church.

Some say, "Children cannot understand much of the Bible unless it be explained to them." This is true, and the remark would equally apply to many adults, if the great variety of religious denominations be any proof of misunderstanding some of its doctrines. But a child cannot understand what the words, *papa*, *mamma*, mean, until it has heard them perhaps thousands of times. It must learn, *learn* the name of of every thing which comes within the range of its observation. Again; it must learn the names of all actions which are performed by animated creatures. When it commences to learn its A, B, C, it has no knowledge of the power of letters in combination to represent a certain sound; and if we neglected to teach it the letters until it could understand this, old age would find it as unprepared as youth in this respect. This holds equally true in respect to any science. The elementary principles must first be known, or improvement cannot be made. Now, to apply this to religious knowledge. The child must be taught some system, for example, the Shorter, and Larger Catechisms, Fisher's, Brown's, and the Confession of Faith. These, together with the memorizing of the Psalms, and part or the whole of the Bible, may be accomplished under the superintendence of the parent, who may often, to a considerable extent, be ignorant of the way and manner, by which many abstruse doctrines may be proved; but yet the child has its memory stored with materials for reflection and comparison, or reason, and by a little practice, may acquire sufficient mental power to investigate many abstruse and difficult subjects. I would just add here, that for real utility, it is not necessary that every thing should be understood. For example, I do not know that our comfort in life is diminished, because we cannot tell why sugar is sweet and vinegar sour. Several subjects in theology are too profound for human investigation. But still these should be taught, and the pastor is the one sent for that purpose, who explains the scripture in his lecture, and in his sermon lays hold upon some subject. The parents are edified, and even the children listen with attention.

I feel inclined to give a little history of my early life, which commenced more than seventy years ago. On Sabbath morning, we were called from our beds at early dawn, because we were informed the day was not our own time, and as soon as the routine of attending to stock had been gone through and breakfast was over, we went to our studies, just after worship; some to the Bible, some to the Psalms, and some to their question books. I well recollect that I and my sister next younger than myself, (this happened more than sixty years ago,) undertook to memorize the 119th Psalm, and while the sun was yet perhaps an hour high, in the evening, we went and recited the whole Psalm to father. She did not mistake one word in the whole Psalm; and I but two; and on the same day, if I mistake not, my two eldest sisters each memorized eight consecutive chapters in the Bible. Those three are now in the land of silence, in the house appointed for all living. These Sabbath exercises, instead of being irksome, were extremely pleasant. There was no day in the week, in which there was so little time idly spent, as on Sabbath. On Sabbath evening there was always some

time spent in catechetical instruction, in hearing the children's Psalms, or chapters which they had memorized. Family worship was performed three times upon the Sabbath, except when we had prayer meeting or preaching. At our prayer meetings, the youth were always questioned out of the Larger, Shorter, Brown's, or Fisher's Catechism, according to their age, capacity, and improvement. We had no cards given us, with beautiful pictures upon them. We had no *Sunday School* picnics, or sumptuous celebration, with banners overhead, or orators to announce to the world our inimitable progress. We had no fine music except such as Bangor, Dublin, or Old Hundred.

After we came home from divine service, if the preacher came home with us, the family was called together, and the preacher would catechise the youth upon the subject of the sermon or lecture they had heard that day, upon the parts of the Bible they had studied or the catechism they had learned. I know of one family, consisting of six or eight persons, every one of whom, I believe, memorized the whole of our metrical version of the Psalms, besides many chapters in the Bible. They are all great readers, not of novels, or fiction; but of the Bible, and such works as Boston, Owen, the Erskines, and some Commentary upon the Scriptures. This family never attended any Sabbath School, nor received any reward ticket, either for memorizing scripture, or for their skill at delineating biblical countries upon the black board, as a Sabbath School exercise. In those days there was no social visitation upon the Sabbath among any of the Presbyterian denominations in our neighbourhood, of which, to my recollection, I ever heard; and when going to or from church, or prayer meeting, there was no conversation on secular subjects. But the times, or customs, have changed, *sadly changed*, in many localities, and in some few instances, the ministers of religion may not be exempt from the contaminating influence of this worldly propensity to Sabbath desecration, in order to make themselves more agreeable companions, and to avoid the imputation of moroseness, or affected piety.

Some say parents ought to accompany their children to Sabbath School. How this sentiment originated I cannot conjecture, unless it be in the vain imagination of a distempered mind. For what purpose should parents go? If it be only to encourage the children and the teacher, for the time being they cease to render obedience to the divine command of being diligent in the training of their children. If it be to see whether the school be well conducted, and the teacher gives sound instruction, they may not be competent judges. At any rate, the parents are out of the position in which Divine Providence has placed them;—that is to say, in their own families, where they are to instruct their own children; and Solomon says, Prov. xxvii. 8, "As a bird that wandereth from her nest, so is a man that wandereth from his place." Besides, parents have their own souls, and the souls of their children to take care of, and to lay up knowledge for themselves and their children. This they are not likely to do at our Sabbath Schools; and the Bible tells him,—*"To do justice and judgment is more acceptable to the Lord than sacrifice."* Besides, the parent is not only leaving his part of duty, but he is actually giving room to self-degradation in the eyes of his children. *"All things should be done decently and in order;"* that is, decorously; of good appearance and honourable. It surely

is neither of good appearance nor consistent with the order that God has ordained, for parents to leave the position in which Providence has placed them, and let others perform their duty for them. What would some of our stated pastors think of another coming into the bounds of his congregation, and making regular appointments of preaching without his consent? Would he not think it an intrusion on his domain, and soon begin to be disquieted? I think two at least of our presbyteries have decided that such conduct is not in good order, and we should be pitiful as well as courteous. I believe the presbyteries decided correctly, because, as said before, a man has as much right to his office, and its honours, as any other possession; and such conduct gives ground for suspicion that the usurper, or intruder, may lay the foundation of alienation of affection between him and his congregation; and, finally, discord. Or, it may imply his want of zeal, neglect of duty, or incapacity, and thus injure himself, or impair his influence. At all events, it is neither decorous nor of good appearance. The man is out of his place.

Well, now, the parent has a position established by the God of nature, which is indissoluble, and which, if interrupted, becomes an unmitigated evil, that may fester in the soul through life; while the pastor may change his location, and afterwards find entire freedom from by-gone disquietudes. We would surely consider him a usurper, who would come into our families and endeavour to proselyte our children, to leave the religious society of their parents, and to connect themselves with a denomination we thought heretical. This would apply to the household arrangements and financial concerns, as well as religious matters.

Why are teachers only employed to supply the deficiencies of parental negligence, in instructing their children? Is there not great and imminent danger, of alienating the affections of the child from the parent, so as to be less regarded in his own child's estimation? I think so, and feel a confidence in the correctness of my convictions. The Bible informs me, that in the last days perilous times shall come, and disobedience to parents is mentioned as one of the signs, and this sign is displayed in almost every hamlet of our land.

In 1 Pet. iv. 15, we read, "Let none of you suffer as a murderer, or as a busy body in other men's matters." The Greek word is *allotrio episcopos*, which literally means, one who meddles with, or oversees other people's business, and here is associated with the worst of crimes. No man would relish another to come uninvited to oversee his domestic or business transactions; because it always implies superiority in the one and inferiority in the other, either of wisdom or skill. Now, this desire of change in the Divine arrangement, naturally and logically, conveys the impression that the word of God is not a full and sufficient rule, and we thereby propose to amend it; and this desire for amendment is predicated upon the principle that many parents do not discharge their duty; and, consequently, the Sabbath School is merely a moral cataplasm to heal the distempered imagination of a mistaken clemency; because the old Mosaic law forbids the acquitting of the guilty, as well as the condemning of the innocent. See Deut. xxv. 1, Prov. xvii. 15. The sabbath school, by its organization, says, "Peace, peace," to those parents who neglect the training of their children, and "One builds up a wall, and others daub it with untempered mortar." But some say, "Strict discipline would exclude many from church member-

ship." But it might just as well be said, to purify silver, would reduce its bulk, the dross being removed, which would be true; but the value of the metal would be unchanged; and the number of God's children would remain the same, if every hypocrite, and lawless professor were removed from it. Some think a large number preferable to a small, even if it should have dross in it. But this argument is unworthy of notice.

But the sabbath school advocates are really, ("*Pharsin*,") divided, not only in their mode, but in the accompaniments of that institution. The United Presbyterians have their own forms, songs, and literature; the Presbyterians, Methodists, Baptists, etc., have their peculiar hymnology and literature, adapted, as they suppose, to the youthful understanding. Hence we have various tract societies, and an immense number of books scattered all over our land, and in my opinion nineteen twentieths of all the publications, for the youth and sabbath schools, should have been locked up in the Historical Society of Chicago on the morning of the eighth of last October, and the key lost in Lake Michigan.

In rural districts, where United Presbyterians reside at a considerable distance from each other, and the members of various religious societies are situated adjacent to them, and there is a sabbath school of some other denomination organized and kept up, their hymns and music are introduced, some children recite their A, B, C, some spell, others read a chapter in the Old or New Testament, and after prayer and singing, the tickets and cards are presented, the books distributed, such as may suit the capacity and taste of the receiver; the greater part of which, if not pure romance or fiction, is very little above it. It, surely, is not the best way of promoting temperance to habituate children to beer, cider or wine; nor is it the best way of communicating the great doctrines inculcated in the Holy Scriptures, to implete the youthful mind with fiction and imaginary relations whose natural tendency is to produce affection for the good man, or child, instead of love to holiness; or hatred of the bad man or child, instead of sin. In the manner of conducting a sabbath school, there is not only a diversity between the different religious societies of our land, so that it may be truly said (*pharsin*) ye are divided, but (*perez*) thou art divided. Should children of the United Presbyterian church attend the sabbath school of those denominations where their hymns, music, and peculiar sentiments are taught, either directly or indirectly? Is not the sabbath school made an engine for the purpose of proselyting the youth? Or are those subjects upon which the religious societies differ, unsuitable for youthful minds? If so, at what period of life may they be presented to them? Some of those differences have questions connected with them no human mind can fully comprehend; such as the Trinity, the introduction of sin into the world, predestination, etc. Is not youth the best time to receive impressions, when the brain is soft, the nerves susceptible of the greatest activity, and the impressions made are permanent and ineradicable, while health remains; whereas those of mature years vanish with a change of scenery. Hence, deferring these abstruse and difficult subjects, is preparing the way for their rejection, or confirms the youthful mind in want of understanding, or subjects it to become a prey to the hallucination of error, and seducing doctrines propagated by un-

skilful teachers, who are anxious to proselyte those with whom they come in contact.

Having examined with some care the statistics of our church, I am inclined to think that sixty years ago, there was a much greater increase of the church by profession than of late years; and that children of church members were more apt to join the church of their fathers, than in recent days. I think, ten of professors' children are lost to the church through the influence of the sabbath school, for one that is obtained out of it. In many congregations, we find very few received by profession; in some, none at all; and the number which join the church, is by no means equal to the number we might naturally expect. I have known some congregations,—two are now present to my mind, in which none of its youth joined the church for several years. They generally attended the sabbath school until grown, when they either went into some other church, or out into the wide, wide world. I would here reiterate, that in my opinion, ten are lost to the church, for one that is gained from the world, through its instrumentality. But all is changed; and even sermons which were "manufactured" some thirty or forty years ago, would not be acceptable to the fastidious taste of modern times. Sermons must not now keep too close to the Bible, as many suppose the common hearer could not follow a Biblical argument, therefore themes must be discussed without much allusion to the text, or quotations from the Bible, and many subjects must remain untouched, lest some may turn away from hearing the preacher in future.

The Scriptures inform us, that by them the "man of God," (not the wicked,) "may be thoroughly furnished unto all good works." Hence the Scriptures are an all-sufficient guide, and they also teach us that the Christian life is a life of warfare. There are two kingdoms,—one of darkness, the other of light, and the members of these kingdoms are in constant hostility to each other; and the Scriptures direct the children of light how to prepare for the battle. They must be clothed in the full panoply of Divine appointment, both offensive and defensive,—the shield, the sword, spear, helmet, breast plate, etc., all of which is furnished by the heavenly King, the King of Zion; and in this war there is not only a necessity for proper equipments, but also for strict military discipline under their military leader or commander. To lay aside any of the equipments would be as fatal in the result, as the want of a wedding garment at a marriage feast. All the equipments necessary for conquest are furnished by Zion's King, and the subjects must fight in due submission to his orders and regulations. Now, in our sabbath schools where is the sword of the Spirit, mentioned in the sixth chapter of the Epistle to the Ephesians? The sword there found, although it originally was the right sword, is so mutilated, to lay aside sectarianism, and gain numbers; so coloured by diverse painting, so tempered by human inventions; so out of place and bedecked with feasts, blackboard, festivals, processions, and displays; so bent, softened, and twisted, that it is neither "sharp" nor "two-edged;" although God says by the prophet Jeremiah, that his word is a fire, and a hammer, which breaketh the rock in pieces; yet this heavenly weapon, in the hands of man, is used with much caution, lest some one might be hurt by it. This is unauthorized zeal for conquest.

This institution is founded on the principle that we may do what "seems right in our own eyes," and, as handled by it, is composed of elements not found in the sword given from heaven. 1st. It is out of the due order. In all military discipline, no man is permitted to leave his rank, or position in quest of another place where he may conjecture his services are needed, without a command from his superior officer. This would imply want of skill or power in his command. 2d. It would breed confusion and anarchy. 3d. Every commander is supposed to know where and how each man is to be employed; and those who leave their assigned position for the sake of insuring success, treat their superior officer with disrespect. Parental instruction has been instituted by the great Law-giver, in this spiritual warfare; and what authority does any man possess to institute or adopt any other plan? "Except the Lord build the city, they labour in vain that build it." Ps. cxxvii. Hence the vanity of introducing our own inventions to supplement the duties, if I may so speak, that have been omitted in the word of God, which is perfect. Again; the Scriptures inform us, that "A little leaven leaveneth the whole lump." There is no sin, no error, which, if once embraced, will let us rest until it fathers upon us all its kin. This downward way of sin and error is manifest to every observer. Uzzah might have said, Though the ark was to be borne on the priest's shoulders, yet there is no law prohibiting it to be carried on a cart: besides, it is more easy and convenient.

Again; This sword is not to be tempered, shortened or lengthened, ornamented or painted, according to the fancy or capricious desires of those whom we should avoid. To it nothing is to be added, nothing taken away, nothing altered; but it remains immutable as the great Author, who, as Sovereign of heaven and earth, requires every thing to be done in strict conformity to his directions, as he commanded Moses in the building of the tabernacle; and also in all his other institutions. Paul tells us, 1 Cor. i. 25, that "The foolishness of God is wiser than men, and the weakness of God is stronger than men."

The last thing I shall notice in this paper is the great danger, not only of the children being corrupted by incompetent and erroneous teachers, or seduced by the allurements presented; but the parents themselves become remiss in the indispensable duty of instructing their offspring. Paul says, "If meat make my brother to offend, I will eat no meat while the word standeth. But the sabbath school, especially in country places, where United Presbyterians are very few and some other societies are numerous, accustoms the children to impassioned harangues, hoisterous vociferations, and violent gesticulations, for the sake of proselyting the youth, because such have preaching immediately before or after sabbath school, and it seems indecorous to leave, therefore they stay. After they come home, they have their reward tickets to be examined; their books of fiction, or something very little above it, to be looked into. This consumes precious time. The productions of Boston, Owen, Hervey, Fisher, and such like, lie unused and untouched upon the shelf; works which all Calvinistic bodies acknowledge to be sound and able, and which have given such instruction as every man, woman, and child should possess, while these fictitious tales are swallowed with avidity. "*Vos, multa vobis circumspicienda, ne quid offendantis.*" A great majority of our sabbath school teachers, are un-

educated, or persons of limited education; who have studied little, and should certainly have some works of acknowledged accuracy, by which to be directed, such as the Confession of Faith, Larger and Shorter Catechisms, Fisher, etc. In our Larger Catechism, Quest. 156, we find that, "all are not permitted to read the word publicly to the congregation, yet all sorts of people are bound to read it apart by themselves, and with their families;" and in Quest. 158, "The word of God is to be preached *only* by such as are *sufficiently gifted*, and also *duly approved* and *called* to that office." The present custom, in many schools, is to employ any one who may be obtained, without much regard to his qualifications; whereas, were the teachers thoroughly indoctrinated in our theological halls, and approved by the presbyteries, the danger of being misled would be much diminished. I make these last remarks in complaisance to the declaration of some who say, that the sabbath school is a fixed fact in the church, and we must make the best of it." In reply, then, I would say, If we must have it, by all means let it be superintended by one of our ministers, who has undergone a thorough course in our theological seminaries, and been examined and approved by the presbytery; then we can have some confidence in his instruction, he having been commissioned to teach.

In conclusion, I would say, that our present sabbath school system divides, *perez*, parental honour and authority with the teacher, and has a natural tendency to supplant it altogether as an instructor. Some think there is no more iniquity in employing persons in the sabbath school than the district school; but the cases are very different: one is moral, the others is secular; one is appointed by God, the other is not established positively by his law. Parents are divinely required to teach their own children the laws and ordinances of God; but, so far as the law is concerned, in my opinion, it is discretionary whether they shall teach their own children themselves in literary instruction, or employ another to do it for them. In one or both, the teacher and pupil are out of the proper place which has been assigned to them by God; in the other, there is no law violated. One sows the seeds of future disesteem and disobedience; the other is in compliance with parental authority, and consistent with it. One casts a stumbling-block in the way of parental zeal and diligence, in the religious instruction of his children; the other is no hinderance, but rather increases it.

I feel a confidence, from what I have seen, heard, and read, that there is a great falling off from former days in respect to the instructing of children. Parents think the sabbath school may suffice; or it becomes inconvenient for them to attend to it. At first it may be abridged or more hastily got over, then gradually lessened, until it ceases altogether. This is the natural tendency of the system, and by its fruits we know it. It is in vain to tell parents, that the sabbath school does not diminish aught of their duty as instructors of their families. Voluntary, proffered assistance, to the farmer, physician, or pastor, to aid them in their respective duties, when they consider themselves fully adequate to discharge them in full, can never be pleasant, and is received with disapprobation of those to whom unsolicited aid is given. We find it true in life, individual, political, and national. There are several other things I thought to have mentioned, but my present essay is much larger than I intended.

MNASON.

THE GREAT SALVATION TO THE UTMOST.

BY REV. J. W. HARSHA.

The doctrine of salvation to the uttermost may well inspire the chief of sinners with hope, and fill his soul with supreme love to God. It conveys the most precious truth, that Jesus has made salvation possible even for them, yea, infallibly sure, in their coming to God by him. It contains the fulness of divine love and mercy to fallen man, and furnishes a theme for the sweetest and noblest song of men and angels to all eternity. Then let no one sin that grace may abound; neither let any penitent sinner, whose sins, both in their enormity and aggravations have reached to heaven, despair of obtaining divine mercy; for God's mercy is above the heavens. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—"The blood of Jesus Christ his Son cleanseth us from all sin."—"He is able also to save them to the uttermost that come unto God by him." Heb. vii. 25. This inspired language positively declares that salvation is to the *utmost*,—the *last*—the extreme point of human guilt and ruin. The grand, consoling truth is, that the salvation which Jesus has obtained and freely and fully offers us, extends to the very *extremity* of moral ruin and death. There is no degree of guilt for which it has not provided a full pardon. There are no sins too many, there is no burden too heavy, for a salvation like this. Though our sins be truly infinite in number, though they are more than the hairs of our head, or the sands on the sea shore, or the drops of the ocean, or the leaves of the forest, or the stars of heaven, or all these multiplied together, yet this salvation goes infinitely above and beyond them all. Though they be awfully heinous and aggravated, like scarlet, or crimson, unspeakably abominable and loathsome, nay, black as hell, yet still this salvation goes far beyond them. Nor can any sinner be too vile and polluted to be saved. He may be sunk deepest of all in the horrible pit and miry clay; his soul may be a cage of unclean birds, hateful and filthy beyond human conception, yet still there is salvation for him here. There are none too vile, and dead in trespasses and sins for Christ to cleanse and save. There is no limit to his power and grace. No heart is so hard that he cannot soften it; no soul too poor and needy for "the riches of his grace." It pleased the Father that in him all fulness should dwell. Then his fulness is "the fulness of God," and that is infinite. "He has peace for the most troubled, rest for the most weary, light for the darkest, joy for the most sorrowful, calm for the most tempest-tossed, perfect blessedness for the most wretched of all:" yea, he is able to save to the uttermost.

This appears evident when we consider that Jesus is the Mediator between God and man, and the Saviour of all kinds of sinners. "There is one Mediator between God and men, the man Christ Jesus," whom the Father "sent to be the Saviour of the world." 1 Tim. ii. 5; 1 John iv. 14. Now, it must be admitted that when Jesus became Mediator, in the eternal council of peace, he was invested with all power and qualifications necessary for the triumphant salvation of the vilest sinner on this side of hell, and that, in the fulness of time, he assumed

human nature in union with the divine, in his own glorious person, that he might be allied to both parties at variance, and thus capable of suffering and dying,—of sustaining the enormous load of wrath due for sin and of establishing a perfect harmony between the glory of God and the salvation of man. That harmony he established, when on the cross he exclaimed, in regard to the work of redemption, “It is finished,” and bowed his blessed head, and died that we might live. He now appears in the presence of God for us, offering the grateful incense of his own meditation. He executes the office of Mediator in both natures, divine and human,—on earth and in heaven. The natures are not separated, nor blended; but so united in his person that the divine co-operates with the human, in all things which pertain to the salvation of man. As God, he “sends the Holy Spirit, reigns over the church, and reveals the mysteries which none could know but He who is in the bosom of the Father.” As man, he “died, rose from the grave, and ascended to heaven, took possession of the heavenly glory in our name, and intercedes for us before the throne of his Father.” How glorious is his mediation! He stands between heaven and earth, and conducts a negotiation on which depend the interests of God and man. “He stands alone: his own arm brings salvation, and of the people there is none with him. The work which he is performing surpasses every other in its nature and consequences. To him are committed the care of the divine honour, and the happiness of the human race; and by him are all things made new. Human nature is raised from the ruins of the fall; Paradise is regained, and the everlasting triumph of righteousness and truth over error and sin is secured.”

This office is necessary to make atonement for sin, restore peace, and obtain salvation for man. It extends to all the acts by which sinners are reconciled to God, fitted for communion with him, and raised to perfect holiness and happiness in heaven. It includes the offices of prophet, priest and king. As a prophet, he teaches us by his word and Spirit, and enables us to see the great things of his law; the glorious mysteries of the gospel, the beauties of holiness, the glory of God, and the splendors of his eternal throne. As a king, he subdues us to himself, rules in us and reigns over us; restrains and conquers all his and our enemies; and gives laws perfectly holy, wise and good, enforced by everlasting rewards and punishments. He is the head over all things to the church, appoints her laws and ordinances, and makes all things subservient to her interests. The various ranks of creatures in heaven, earth and hell are subject to his direction and control, and must co-operate for the good of his people. According to his pleasure, he reclaims, confounds, subdues, or destroys their enemies. With infinite wisdom and almighty power, he manages all things in the universe, so that nothing can be a lasting injury to the believer, but must finally result in his good, and everlasting triumph. He rules in the church and to the ends of the earth; establishes his kingdom of grace in the believer's heart, subdues all natural opposition: writes his law, and stamps his own divine image, according to the working whereby he is able even to subdue all things unto himself. But it is as a priest, Jesus makes atonement for sin, intercedes for us in heaven, and secures our salvation. It was his propitiatory sacrifice which satisfied the claims of law and justice, maintained the honour of God's moral govern-

ment, procured pardon, the divine favour and eternal life. It is this atoning sacrifice which relieves the troubled conscience and heals the broken heart,—turns the frowns of Heaven into smiles of love, and the fears of wrath into hopes of mercy. As our great High Priest, and the Lamb slain from the foundation of the world, he appears in the presence of God for us, bearing the memorials of his death, and putting the Father in mind of the blessings which he has procured for his people. With constant interest and importunity, he there maintains our cause. As our all-prevailing Advocate, he urges his plea in the court of Heaven, and offers the grateful incense of his own merits. It is thus from his sacerdotal character alone that the apostle draws the argument of Christ's ability to save to the uttermost. He shows a resemblance existing between Christ and the priests under the law, and that in all things Jesus, our great High Priest, has the pre-eminence. He excels in his appointment to office,—in the perpetuity of his service,—in the holiness and dignity of his person,—in the excellence, extent and efficacy of his sacrifice, and in his unceasing and all-prevailing intercession.

By the oath of God he was consecrated a priest for evermore.—Not by the blood of legal sacrifices, but by his own blood he obtained our redemption, and entered into the holy place. “Not after the law of a carnal commandment, but after the power of an endless life,” he was made a priest for ever after the order of Melchisedec; who was without father, without mother, without descent, having neither beginning of days nor end of life, or “having no history of his birth and death and public character.” Like him, Jesus had neither predecessor nor successor in office. “He succeeded them as the antitype succeeds the type. But his priesthood was of a different kind. Theirs was a shadow, but his was the truth; theirs consisted in offering animals upon the altar, but his in offering himself; theirs diverted temporal punishment from the Israelites, but his has delivered mankind from the guilt of sin and eternal perdition.”

Because he continueth ever, he hath an unchangeable priesthood, and therefore had no successor in office. Death made no interruption in the exercise of his office, because it was a principal part of his work as a priest to offer himself a sacrifice of a sweet-smelling savour unto God. The sacrifices under the law could not take away sin, but Christ Jesus has by one offering, “for ever perfected them that are sanctified,” Heb. x. 14. He made the sacrifice and oblation cease,—the blood of victims flowed no more, and the smoke of altars ascended no more after he appeared once in the end of the world to put away sin by the sacrifice of himself. While legal sacrifices were for the Jews only, his death was a sacrifice for men in every age and clime. Hence he suffered without the gates of the city of Jerusalem, to signify that he is the Saviour, not of the Jews only, but also of the Gentiles. “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” 1 John ii. 2.

Then how infinitely more glorious and excellent was his sacrifice than those under the law! “It was not of the best of the flock, but it was himself!” He made his soul an offering for sin, and redeemed us unto God by his own blood, out of every kindred and tongue and people and nation. Legal sacrifices could not take away sin; but he was

once offered to bear the sins of many, and when he had by himself purged our sins, he sat down on the right hand of the Majesty on high. They only delivered from temporal punishment; but he has satisfied the claims of law and justice, delivered us from the wrath to come, and obtained for us glory and honour and immortality beyond the grave.

His priestly office is the basis of all acceptable worship and intercourse, and reconciliation between God and man. He is the minister of the true tabernacle which the Lord pitched, and not man; and through him, as the High Priest over the house of God, we may draw near with true hearts in full assurance of faith,—in him, without which we can neither please God nor obtain eternal life. “Once every year,” on the great day of atonement, the high priest entered into the holy place, not without blood, which he offered for himself and for the errors of the people. But Jesus, our great High Priest, offered himself once, and by his death made atonement for sin; and there can be no dispute about the all-sufficiency of his atonement to procure pardon and salvation to the uttermost. “Such is my opinion of its efficacy, that were the guilt of all the millions of mankind that ever lived concentrated in my own person, I should see no reason, relying on that blood which cleanses from all sin, to indulge despair.” (Dr. Wardlaw.) “Were I chargeable with all the vilest deeds which have been committed in every age of the world, by every nation of men, in this most deplorable case, I need not sink into despair. Even such guilt, though grievous beyond all expression, is not to be compared with that abundance of grace and righteousness which dwell in the Incarnate Divinity. How great, how transcendently glorious, are the perfections of the adorable Jehovah! So great, so superlatively precious is the expiation of the dying Jesus, ’tis impossible for the human mind to exalt this atonement too highly,—’tis impossible for the humble to confide in it too steadily. The Scriptures have said it, that the blood on which we rely is God’s own blood, and therefore all-sufficient to expiate, omnipotent to save.” (James Hervey.)

He is able to do exceeding abundantly above all we can ask or think. His mercy is above the heavens, and his pity and power are infinite. It would then be a dishonour to the efficacy of his blood to suppose for a moment that it is not all-sufficient to wash away the vilest and blackest sins,—omnipotent to save to the uttermost. Mr. Hervey, drawing peace and consolation from the atonement of Jesus Christ, says, “For my own part, I feel no consolation but when this truth is operative upon my mind. When you see me at the great tribunal, you will behold one of the poorest and vilest sinners made perfectly free from guilt,—made whiter than the mountain snow, by the precious blood of Jesus. Let us not dishonour that blood, which is dignified above all things. It is the blood of God’s beloved Son. It is the blood of God’s Fellow. It is the blood of Him “who is over all, God blessed for ever.” Surely, then, its value must be immense,—its efficacy infinite. It must cleanse from all sin, and with a perfection that is matchless and inconceivable.”

The death of Jesus Christ, our great High Priest, is infinitely efficacious,—his cross, infinitely glorious. All nature bowed before the stupendous scene; all heaven waited the glorious advent, and redeemed saints and holy angels will look back on it with transports of joy during

all eternity. While the glory of other objects decays through time, this will only increase for ever. "The cross of Christ is an object of such incomparable brightness, that it spreads a glory round it to all the nations of the earth, all the corners of the universe, all the generations of time, and all the ages of eternity. The greatest actions, or events that ever happened upon earth filled with their splendor and effulgence but a moment of time, and a point of space. The splendor of this great object fills immensity and eternity. It will be a great part of future blessedness to remember the object that purchased it, and of future punishment to remember the object that offered deliverance from it. It will add life to the beams of love in heaven, and make the flames of hell burn fiercer. Its beams will not only adorn the regions of light, but pierce the regions of darkness. It will be the desire of the saints in light, and the great eye-sore of the prince of darkness and his subjects." Then may his death be our life,—his cross our glory,—his love our song.

"He died for us,—he made our peace;
 He pleads our cause on high;
 Oh! may our praises never cease,
 Hosannas never die!
 May each revolving year inflame
 Our zeal, delight, and love,
 Till round the throne we chant his name
 In purer strains above.
 O! come, ye servants of the Lord,
 His endless praise proclaim;
 In gladsome notes his love record,
 For worthy is the Lamb."

It is not his death alone, but his *intercession*, also, which makes salvation to the utmost of human guilt and ruin. "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make *intercession* for them." This is an essential part of his ministerial office, the object of which is to obtain pardon and final salvation for penitent sinners. He prays for his people in every age and clime; and in the spirit of charity he prayed for his enemies, "Father, forgive them." In heaven he appears in the presence of God for us, to plead his all-sufficient atonement as the ground on which the blessings of salvation should be bestowed. He prays that his people may be kept from sin, and from the Evil One, saying to each of them, as he did to Peter, "I have prayed for thee, that thy faith fail not." O, how far would they wander, were it not for these divine prayers, which preserve them amid dangers and fears and frailties, until they are brought home to glory! Our best services are imperfect;—they need pardon. Our tears need repentance; but our persons and services are accepted in the Beloved, through the sweet incense of his merits and mediation. "He offers much incense with the prayers of all saints, upon the golden altar which is before the throne; and the smoke of the incense, which came with the prayers of the saints, ascended up before God." Satan, the accuser of the brethren, brings charges against them before God, day and night. The injured law and conscience may also accuse them; but Jesus answers all charges: "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God,

who also maketh *intercession* for us." Rom. viii. 33, 34. The final glory of all believers is obtained in answer to his intercessory prayer, "Father, I will that they also whom thou hast given me be with me, where I am, that they may behold my glory." Thus he prays, and will continue to pray for them until they will be received into mansions of bliss, and strike their golden harps in honour of his name.

"As priest, he saves from sin; as advocate, he brings us to God; as intercessor, he pleads our cause. As the shepherd and bishop of souls, he seeks and saves the lost, as well as watches over them when found. As Messiah, he animates us with the Holy Spirit, bestowing gifts on men, even the rebellious, that the Lord God may dwell among them. As prophet, he teaches the ignorant, and makes the foolish wise unto salvation. As the captain of our salvation, he fights our battles, and leads the array against our enemies. As a king, he rules in us and over us, making us more than conquerors over earth and hell,—over the power of this ensnaring flesh, with all its deadly lusts which war against the soul,—over this gay, seducing world, with all its pomp, and pride and bravery,—over principalities and powers, and all the banded legions of the prince of darkness." He is the Lamb that stands in the midst of the throne, appearing in the presence of God for us, presenting the sacrifice of himself, and offering the sweet incense of his prayers upon the golden altar which is before the throne. As the high priest bore the names of the children of Israel in the breast-plate of judgment upon his heart, when he went into the holy place, for a memorial before the Lord continually, so, when Jesus appears in the most holy place made without hands, he bears on his spirit the names of his people, graven as a signet, and "set as a seal upon his heart and upon his arm," as a perpetual memorial before the Lord; and by his all-prevailing intercession, "saves them to the uttermost that come unto God by him."

"'Tis Jesus pleads his people's cause
Before the eternal throne;
Presents the merits of his love,
And claims them for his own.
Oh! for a lively, vigorous faith
To feel this blessing mine:
Make me, O Lord, of saving grace
A monument divine.
Father! behold me in thy Son;
Oh, send thy Spirit down
To fit me for eternal joys,
And seal me for thy own."

Salvation to the uttermost is evident from the *power* and *will* of the Saviour. As God, and as the Son of God, he has all power human and divine, created and uncreated, finite and infinite. This power is inherent, underived, unchangeable and absolute, extending over all his creatures, visible and invisible, to continue, change or destroy them according to his pleasure, and for his glory. "All things were created by him and for him, and by him all things consist." In his divine character he is "the mighty God, the everlasting Father, the Prince of peace," "of whom, and through whom, and to whom are all things," over which he reigns by original right and authority. All power and might and dominion belong to Him who is "over all God

blessed for ever," "the brightness of the Father's glory and the express image of his person; upholding all things by the word of his power."

All power belongs to him, not only as God, but also as God-man, Mediator. As a reward for his obedience, he is invested with universal empire. For his humiliation, "God has highly exalted him, and given him a name that is above every name," set him at his own right hand, and put all things under his feet, and "gave him to be the head over all things to the church." Eph. i. 22. He is invested with power to conduct the affairs of the universe for the express purpose of salvation, and for making all things work together for the establishment, the trial, the purification, the increase, the final triumph and perfection of the church, which he has purchased with his own blood. He makes all things subserve her interests. Kingdoms rise and fall, generations live and die,—the gospel visits one country and retires to another,—angels leave their bright abodes to minister to them who shall be heirs of salvation, and like showers that water the earth, the Spirit descends on the souls of men to prepare them for heaven. He has ascended up on high, and received gifts for men, which he dispenses as a king on his throne. As Mediator, he has power to raise the dead and judge the world, John v. 26–29. Then has he not power to save the vilest sinner, and bring his whole soul into entire subjection to his own divine will? The Roman power which conquered the world, could not hinder the progress and triumph of the gospel, and can any power hinder Him who exerts over the human heart an influence which overcomes all opposition, and turns it according to his pleasure? His Spirit and grace operate, silently, but surely to open the blind eyes, to give a new heart and a new spirit,—to make old things pass away, and all things become new,—to change the entire man into his own image; to give new views, inclinations, motives, principles and pursuits. He can "work in us both to will and to do his good pleasure,—fulfil in us all the good pleasure of his goodness, and the work of faith with power." He who first made all things out of nothing, and will finally make those things that are not, to be as though they were, is able to renew the hardest heart, and save the vilest sinner. He is able to defend the church from all her enemies, visible and invisible, destroy their weapons, and silence every tongue that will rise against her in judgment. They have fallen successively in every age, but Zion continues a monument of the power of Him whose kingdom is over all.

This power is given him to accomplish the design of his death in the conversion and salvation of his people; and he will exercise it until his enemies become his footstool,—until idolatry, superstition and heresy are overthrown,—until the redeemed are presented a glorious church,—until the final sentence will be pronounced on the assembled universe, and all will be consigned to their everlasting abodes. He finished the work of redemption, and so brought infinite power, righteousness, holiness, love and mercy, all on our side,—and procured for us pardon, peace, eternal life, and all the blessings contained in the word salvation. Now he is exalted a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. His throne is for ever and ever, and his dominion shall extend to the ends of the earth: all kings shall bow to him, and all nations shall serve and fear him as long as the sun and moon endure. His name shall endure, and be blessed for ever,

and the whole earth shall be filled with his glory. He has power on earth to forgive sin and quicken whom he will;—power to raise the dead, to give eternal life, and judge the world. Now, when this power, and the names, attributes, acts and relations which Deity sustains to his creatures are ascribed to him, has he not power to save to the uttermost? These names, attributes, acts and relations belong to Deity alone, and they involve the possession of absolute power and perfection without limits. “The creation, preservation and government of the universe,—the giving of life and the restoration of it to the dead,—the forgiveness of sin,—the communication of endless life, and the final judgment of intelligent beings, are the highest, the most peculiar and the most perfect displays of the Godhead,” all which are ascribed to Jesus Christ, and prove, beyond doubt, *his ability to save to the uttermost*. His is the ability of omnipotence;—the ability of one who has all power in the universe. “It is the ability of one who has shed his precious blood,—who has paid an infinitely precious ransom,—who has laid down an infinitely precious life, in order that salvation might be to the uttermost. It is the ability of one who has accomplished an infinitely glorious work, and thereby made infinite provision for every thing that sinners could require. It is the ability of one who has not only mercy and grace upon his side, but righteousness, holiness and truth. Every infinite perfection is now on the side of salvation. A Saviour’s death has done this. Before that, they were against it. Nothing, therefore, can be beyond the reach of a Saviour such as this. No sinner on earth,—no sinner on this side of hell, can be beyond his power to save. His salvation goes to the very uttermost of human ruin,—to the very ends of the earth,—up to the very gate of hell.”

Jesus is also *willing* as he is able to save. He came into this world of sin and woe to do the will of Him who sent him, and delights to do his will. But God’s revealed will is, that “all men should be saved and come to the knowledge of the truth.” 1 Tim. ii. 4. This will is the rule of our faith and practice. Then, if Jesus came to do his Father’s will and that will is that all men, irrespective of their condition and moral worth, should be saved, he is perfectly willing to save sinners to the utmost of human guilt and ruin. His great errand into the world was to save sinners, even the chief. For this end he both died and rose again,—for this he ever lives to make intercession for them,—for this he declares “him that cometh to me I will in no wise cast out.” Then, would it not be an impeachment of his divine character and veracity to say that he is unwilling to save to the uttermost those that come to God by him? He is willing, but sinners are unwilling to come unto him that they may have life. Hear his lamentation over that devoted city where he did so many mighty works, and death itself fled affrighted at his presence: “O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children, and *ye* would not?” “There is a certain truth in this maxim: Christ will not save any who will not serve him. It is, however, equally true, that his willingness to save us does not begin only when we begin to be willing to serve him. Our good will does not originate his good will. He is willing before we are, and even while we are unwilling. How often would I have gathered you was the Saviour’s appeal to his worst enemies, even

when they would not come to him that they might have life! It is not, therefore, a precarious, or encumbered willingness to save us that Christ feels in his heart and proclaims in his gospel;—it is a natural, noble, glorious willingness, flowing freely from all the fountains of his love and power, and intended to win our good will to his salvation and service. It is therefore as much our duty to believe that Christ is *willing* to save us as that he is *able*. We cannot please God without believing this. It is a sin to doubt it for a moment. It is just as true that the Saviour is infinitely *willing* as that he is infinitely *able* to save to uttermost all that come to God by him; and therefore it is neither humility nor modestly to doubt what is thus equally true. Let then our faith fix as firmly on his good will as it does on his great power. We never doubt his power to save us; we never think it humble or modest to suspect him of weakness; why then of unwillingness? It is as much a stranger to his heart as weakness is to his hand."

His *work* in saving the chief of sinners clearly proves salvation is to the uttermost. In this work, so amazing and divine, he "has shown forth all long-suffering for a *pattern* to them who should hereafter believe on him to life everlasting." Among these sinners, are such as Noah and Lot, after signal mercies, Rahab the harlot, David and Solomon, the blood-stained Manasseh, the oft-rebellious Israelites, Matthew the publican, Zaccheus the extortioner, the self-confident Peter, the persecuting Saul, the incestuous Corinthians, the idolatrous Ephesians, and the murderers of our Lord. Now, my dear friend, your case, or mine, may not be exactly like any of these, or any other case; but for all sorts of sins and sinners there is forgiveness with God and salvation by Jesus Christ, and there are those in heaven who have been guilty of such sins, and yet have been pardoned and saved through the infinite merits of the adorable Saviour. His power to save extends to all who come to God by him;—it is limited only by those who refuse to come. This refusal seals their ruin. Oh! then come without delay, and without first attempting to heal your souls, and save yourselves. Come, whoever you are, and whatever you are. Come in faith and love, relying on the merits of Immanuel, and you shall be saved. Bring your afflicted souls, and hard hearts and troubled consciences to the compassionate Saviour, and you shall find rest, peace and joy. Jesus is ready, able, and willing to save; God is waiting to be gracious, and "is even more pitiful to help men under sin than under affliction, because the guilt of one sin is greater misery than the burden of a thousand crosses." Look at yourselves, and look from your sins to the Saviour. When you think of your sins, think also of the ransom which has been paid for sinners. Look at but one of the above mentioned characters, and be encouraged to come unto God by Jesus Christ. One of them, guilty of horrid and complicated crimes, inflamed by aggravating circumstances with regard to God and himself, and his neighbour, irreparably injured in his most dear and tender interests, becomes penitent, is pardoned and saved! All horrible and execrable as his offence was, it is nothing to the superabundant merit of our glorious Redeemer. Washed in his blood, he is "fairer than the full blown lily, whiter than the new-fallen snow."

Look around on this fallen world, at the depths of sin and misery in which it has been so long involved;—look in every corner of the land,

in every age and clime, at the guilt and enormity of sin with which it has been, and now is, and will yet be involved before the end of time,—look at the guilt and pollution and atrocity of deeds done in darkness, seen only by the eye of God, infinitely abominable and loathsome in his sight,—look at the greatest possible degree of human guilt and ruin on this side of hell, and at all possible aggravations and hinderances in the way of salvation; yet infinitely beyond all human guilt and human conception is the power of Jesus to save. “The sinner may indeed have gone to the very extremity of guilt,—to the very ends of the earth in his wanderings from God; yea, he may have gone to the very gates of hell, and been knocking for admittance there. He may be a brand already set on fire of hell; yet even thence, the arm and power of Jesus can pluck him,—even from the gates of hell, can the outstretched hand of Jesus save.” All that pertains to Him as a Saviour,—all the Scriptures have said of him,—all he has done and is still doing for us, plainly declare salvation is to the uttermost. His arm is full of power to save the *vilest* sinner,—his heart is full of love.—“He is *able*,—he *willing*:—doubt no more.”

“Here mercy’s boundless ocean flows
To cleanse your guilt and heal your woes.”

LATE REPENTANCE.

To defer repentance, and to defer it even till death, is to hazard salvation on the hope of a miracle. But, is this conduct pardonable even in one of common understanding, to make so rare a miracle the foundation of the most difficult of all affairs, as is that of salvation? Would you make it the foundation of your health and life? For only consult the Scriptures, and it will be seen that God has raised more from the dead than he has converted when dying. Would you, on this account, dare to risk your life and expose yourself to death under the idea of a miraculous resurrection? And how then dare you to risk your salvation on the supposition of a miraculous conversion? “God can,” say you, “convert me at death, as easily as during life!” At death, you say, when he shall urge us by his grace,—at death, we will think upon it,—at death, we have other affairs now,—at death, will be the proper time to think upon God; now is the time to enjoy life. In this manner life passes away. But death is before your eyes, and what can you expect?—what but that God will refuse to you at death, what you have refused through life,—that he will make you feel that life was the time of grace, and not the time of pleasure? It is then extreme temerity for any man living, to cherish the least hope of obtaining the grace of repentance in his last days,—a temerity even more criminal in the rich and great.—*C. De la Rue.*

AN EXPOSITION OF HEBREWS VI. 1-6.

BY REV. D. F. BONNER.

1. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3. And this will we do, if God permit.
4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- * 5. And have tasted the good word of God, and the powers of the world to come,
6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

In this passage the apostle has reference either to his argument or his readers. Many expositors suppose he refers to the former. They think his ideas may be expressed something in this manner:—"Passing by the first principles of the doctrine of Christ, let us proceed to the consideration of its higher doctrines. And, by God's permission, we will do this. For it is impossible to awaken in those who have apostatized from distinguished attainments an interest in these rudiments, and to bring them back again to a consideration of them."

But there are serious objections against such an interpretation. In the first place, it puts a seemingly unnatural construction upon the language. Paul here speaks of repentance, not of the doctrine of repentance, but of repentance simply;—and he says, that it is impossible to renew certain persons again to it. Is it a natural construction of such language to refer it to a renewed consideration of the doctrine of repentance? Does it not naturally point, to the exercise rather than the theory of repentance? And then the lapse must correspond to the renewal. If this be intellectual, so must that. And the idea would be, that those who have lost interest in the higher doctrines of Christianity cannot be interested in its rudimentary ones. And because of this fact the apostle passes by the first principles and proceeds to the consideration of the advanced doctrines of Christianity. Surely this is a strange reason for his course; passing over rudiments to developments, because interest in the developments being once lost, interest in the rudiments cannot be awakened! It seems impossible to carry out an interpretation which makes reference to his discussion on the part of the apostle in this passage its cardinal principle. And then, in the second place, it does not give a satisfactory explanation of the connection. This passage is evidently intimately connected with the preceding context. The word connecting it with that context clearly indicates this. Looking back, we find in that context a complaint expressed with regard to the attainments of his readers. "When . . . ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God," etc. "Therefore," he proceeds, "let us pass over the rudiments to the advanced doctrines of Christianity." Does not this seem more like a taunting of the infirmities of his readers than a rational discussion of his subject? For these reasons, then, we do not understand the apostle here to refer to his discussion.

With others, we understand his reference to be to his readers. And we believe his reference to be to them in the first place because the natural construction of his language indicates it. It seems to be the reference naturally suggested to any one reading the passage. And

on such supposition the entire passage can be easily and consistently explained. In the opinion of the apostle Christianity is a system both of truth and duty. It has fundamental and advanced doctrines and corresponding duties. These advanced doctrines and duties are but the natural and necessary developments of its primary principles. A proper reception of Christianity is therefore a reception of it as a system. It is accepting at the first its fundamental doctrines, discharging at once its fundamental duties, and then seeking in due season to acquire a knowledge of all its doctrines and to discharge all its duties. To such a course the apostle urges his readers. "Leaving the principles, . . . let us go on to perfection." And he associates himself with his readers for two reasons: 1. Because as an individual Christian it was as much his duty as it was that of his readers to make such progress:—2. Because, in accordance with his general practice, he would rather entreat than command. And then, having enumerated the fundamental principles of the system, he expressed for himself and his readers a purpose to make such progress. And having done so, he presents a motive to stimulate them to such a course. It is, that apostacy from certain attainments in the Christian system is fatal.

And then, in the second place, it harmonizes so perfectly with the context. The conjunction which connects this passage with the preceding context is really a contraction of a preposition and its object, and means "on which account." Now, looking back, we find these Hebrews had not been progressing in knowledge and holiness as they should have been: when they should have been teachers, they had need of teaching;—when they should have been men, they were but babes. It was not desirable that this state of things should continue. And the apostle is not willing to have it continue. And hence his exhortation to his readers to advance to perfection. "Therefore, leaving the principles, . . . let us go on to perfection." To us, then, this seems clearly to be the purpose of the apostle. And this is the interpretation which is now, perhaps generally, put upon this passage.

The great design of the passage then, as we believe, is to stimulate Christians to effort to make greater attainments in Christianity,—attainments both doctrinal and practical. We understand his exhortation to accord in spirit with that of the apostle Peter: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Peter iii. 18. But having ascertained the purpose of the apostle in this passage, we have really only reached the difficulties which beset the expositor of it. These difficulties occur in the consideration of the motive he urges upon his readers to incite them to a performance of their duty. But, without being deterred by these difficulties, let us endeavour to find and follow the apostle's line of thought in this passage.

And, first, the two expressions,—“the principles” and “the foundation”—evidently refer to the same thing. The one is a plain and the other a figurative expression, it is true; but still they have the same meaning. Literally, the first expression is “the word of the beginning of Christ.” It denotes the rudimental principles of Christianity,—the first things to be believed and performed on the reception of Christianity. Just so the foundation is the first thing necessary in the erection of a building. Taking then these two expressions as synonymous, we

have presented here the fundamental principles of Christianity. They are six in number, and together form the foundation of the Christian system. We must remember this fact in order to discover the meaning and relation of the expression here used to indicate these principles. We will consider them in their order.—1. “Repentance from dead works.” This appropriately comes first. There must be a consciousness of sin, and a consciousness of inability to save one’s self from it, before a person will go out of himself to seek salvation. The Scriptures every where represent works performed as the ground of justification as “dead works.” They have no power to give life. They really indicate death. Continued long as they may be they will end, as they begin, in death. Of this fact we must become conscious; and, becoming conscious of this fact, we must abandon these attempts at self-salvation. And in embracing Christianity a person does abandon them. It is the first thing he does. The worthlessness of self-righteousness as a ground of justification is the first truth he perceives;—the abandonment of it as such ground the first act he performs.—2. “Faith towards God,” is the second thing. This may seem a strange expression by which to designate a fundamental principle of Christianity, but such is its purpose; and it is employed with design. We are not yet ready to appreciate its full significance. We can now only indicate generally its meaning. When a person repents from dead works and steps out of self, he accepts the divine plan and steps into Christ: not only are his feelings towards Jesus changed, but those towards the Godhead are changed. He not only takes Christ for his Saviour, but he takes God to be his God. His views and feelings, as well as his relations to the entire Godhead are changed.—3. “The doctrine of baptisms” is the third thing. We must not forget we have to do here, not with Levitical, but with Christian washings;—not with social usages, but with Christian symbols. It is noticeable, it is the doctrine of *baptisms*. It points to more than one. And in the fundamental principles of Christianity we find them. They are water and Spirit baptism. And the doctrine of these is the law of their administration and their significance. We can only indicate what these are. We need do no more. They point to the church, visible and invisible, and to the conditions and importance of membership in it.—4. “Laying on of hands” is the fourth principle. Of this expression I have seen no definite interpretation. It may seem like presumption in me to suggest one. But let the fact that we are examining the foundation principles of the Christian system guide us. Where then among these principles do we find the imposition of hands? Where but in the ministry?—and there we do find it. Timothy was ordained by “the laying on of the hands of the Presbytery.” 1 Tim. iv. 14. And if Timothy was so ordained, thus should others be. So we reason; and hence imposition of hands has become an essential part of the rite of ordination. Into other cases of imposition of hands we need not now inquire. It is enough to know they were official acts of the Christian ministry. The expression then points to the Christian ministry. It is a singular expression for this purpose; but it is one which is specially significant. It points to the ministry as an agency of divine appointment. Laying on of hands in itself is nothing; its significance lies in its symbolic character; and this points to God and the influence of his Spirit. The ministry then is an appointment of God, and those who

labour in it are called thereto by God. "No man taketh this honour unto himself, but he that is called of God, as was Aaron," Heb. v. 4. And it points to this agency as being simply instrumental in the accomplishment of God's purposes of grace. It points to it as a channel, not as a source, of blessing. The expression, then, is a singularly significant one by which to describe the Christian ministry. It points alike to the source of the commission and of the qualifications of those who discharge its duties; and at the same time indicates the limit of their functions.—5. "Resurrection of the dead" is the fifth principle. On this little need be said. It does not refer to the resurrection of Christ specially, but to that of the dead generally. This was a fundamental principle of Christianity in the days of the apostles, and is so still. 6. "Eternal judgment" is the sixth principle. It is eternal, not because the act of judgment is eternal, but because the decisions of it are eternal. Whatever the length of time occupied by God in judging, the sentences pronounced are eternal, because irreversible.

Here, then, are the six principles which form the foundation of the Christian system. Having looked at them separately, let us glance at them collectively. And in doing so, we notice, 1. They evidently present the foundation of the Christian system, not as laid in the purpose of God, but as laid in the apprehension of man. It is presented here, not as God devises, but as man accepts it. And hence its first principle is not God's love, but man's repentance. 2. They evidently present the foundation truths of a *system*. What completeness characterizes these expressions, as thus interpreted! They cover the whole history of Christianity as it is related to man. These six principles may be arranged in three pairs. And, arranging them thus, we find the first describing the beginning, the second the progress, and the third the consummation of Christianity as apprehended by man. By faith and repentance he becomes interested in the salvation; by the church and the ministry he is built up in the faith and advanced in the holiness, and by the resurrection and the judgment he is made an inalienable possessor of the rewards of that plan of grace which God has revealed to the world. And there is no fact nor doctrine pertaining to Christianity, as a matter of human apprehension, not implied in these principles, thus explained. It is not necessary to elaborate this statement;—it is sufficient simply to suggest it.—3. And then it is noticeable that in the first apprehension of Christianity the moral predominates over the intellectual. The latter element of course is not wanting; but it is subordinate. As the apprehension is extended, the condition is changed, and the intellectual becomes predominant. At first it is faith and repentance; but afterwards it is doctrine of various kinds. The significance of this fact we are not yet in a position to understand.

Here, then, is a foundation; but a building must be erected upon it. Here are principles; but they must receive their development. In behalf of his readers, as well as himself, the apostle resolves to engage in this work. There is, however, a condition in the resolution. That condition is the concurrence of God:—"And this will we do, if God permit." The nature of the subject, and the known sentiments of the writer both assure us that this permission is no negative thing. The expression must be interpreted in the light of that other declaration of

Paul, elsewhere recorded,—“working out your own salvation with fear and trembling; for it is God who worketh in you, both to will and to do of his good pleasure.” Phil. ii. 12, 13. In order to our progress in the divine life, God must not only impose no hinderances, but grant assistance; and hence, in resolving on making this progress with divine permission, the apostle means that if God give us the disposition and the ability, we will do so. It is something in which human instrumentality and divine agency meet and mingle. And realizing our need of God’s assistance, confident that according to promise it will be fully granted, the apostle resolves to go forward. It is not strange that he should; for he is stimulated by a powerful motive. He states it here. Let us then consider it.

Apostasy, from certain attainments in Christianity, is fatal. And that his readers might not be left in painful ignorance, these attainments are given. We will consider them in their order:—1. “Enlightenment,” is the first. An expression of Paul which occurs in another epistle may explain this. Writing to the Ephesians he says that he prays that the eyes of their understanding may be enlightened, that they may know what are the blessings in store for those who are the called of Christ. Eph. i. 18. Here evidently the apostle prays that these Ephesians may be the subjects of the Spirit’s illumination. It is a prayer plainly based on the promise of Christ,—“He shall receive of mine, and shall show it unto you.” John xvi. 14. But we must remember that these Ephesians were already savingly interested in the calling of Jesus and that the object of this enlightenment was to enable them to understand more fully and appreciate more highly their resulting privileges. The fact we notice here is, that to such understanding and appreciation the enlightenment of the Spirit is necessary; and if the enlightenment of the Spirit be necessary for the increase of these in the heart where they exist, it is certainly necessary to the producing of them in the heart where they are wanting. If the illumination of the Spirit be necessary to enable believers to *appreciate* the calling of Jesus, it is certainly necessary to enable unbelievers to *accept* it. This is in accordance with the general current of Scripture teaching. By the expression here, then, we understand the illumination of the Holy Spirit, either as leading to the acceptance of Christ or to the knowledge and appreciation of the blessings of his salvation after having accepted him. Possibly, we may yet gain a more definite conception of the meaning of the expression. 2. “The heavenly gift” is the second thing. And this points evidently to Jesus. “Thanks be unto God,” writes this same apostle to the Corinthians, “for his unspeakable gift.” 2 Cor. ix. 15. And the declaration of John is often on the lips of us all: “God so loved the world, that he *gave* his only begotten Son.” John iii. 16. In view of these, and similar passages, it seems strange that this expression should ever have received a different interpretation. And the description of him as the “heavenly gift” is abundantly justified by his own frequent expressions about himself. To “taste” of this “heavenly gift” is to have experience of the grace of Jesus. This is to have some experience of his love and tenderness and power as the Saviour of sinners. 3. “Partakers of the Holy Ghost” is the third. This is evidently an advance upon the expression enlightened. It evidently denotes a higher blessing,—a richer privilege.

It indicates the indwelling of the Holy Ghost in the heart. Those who are the partakers of the Holy Ghost are the temples of the Holy Ghost: "I will dwell in them." He is in them to bless and sanctify them. Already, to some extent, this has been done. They are partakers of this Spirit. They are already becoming assimilated to his character, and are exhibiting the graces that indicate his presence. 4. "The good word of God" is the fourth particular. And of this there can be but one interpretation. It refers to the scriptures of truth. To taste of this good word, is, not simply to appreciate its beauties, but to feel its preciousness. Those who have tasted of it are, not only those who have been comforted by its promises, but are all those who for any reason have learned to prize the sacred volume. They are all those who have found joy in the revelation of mercy, as well as of glory, which they contain. 5. "Powers of the world to come" is the last expression. This evidently has reference to the gospel dispensation. In this same epistle, chap. ii. 5, the same expression occurs in evidently the same sense. By "powers" of the world to come many understand miracles, or the power of performing miracles. While the word often has that meaning, the expression seems to bear a different signification here. It is noticeable, the expression "taste" refers to it as well as to the word of God; and as there it means to appreciate the preciousness of God's word, so here it would seem to mean to experience the influence, or feel the potency, of the powers of the world to come. We understand the expression, then, to denote the great impelling motives of the gospel dispensation; and to taste of them is to feel their influence, and to be actuated by them.

Having thus glanced at these attainments in detail, let us view them as a whole. And in doing so we are at once struck with their singular correspondence with the foundation principles of Christianity already noticed. This correspondence is manifest, 1. In the number of particulars in each. In those there were six, and in these there are five. It is noticeable, however, that in these the last particular is plural in form, and refers to at least two things in fact. In this particular, then, the correspondence may be regarded as complete. 2. It is manifest, secondly, in the significance of the two sets of expressions. In the former series, repentance was the first member. Here enlightenment is the first. We have seen that it designates the illumination of the Spirit, either in incipency or advancement. In view of this correspondence, and of the evilent progression of the series itself, we regard it as designating specially the former,—the incipient illumination of the Holy Spirit. Definitely stated, in theological phrase, it refers to effectual calling. This and repentance are simply different statements of the same process,—different views of the same fact. Through the latter we look at the sinner *turning* to God; and through the former at him *being turned*. "Faith towards God" is the second member of the former series,—"*tasting of the heavenly gift*" is the second in the latter. This means Jesus,—God's great gift to man. And most important and extensive are the blessings included in that gift. Not the least of these is the revelation it makes of the character and merciful purposes of the Godhead. "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18. To Jesus then we are indebted for the only

true revelation of the Godhead that has ever been made to man. And this revelation Jesus has made not solely through his word, but also and specially through his person and work. All that Jesus is, God is; all that he does, the Godhead approves. "I and my Father," says Christ, "are one." John x. 30. "He that hath seen me, hath seen the Father." John xiv. 9. We are now prepared to appreciate the significance of the former expression, faith towards God,—which until now was not manifest. It is faith toward God as revealed and offered to faith in Christ. It is faith toward the God of Christian revelation,—the God of redemption. Here, again, then, there is a complete and beautiful correspondence between the two groups of expressions. In the former, we see the sinner exercising faith toward God; in the latter, we see that God being revealed to him towards whom faith is to be exercised. "Doctrine of baptisms" and "partakers of the Holy Ghost" are the third members of these series respectively. Here we discern at once the correspondence and the contrast. The correspondence is indicated in the symbol and the thing symbolized,—baptism by water symbolizing baptism with the Spirit. And the contrast is indicated by the fact that the former points to doctrine, this to experience: "made partakers of the Holy Ghost." But, after all, the contrast completes the correspondence of the two. In the one the believer accepts the doctrine,—in the other he experiences the fact of baptism. "Laying on of hands" and "tasting the good word of God" are the fourth members respectively. The former we referred to the ministry and interpreted it as pointing to it specially as an instrumentality. Here we have its power,—the word of God. There we had the messenger,—here the message. There the channel,—here the blessing through it distributed. In the one we had the agency by which the church is to be fed, and in the other the food with which it is to be nourished. "Resurrection and eternal judgment" we take together as corresponding with "the powers of the world to come." We interpreted this latter expression as meaning the impelling motives of the gospel dispensation. The former expressions give definiteness to this interpretation and tell what these are. The powers of the gospel dispensation are the resurrection and the judgment. And a general reference to the preaching of the first Christian ministers, as revealed in the Acts and the Epistles, confirms the fact. The great motives they urged, and urged with wonderful effect, were these. It is noticeable, too, that while the former expressions are doctrinal, this is experimental. Before, these things were beliefs,—they are now persuasions. In the former series they were presented as articles of faith,—in this as motives to duty; and motives whose power is acknowledged and whose influence is felt.

We are prepared now to understand the fact noticed above, that in the former series the intellectual predominates over the moral. We see now it is so from design. It is because in this last series he designed to present chiefly the latter. The former series then presents the principles of the Christian system viewed intellectually,—the latter as viewed experimentally. The two series are then complements of each other; and together form one whole. They both refer to Christianity as apprehended by man. The one refers to it as man embraces it, and the other refers to it as he experiences it. In other words,

they represent the two sides of Christianity as a matter of human apprehension,—the human and the divine. Let us bring the various expressions, as we have interpreted them, into juxtaposition, that this fact may be more clearly recognised.

HUMAN SIDE.

DIVINE SIDE.

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| 1. Repentance..... | 1. Effectual Calling. |
| 2. Faith toward God..... | 2. Jesus the revelator of God as the object of faith. |
| 3. Doctrine of baptisms..... | 3. Grace of baptism. |
| 4. The doctrine of the ministry..... | 4. The message of the ministry. |
| 5. The doctrine of the Resurrection,—Judgment. | 5. The power of the persuasions of them as motives to duty. |

There is something more to be said with reference to this interpretation; but it must be omitted till after the consideration of the apostasy, of which the apostle speaks. And now what is this? We cannot refer to other passages to determine the meaning of the word by which it is expressed; for it is used nowhere else in the New Testament. But, although the same expression is not used, similar ones are. "If any man draw back, my soul shall have no pleasure in him." Heb. x. 38. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix. 62. In these passages we see Christianity is a life. In other words, it is presented as something to whose very existence continuance and progress is essential. Even a disposition to go back is of itself the first step in going back; and as such forfeits the pleasure of God and unfits for heaven. In the same strain runs our present passage. It urges Christians to go on to perfection, because going back is fatal. It is not then, I conceive, only an open abandonment of Christianity and return to sin, to which the apostle refers. It is the first step in that process as well as to the last. It is to the loss of that spirit or principle of progression which inheres in the nature of Christianity that he has reference. And then the fearful fact about this apostasy is, that it is hopeless. It is impossible to renew to repentance those who have committed it. On this point we need not dwell; for others have stated it so clearly. But there are two things about it to which we need here to direct attention. 1. It is noticeable the apostasy is from the divine side of Christianity. Here, I apprehend, we have the explanation of the singular forms of statement used by the apostle. He will urge progress upon those who manifest too little concern to reach the heights of Christian character; but he will not drive them to despair. He wishes to stimulate, not to depress. And hence he presents the fact that it is apostasy from the power and not the form of godliness that is fatal. But as it is only through the form we can have assurance of the power the form must be assiduously cultivated. We must progress in Christianity, as it is a matter embraced by man, that we may be assured that we are interested in it as a matter inwrought by God. 2. The hopelessness of those who apostatize is revealed in a striking manner. They cannot be renewed to repentance. They cannot be brought back to the first act of acceptance of Christianity even on the human side. Their case is absolutely hopeless. And the reason that their case is hopeless is, that "they crucify to themselves the Son of God afresh, and put him to an open shame." Their rejection of Christ is as real,—their treatment of him as malignant, as was that of the Jews by whom he was crucified. They brand him before the world as an impostor, and his religion as a delusion. That, at least, is the significance of

their conduct as it respects themselves, whatever be its influence on others. However others may stand affected to Jesus, they regard him as a "deceiver," and his religion as a fraud. This fact renders their renewal to repentance impossible, either because motives cannot now influence them, or because God, in consequence, abandons them. The latter seems to be the main idea. They are abandoned by God as a just punishment for their sin. This is indicated by the figure by which the apostle illustrates his meaning. Not wishing to enter upon a detailed exposition of any further portion of this chapter, I will only notice its bearing on this point. The illustration lies in the treatment of the ground. That which does not yield to cultivation, but which, in spite of tillage, brings forth thorns and briers, is rejected. Its crop is not harvested, but destroyed; and such ground is not cultivated, but abandoned. So God deals with those who, despite his influence, practise sin. And in so doing, he deals justly.

And now are there such cases? Do any that experience these influences ever fall thus hopelessly away from their privileges? These are questions which, in some form, are always started when this passage is considered. There is, however, another question which must be first considered? Does the apostle assert, or does his language imply that there are? If the apostle does not here spring this question, we need not. And I think he does not. Literally, his language is, "It is impossible to renew those having once been enlightened, . . . and having fallen away, to repentance." The expressions are all aorist (past) participles. In fact, then, though not in form, the expression is hypothetical. And hence our translation gives the sense correctly. And even more than this. As we have seen, these expressions all describe the present attainments of these Hebrews. They had professed repentance from dead works and faith toward God; and had accepted the rudimental doctrines of Christianity. All these particulars have their divine counterparts; and it was nothing but charitable to suppose that these they possessed. In other words, it was charitable to suppose they had experienced what they professed and were convinced of what they accepted. It was simply charitable to suppose their hearts had actually undergone the change their profession indicated. But this inner experience is essentially progressive; while their outward attainments seemed to show no advancement. This should not be the case. If the inner experience be progressive, the outward profession should be so also. It is only thus such progress is manifested. And then, to stimulate them to such advancement, he shows the fearful consequences that would follow the arresting of that inner progress. And yet he was persuaded, notwithstanding all he had said, that in their case this progress had not been arrested. Verse 9. And the fact on which this persuasion is based is especially noticeable. It is their conduct. Although their advancement in knowledge and holiness had not been such as their possession of an essentially progressive principle would have given one reason to expect, yet their conduct shows, that that principle was not inoperative. Verse 10.

But it may be asked, Why present as a motive something that can never occur in fact? The reason why it cannot occur has something to do with the answer. If the thing presented as a motive could never, in the nature of things, occur, there would be no propriety in present-

ing it as a motive, nor would there be any force in it when presented. Is the impossibility of the apostasy of saints an impossibility of that nature? Is it in the nature of things impossible for a saint to fall from grace? Surely no one, in view of the history of angels and of man, can answer this question affirmatively. Saints are preserved in holiness through the merciful provisions of the covenant of grace. They cannot fall away, because these provisions are so perfect that they effectually prevent it. But these provisions include both human agency and divine power. All through the work of salvation these two elements are harmoniously blended. And the success of the work depends upon this harmonious co-operation. And now how is this to be secured? On God's part, nothing is necessary. On man's, there is. He must be stimulated by motives to the exercise of his agency. And as the exercise of his agency is as necessary, in its way, as is God's power, the statement of the fact that unless it be exerted the work must fail, becomes a proper motive by which to stimulate to such exercise. For these reasons then the course of the apostle is a proper one, even in view of his known sentiments on the subject of the believer's safety. The fact that believers are made to feel that the fall of a believer is not an impossibility in the nature of things is one of the very reasons why it never occurs in the course of things.

Let us now briefly notice some of the expositions which have been given of this passage. Having already given reasons for rejecting the exposition of those who understand the apostle here to refer to his discussion, we need not now consider it. We shall only notice those of expositors who understand the reference to be to his readers. And even here we shall not enter upon an examination in detail. It is not necessary. The true interpretation of this passage is not to be determined by mere verbal criticism. The meanings of the peculiar expressions in the passage are to be determined by the drift of the passage. It is in this spirit, then, we undertake this review of other expositions.

The expositors to whom we refer all agree in regarding the passage as an exhortation to Christians to advance to perfection. They agree in regarding the consideration presented in the sixth verse as the motive which should stimulate to such a course. And further, they all agree in regarding the persons spoken of in fourth to sixth verses as unregenerate persons. In other words, they believe they were never true Christians. And consequently they believe that, whatever be the significations of the expressions in those verses, they do not denote attainments necessarily of a saving character. But if this be the case, where is the power of this motive? Does the fact, as thus interpreted, furnish a motive at all to the duty to which the apostle exhorts? It must be remembered that these Hebrews were true Christians. The passage implies it. They had laid the foundation; they were not to repeat the process. They had begun, but they were to advance. The following context affirms it. Verse 9. Now how does the fact that persons, who never were Christians, have brought themselves into a sad condition, furnish a motive to persons who are Christians to advance in their religion? We can easily see how the fact that persons, who have enjoyed great privileges and have brought great punishment upon themselves for abusing them should make us careful not to abuse

ours. We can see how the fact that persons may reach great attainments and yet be graceless, should make us careful to assure ourselves that our attainments are saving. But we cannot see how these things can be construed so as to become motives to advancement. They are not parallel cases. You can stimulate by examples only when those you exhort have something in common with those whose example you adduce. But here there is nothing, so far as the argument is concerned, in common. The one are saints, the others are not. This makes a radical difference, and vitiates the argument. Look at it. "Leaving the first principles of our religion, let us go on unto perfection. And by God's blessing we will do this. For other persons who never accepted those principles,—never were interested in that religion,—have abused privileges which they did enjoy, and in consequence can never have an interest in our religion." There is no logic in this. But explain the two series of expressions as referring to the same persons, and how different appears the reasoning! "Having embraced the first principles of Christianity, let us go on unto perfection; for no one who shrinks from such progress after he has once truly embraced these principles, can be saved." All interpretations of this passage, therefore, which make the apostle refer to two classes of persons are to be rejected, because they make him reason inconsequentially.

But there are two verses in the context following this passage that are regarded as containing conclusive evidence of the fact that the persons described in the fourth and sixth verses are different from those referred to in the first and third verses; and that they are not true Christians. These verses are the eighth and ninth. "But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." I am fully persuaded these verses have been misapprehended. It is noticeable there is no intimation that this ground had ever been redeemed from waste and made productive; and that after having been thus cultivated, it had returned to its former condition. The idea evidently is, that, in spite of all the favourable influences it enjoyed, it always had produced thorns and briers. Now, evidently, this ground cannot represent these persons. 1. Because the character of these persons is very different. Instead of bringing forth thorns and briers, their fruit is so good that all these expositors have found difficulty in getting themselves to believe that any but good ground could produce such a harvest. 2. Because that which renders the renewal of these persons impossible is their apostasy,—not the immorality which may succeed it. It is not necessary to mutilate a body to destroy the life within it. It is not necessary, to be immoral, to be under the condemnation of God. This apostasy is falling away from God,—not necessarily falling into sin so gross as to be represented by thorns and briers. The true bearing of the verse, as we believe, has already been given, and need not be repeated. And now to this verse, and not to the fourth and sixth, the ninth verse evidently has reference. Paul was persuaded that, although he did thus speak, these Hebrews were not bearing thorns and briers. He knew their conduct was of a very different character. And he cites acts that indicate the fact. This explanation of this verse seems so natural, that extended remark is not

necessary. Besides, is ministering to the saints,—the act mentioned by the apostle,—any more closely allied to salvation than the things mentioned in the fourth and fifth verses? For these reasons, then, as well as others, I feel that the position taken by many that the expressions in the fourth and fifth verses describe excellencies that even the unregenerate may possess, and that those there referred to actually were such, is untenable.

I had intended adding some additional remarks concerning the exposition herein given; but the length to which the article has grown causes me to forbear. As it stands, therefore, it is submitted to the candid consideration of the reader. May the Spirit which is promised to us as a Spirit of truth guide us to the truth here! Realizing by the light of it our position and our duty, as Christians, let us be stimulated to strive more earnestly than we ever have done for that perfection to whose attainment we are here exhorted.

RELIGIOUS EXPERIENCE OF HENRY KIRKE WHITE.

The world has long been singing the religious experience of Henry Kirke White:—

“Once on the raging sea I rode;
The storm was loud, the night was dark;
The ocean yawned, and rudely blowed
The wind that tossed my foundling bark.

“Deep horror then my vitals froze,
Death-struck, I ceased the tide to stem,
When suddenly a star arose,—
It was the Star of Bethlehem.”

The young poet never dreamed of the immortality of these lines. When he knew that he must die, he seemed loath to depart, because he looked upon his life mission as just begun, and felt, like Keats, that his name “would be writ in water:”—

“Fifty years
And who shall hear of Henry? I shall sink
As sinks the traveller in the crowded streets
Of busy London. Some short bustle’s caused,
A few inquiries, and the crowd close in,
And all’s forgotten.”

He knew not that he had already produced a strain for all time, a strain that was to live and exert an elevating influence, when the efforts of older and voluminous writers had passed from the memory of man. “The Star of Bethlehem” is a highly figurative description of his own religious struggle, and the peace of mind which followed his surrender to God. The story of his conversion is as follows:—

He was articled to an attorney, with whom he remained several years.

At this period he was a professed skeptic. He not only doubted the cardinal doctrines of Christianity, but treated religion with ridicule. He had an intimate friend, by the name of Almond, whom he dearly loved, but who, like himself, was leading an irreligious life.

It chanced one day that Mr. Almond was called to the bedside of a dying believer. The scene was most impressive. The departing saint, animated by faith in Jesus, triumphed in his heavenly prospects. An irresistible conviction of the reality of religion fastened itself upon Mr. Almond’s mind, and he resolved to alter his course of life. Among

his skeptical associates there were none whose ridicule he dreaded more than Henry Kirke White's. He was a man of decision, and resolved to abandon his former companions.

White felt the neglect keenly, and at last went to him in an injured manner, and asked for an explanation. Mr. Almond frankly confessed the change that had taken place in his opinions and habits. Mr. White was shocked at the reflection that his old friend should regard him as unworthy of the confidence of one who was seeking to lead a better life. "You surely," he exclaimed, "regard me in a worse light than I deserve."

The interview was most affecting, and though White did not disavow his former opinions, it was evident that his conscience was ill at ease. Mr. Almond lent him Scott's "Force of Truth." Here was an argument for Christianity that the youthful skeptic found himself unable to answer,—the actual experience of a mind enlightened by the Spirit of God. His emphatic declaration, on returning the book, was, "that to answer it was out of his power, and out of any man's, for it was founded upon eternal truth; that it had convinced him of his error, and so thoroughly was he impressed with a sense of the importance of his Maker's favour, that he would willingly give up all acquisitions of knowledge, and live in a wilderness unknown, till death, so that he could insure an inheritance in heaven."

There is something fundamental in such a declaration. One day, as Mr. Almond was preparing to leave for the university, his old friend requested an interview.

"We had no sooner entered the room, says Mr. Almond," than he burst into tears, and declared that his anguish of mind was insupportable. He entreated that I would kneel down and pray for him; and most cordially were our tears and supplications mingled at that interesting moment. When I took my leave, he exclaimed,—

"What must I do? You are the only friend to whom I can apply in this agonizing state, and you are about to leave me. My literary associates are all inclined to deism, and I have no one with whom I can communicate."

His concern for his soul continued till he was enabled to behold the way of salvation by faith in Jesus, and to glorify the Saviour for his marvellous mercy and redeeming love.

Jesus Christ changes the heart of the man whom he designs to bring to God. He annihilates the moral distance between a holy God and a corrupt heart; first, by the precepts of his word, and the motives he presents to induce us to love God and despise the world; secondly, by his example, which he proposes to our imitation; thirdly, by his Spirit, which mortifies the old man and forms the new man within us. No religion ever delivered precepts on the love of God so certain and complete as his; no one ever furnished motives so powerful to excite us to follow its laws: still farther have any other been from giving a perfect example for our direction. Jesus Christ alone has been able to impart a miraculous power to gain the heart; that Holy Spirit which draws us to God, and forms the peculiar character of his religion; that Spirit, the fruit of his merit and intercession, which he sent down immediately after his ascension to heaven, and without which it is impossible to please God. This justifies the conclusion, that "no man cometh to the Father but by Jesus Christ."—*Daniel de Superville.*

"SWEET AUBURN" AND ITS ASSOCIATIONS.

Auburn is the poetic and familiar name of a hamlet that stood at Lissoy, in the parish of Kilkenny West, a few miles from Athlone. Though long since effaced to make way for culture, and for some ruder forms of habitable life, the place cannot be mentioned without awakening the liveliest emotions of sympathy and patriotism. It was here that Oliver Goldsmith, our best national poet, passed his childhood, and it was here that, in after years, he fixed the scenes and incidents, so beautifully and truthfully described in his "Deserted Village." We may safely take it for granted, that this much admired poem is familiar to all our readers.

The line of road from Athlone passes through a district of country where hill and dale, field and forest, rise before the eye with pleasing effect. Not far off, the waters of the Shannon are seen slowly moving in their westward course, wearing, at times, a golden hue, imparted by the rays of the setting sun. Along this same road, in earlier years, the poet had often passed, and even then his youthful fancy may have been collecting materials to illustrate the social phases and simple manners of country life. On arriving at Auburn, one's first impression is that of disappointment. "Where is the village," we ask, "so charmingly described, and so vividly pictured in the memory of the reader?" We forget the fact, that the wasting influence of more than a century has pressed upon the scene since Goldsmith saw it as—

"The loveliest village of the plain."

An interval so long will not permit either town or village to remain unchanged. When we revisit the scenes of our childhood, after even a few years' absence, things, once familiar to us, look so altered, that we feel ourselves strangers. So is it here. Moreover, poets draw upon the imaginary, as well as the real, in their productions. Goldsmith, availing himself of this license, with more genius than justice, gathers his pictures from various quarters, and makes them meet with charming effect in this quiet, secluded locality. At no time could the eye, at the same moment, have rested upon all the points of interest that make the description of Auburn so natural, and so congenial to a heart of feeling. Yet were they all to be found within a comparatively small circuit. The preacher's "modest mansion," the village, the school, the hawthorn tree, and the village inn were close together. A little change of position, and the busy mill, the cultivated farm, and "the decent church" would be quite visible. The ruins of some of those yet remain, and the site of others is easily recognised; but the voices that caused the "village murmur," and the "softened notes" that fell on the poet's ear, are long since silent; the busy bands that tilled the slopes around, have long since mingled with the church yard dust. The real Auburn, it is true, is no longer there, but viewed in the light in which its versified tale of innocent joys and bleeding wrongs is given by our gifted countryman, the place can hardly be visited without reviving gentle and pathetic affections in the Irish breast. Let us now turn from the subject of his pleasing and touching harmonies to the poet himself. He is a striking type of the national heart, both in its

frailties and its better features. The former it is wise to forget, the latter we may well admire.

Oliver Goldsmith was born at Pallas, Co. Longford, in 1728. His father was soon after presented to a living in Westmeath, and the parsonage being at Lissoy, or Auburn, the poet's childhood, and earliest school-days, were passed there. At seventeen years of age he entered Trinity College, Dublin, but farther than attending to the routine of class duties, he appears to have taken little interest in his studies. He had the character of being indolent, impulsive and peculiar. Occasionally his genius showed itself, although in a very questionable way, especially on the part of one who was about to enter the Church. To replenish his empty pockets, he frequently composed ballads and sold them; he would afterwards take a stroll in the city to hear his own composition set forth in the vehement tones of some Dublin ballad-singer! Having passed through the usual course at College, Oliver presented himself to the authorities to receive ordination. The report of his peculiarities, added to the fact of his deficient answering, resulted in his being refused. He next turned his attention to medical studies, and, after some varied experiences and adventures, he finally settled in London. Here he was by turns doctor, tutor, and author; but the latter profession allowing him more of his own time, and his own mode of living, became his settled pursuit.

Goldsmith commenced his literary career by occasionally contributing to the London magazines. To his credit, it ought to be made known, that the distresses and wrongs of the poor formed the subject of his earliest writings. In his walks through the streets of London, he met numerous cases of suffering poverty, and injured innocence, and with a sympathizing nature, and a ready pen, he pleaded their cause in truthful and affecting terms. Such was his commiseration, that he frequently gave away the money that was immediately wanted to supply his own table. His contributions to the Journals at length brought Goldsmith into acquaintance with literary men, encouraged by whom, he soon appeared as an author of merit. His "Traveller," and "Vicar of Wakefield," were succeeded at intervals by other works, equally acceptable to the public. Goldsmith's talents proved as varied as they were eminent. In history, science, and poetry, he is regarded as an able and popular writer. The "Deserted Village" was received with peculiar favour, and is still read with pleasure and admiration, especially in Ireland. The happy intermingling of pathos and pleasantry in the sentiments, and his truthfulness to nature in describing the simple manners of the rural population, the phases of social life, and the changes effected by passing years,—draw towards the writer the most approving feelings of the heart. His reference to the oppressive proceedings that have made tenantless many an humble home, and have wrung with grief the heart of many an Irish exile, is fully justified by what we have seen and known in our unhappy country. By no poetic hand have the gentler feelings, the innocent joys, and the sad wrongs of the virtuous poor, been more touchingly delineated.

In briefly noticing the beauties of the "Deserted Village," and the checkered history of its gifted author, we must not overlook one of the most prominent and responsible of the varied characters he has sketched. We refer to the stanzas that give such a life-like view of

the spirit and conduct of a faithful preacher. With the finest perceptions, and in language touchingly expressive, he presents his pastor in true Christian mould:—

“But in his duty, prompt at every call,
He watched and wept; he prayed, and felt for all.
And, as a bird each fond endearment tries
To tempt her new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.
Beside the bed where parting life was laid,
And sorrow, guilt, and pain, by turns dismayed,
The reverend champion stood. At his control
Despair and anguish fled the paltering soul.
Comfort came down the trembling wretch to raise,
And his last faltering accents whispered praise.”

A little farther on, describing the feeling of the preacher towards his attached parishioners and their children, the sentiments are surpassingly fine:—

“His ready smile a parent’s warmth express;
Their welfare pleased him, and their cares distress;
To them his heart, his love, his griefs, were given;
But all his serious thoughts had rest in heaven.”

And here it may naturally be asked, could a description so winning and so scriptural be conceived by any but a Christian mind? Surely the man that watched the preacher so closely in his round of sacred duties; that marked the finer lineaments of his pious feeling and exemplary zeal; that follows him to the bedside of a dying sinner, and listens to the accents of earnest prayer and consolatory and affectionate language; that even hears the forgiven penitent opening his latest breath in notes of thankfulness and praise,—surely this man was a Christian, and had an unfeigned sympathy with all he so happily describes? Alas! in Goldsmith’s case it does not so appear. No doubt, the peculiar kindness of his nature is partly traceable in the poem, but the impressive lines above quoted, in no sense reflect his own fixed and practical views. At the time he was engaged in its composition, the intervals were often marked by sad irregularities. It was alternate study and indolence; seasons of mental brilliancy, followed by seasons of melancholy and misery. The poet had closely observed, and perhaps admired, the excellence of religion in others, though not himself the subject of its sanctifying and consoling influence. His heart, wayward, weary, and repentant by turns, was regulated by no fixed principles of faith and duty, and cheered by no celestial hope. It was unhappy for Goldsmith that the literary circle, with which he connected himself in the English metropolis, was composed of men who had little regard for practical religion. Few of them would have gone so far as absolutely to deny its claims, but all were agreed to keep the subject at a respectful distance. Besides, their literary re-unions were often of a very jovial character, and this had an unfavourable effect upon a mind but too susceptible of copying from wrong example. They enjoyed his pleasantries, and were amused by his eccentricities, but no one from their ranks came forward to correct his erring ways, or to solace and befriend him when sorrow and sickness weighed heavily upon his heart. Such is the friendship of the world; it forsakes its own when they are forsaken of all comfort?

"Sweet Auburn," in the mellowing glass of the poet's memory, was associated with every thing peaceful, homely, and enjoyable; but the finest part of the picture was in striking contrast with his own habitual disquiet. The cottage, the tired labourer, and the village preacher, had each a home where the cares and toils of the day were forgotten in the circle of confiding friendship; but he had no home, and little happiness. Strange, too, that when disease suddenly laid its chilling hand upon him, and his was

"—The bed where parting life was laid,
And sorrow, guilt, and pain, by turns dismayed,"

there was no "reverend champion" to try the healing influence of prayer and praise on his anguished feelings. Alas! there is no evidence that

"— His last faltering accents whispered praise."

A physician was called in, but it was too late. "Is your mind at ease?" he asked the dying poet. "No," he mournfully replied; "*it is not!*" Goldsmith died aged forty-five years.

To the contemplative mind, the case of such a man gives rise to mingled and varied feelings. We admire his gifts, and regret his infirmities; we are pleased with the productions of his pen; and we are pained that his tender and generous affections were not allied to the teachings and hopes of the gospel. Genius, apart from religion, may amuse and instruct others, but to its possessor it is valueless as to the great end of life. Its triumphs may afford him a momentary pleasure, but it can in no way lighten the weight that presses upon the awakened conscience, nor cast one ray of hope upon the dying hour. This has been painfully true in the closing experiences of many a bright mind. Burns, when near life's terminus, muses thus:—"I close my eyes in misery, and open them without hope." Walter Scott, almost at the same "long halt," as he calls it, writes,—"The recollection of youth, health, and powers of activity, neither improved nor enjoyed, is a poor strain of comfort." Such testimonies are solemnly admonitory to those who are tempted to cultivate talent to the neglect of godliness. Nothing but a divine faith, spiritual affections, and scriptural consolations, can sweeten life's bitterness, bless its enjoyments, and shed light and peace upon its latest evenings. Genius, when regulated by wisdom, and sanctified by religion, is a precious gift, and a public benefit; but, apart from heavenly grace, genius and learning may be possessed by minds, conscious of misery enough in this life, and painfully apprehensive of more in the life to come.

"Seekest thou great things for thyself? Seek them not." "Whoso findeth Wisdom, findeth life, and shall obtain favour of the Lord."—*Evangelical Witness.*

LIBERALITY.—A former Prince-Bishop of Breslau, Count Leopold von Sedlnitzky, resigned his office a long time since, and joined the Protestant Church. He has died, and left large sums of money by will to Protestant purposes in the Diocese over which he formerly reigned as Catholic Bishop. He has bequeathed 40,000 thalers for an institution in aid of Protestant pastors in Silesia; also 80,000 thalers to establish a hall for students of Protestant Theology in the Breslau University; and a farther legacy of 2,000 thalers to purchase theological works for ministers in the poorly-endowed parishes of the province.

DEAN STANLEY IN THE KIRK.

On Sabbath afternoon, January 7th, Dean Stanley preached in Old Greyfriars Church, (the Rev. Dr. Wallace's,) Edinburgh, to a crowded congregation. Dr. Wallace read the prayers and lessons for the day. The Dean chose for his text John xiii. 34,—“A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.”—[*So. Ch.*]

From a *Daily Telegraph* report of the sermon, we learn that it was brought to a close with some reflections on the event itself as an indication of the tendencies of the age; a better appreciation of the peculiar spirit of every church in recognising the inward resemblance which often exists under outward divergencies. In the course of his remarks on this point the Dean said,—“The famous Confession of Faith which issued from the Jerusalem Chamber of Westminster in the seventeenth century, as an expression of the whole church and nation of Great Britain, noble and inspiring though it be, and in some respects beyond all other Confessions of Protestant Europe, is yet not for a moment to be compared with the uniting and sanctifying force of the vast Christian English literature which in the nineteenth century has become the real bond and school of the nation, beyond the power of educational and ecclesiastical agitation to exclude or to pervert. Such, then, are some of the manifold ways in which the eleventh commandment may in this age be fulfilled as it never was before; and surely it may be said, that if there be any spot where a preacher should be silent on this great theme, the very stones would immediately cry out, “It is this venerable sanctuary of Greyfriars church and churchyard.” As of my own Abbey of Westminster, it may be truly said that it is a concentrated temple of reconciled ecclesiastical enmities. Here, as their silence of death, breathes a lesson which the tumult of life hardly suffered to be heard. In the same ground with the martyrs of the Covenant, lies the great Advocate by whose counsels their blood was shed. Within the same hallowed ground sleep the wise leaders of the Church of Scotland in the last century, whom the persecutors and the persecuted of an earlier age would alike have condemned. And not only in this lesson is a larger, gentler, more discriminating, justice forced upon us by the thought of that judgment seat before which they all have passed, but the memory also of the deeds which have been wrought within these precincts impress the same truth upon us. On this spot, where a vast congregation of every age and rank pledged themselves to the death to extirpate every form and shred of prelacy, the Scottish Church, in these later days, has had the courage to revive ancient forms of liturgical worship and to welcome the ministry of episcopal clergymen. These contrasts are themselves sufficient to remind us how transitory are the feuds which have in former days rent asunder the churches of these islands,—how eternal are the bonds which unite them when viewed in the light of history and before the judgment of a better world. And if the ghosts of these ancient disputes have been laid to sleep never, we trust, to return,—if the coming of a brighter age and the opening of a wider horizon have dawned from time to time on teachers famous in their generation who have ministered within these walls,—then, I trust, it will not have been altogether unsuitable in this place, and on this occasion, that a Scottish congregation should have heard from an English Churchman the best New Year's blessing in the form of this sacred text,—“A new commandment I give unto you, that ye love one another.”

PRINCE BISMARCK, according to the Berlin correspondent of the *Times*, continues his war with the Ultramontanes. Not only does he continue to pay the salaries of excommunicated chaplains and professors,—as is also to be done in Austria, under a new order of Prince Auerberg,—but he has required the Bishop of Ermeland to withdraw an excommunication inflicted upon a school teacher, under penalty of losing his state salary;—a distinct attempt to prohibit spiritual action by secular means. In Baden, the State, under direction from Berlin, has gone even farther, having prohibited all monks and non-German priests from preaching in the State churches, and suspended the law of compulsory attendance at school whenever the teacher is an Infallibilist. We have commented on the policy elsewhere, but may mention here, that the *Correspondent* denies the reported existence of a treaty between Germany and Italy. There is no need, it says, of such a treaty, as Germany and Italy have now a common enemy in the Papacy,—which, however, it is clear, may have peace on terms.—*Ch. and St.*

ITALIAN BIBLE SOCIETY.

The *London Daily News* correspondent at Rome, under date of March 5th, sends a report of the Inauguration Meeting of the Italian Bible Society, of which we have had a brief telegram. It took place in the Argentine Theatre, which was crowded to excess. The company consisted of a large number of Roman ladies, many Members of Parliament, the President of the Italian Senate, Count Mamiani, the Grand Duke of Nassau and his suite, &c. The chair was occupied by Admiral Fishbourne. On the platform was Father Hyacinthe. Before the proceedings commenced several ladies fainted, owing to the over-crowded state of the room. Admiral Fishbourne then read his opening speech, in which he demonstrated the great benefits arising to humanity from the free propagation of the Word of GOD. His remarks were emphatically cheered, and, to the surprise of all, not only by those who were present, but by hundreds who had gathered on the square facing the theatre, and who never abandoned their place during the whole time the meeting lasted. M. Ribetti spoke next, congratulating the Society in the Waldensian Church, which was the first in Italy to propagate the Bible. After a few words from other speakers, Mr. Bruce spoke at length on the history of the English Bible Society, and publicly thanked the Italian Government and authorities for having on repeated occasions protected the missionaries and Bible readers against fanatical clericals. Of course, Father Hyacinthe aroused the greatest enthusiasm. His speech was repeatedly interrupted by the loud cheering of the whole assembly. He said, that in the Bible lies the real greatness of nations, and that England owed her power to it far more than to the Great Charter. Father Gavazzi spoke next, and declared that the Italian Bible Society had no other object in view than that of enlightening the Italian people. The Society did not aim at converting the Italians to the Protestant faith. It desired, through the propagation of the Bible, to convert the people to the old faith, to the old Church of Rome and of St. Paul; to the Church which was founded on the Word of GOD, or the Bible.

DR. DOLLINGER, in his latest lectures in the Munich University, comes out more strongly against the Pope than ever before. In a recent lecture on the Reformation he openly acknowledges the merit of Luther, whom he called the greatest genius, an intellectual Titan, and one of the best men Germany ever possessed. While, he said, Luther spoke inspired by the Spirit, his adversaries only stammered; while he purified the church, Rome sank deeper and deeper in corruption. In point of fact, Dollinger approved most things Luther had done, only blaming his abrogating the Episcopal office, and thereby breaking the continuity of "Apostolical succession." In other words, he all but sanctioned the position taken up by the Anglican Church. Coming from Dollinger, whose utterances only a year ago were so very reserved, these naturally create an immense sensation. But if Luther be no longer regarded as a heretic, what object can German Catholics have in clinging to the self-appointed successor of St. Peter? Does not Dollinger assure them that the Italian influence in the church has been a pernicious one from the very outset? Does he not make the humiliating admission, that since the Reformation nearly the whole of the German literature has been produced in the Protestant parts of the country? Does he not confess that, even in theology,—the proper domain of Popery,—the German Protestants have given the world at least six times as many books, and most of them better books, than those of their Romish brethren? And, strongest argument of all, does he not deplore the indifferent condition of the schools in the Romish districts, and extol the comparative excellence of popular instruction in the Protestant States? In a country like this, such a truth proclaimed in the Romish University of the Bavarian capital sinks deep into the minds of men. It is certainly no novel truth, but it has never before been heard from the lips of a leading Romish priest. Even in Prussia, where the special and educational differences between the two Christian denominations are least noticeable, the Protestant is in advance of the Romanist in point of culture. Though the Protestants are only sixty-five per cent. of the population, they form nearly seventy-five per cent. in the superior schools. The Romish, on the other hand, who are thirty-four per cent. of the inhabitants, are represented in the latter establishments by less than eighteen per cent. It is true both are surpassed by the Jews, who, with little more than one per cent. of the population, call nearly nine per cent. of the scholars in the Gymnasiums and the Realschulen their own.

PURGATORY.—This doctrine of a spiritual purification by purgatory does not take into account the real enormity of sin as the voluntary transgression by an intelligent being, of the known will of God; but proceeds upon the old Pagan philosophy that sin is a physical contamination resident in the flesh, which may be exterminated, like a cancer, by the knife and fire. Besides, if purgatory be a necessary prelude to heaven for sinful souls, why pray that men should be delivered from it? Moreover, this notion of a purgatory purification changes the whole basis of salvation under the gospel, from grace through Christ to desert through obedience rendered and penalty endured. When a soul emerges from this purgatory into heaven, how can it praise Christ for a purification which it has wrought out through its own sufferings?—*Dr. J. P. Thompson.*

“DOCTRINES OF DEVILS.”—1 Tim. iv. 1.—A writer in an English paper gives the following translation from a German newspaper, prefacing it with the remark,—“I think you will agree with me, that the preacher said nothing more than what his Church authorizes him to do, and expects him and all her adherents to believe, with only this difference, that its teaching was never so clearly defined before. Formerly, emperors and kings prostrated themselves to the earth before them, and kissed the ground on which they had set their foot, but now one dares to persecute the priest on the part of Government, and creates laws which threaten the zealous priest, loyal to his faith, with imprisonment in a fortress.”

Pastor Kinzelmann, of Gestartz, in Allgau, has, in a sermon delivered to his congregation, given the most brilliant proofs of the height to which the impudence and blasphemy of a pious hypocrite and Jesuit can rise. One sentence will suffice:—“We, the clergy, stand as high above governments, above emperors, kings, and princes, as the heaven above the earth. The kings and princes of this earth are as inferior to us priests as lead is to the most refined gold. Angels are far inferior to us priests, for we can, in God’s stead, forgive sins, which neither angels nor arch-angels could ever do. We are above the Mother of God, because she has born Christ only once, while we priests can produce and create him daily. In short, we priests are in some degree, above God, for He must be at our service at all times, in all places, and at our command, in the consecration of the mass, descend from heaven. God has certainly created the world with the words, ‘Let there be,’ but we priests create God Himself with three words. Therefore, in days when piety and Christianity still existed, the clergy was held in the highest honour.”

INFLUENCE OF THE BIBLE.—“He who loves the Word of God, and makes it the subject of his daily study, will not fall into any material error in the interpretation of it; and if all the men of this description throughout the world were to come together, it would be found that they were all of one mind with regard to that for which God gave us the Bible; that is, to show how such sinners as we are may be saved. This is so plainly revealed in the Bible, that no man can mistake it, but he whose mind is biased against it. He who hates the light loves darkness, and it is no wonder that he stumbles and falls into every kind of error. But all those who walk in the light of God’s Word, see precisely the same things, and speak precisely the same things, in relation to all that about which the Bible is chiefly conversant. This is a matter of fact, for the truth of which I appeal to every Christian who has had intercourse with other Christians, of whatever denomination, from any part of the world. There is no such unanimity among physicians or lawyers about things relating to their profession, as among Christians relating to things most assuredly believed by them all.”—*M. Gavin.*

METHODIST MEMORIAL.—The following memorial has been sent by the Methodist women of St. Louis, to the General Conference: “Fathers and Brethren: We, the undersigned members of the Methodist Episcopal Church, respectfully, but earnestly, petition your venerable body to take such action at your coming session, in Brooklyn, N. Y., as may be necessary to allow women to be ordained as preachers, subject only to such requirements as are now defined in our church discipline.” Some Methodist papers favour and some oppose this movement. Among the latter, is the Nashville *Advocate*, which thus closes an article upon this matter: “Women are not adapted to the work of the ministry in view of their physical organization,—voice, chest, etc.,—their liability to certain conditions which we need not specify,—their psychological peculiarities,—for their sex in mind as well as in body,—their necessary domestic duties and style of dress. All the rules concerning the ministry apply exclusively to men: for example; when it said, ‘A bishop must be the husband of one wife.’ etc.

FREE DISCUSSION.—We learn that Dr. Dollinger celebrated his 73d birthday the 28th of February. The Museumssalle, where he was to give his fifth lecture, on the reunion of the Christian Churches, had been adorned for the occasion. A very strange incident occurred before he began his lecture. A stranger, dressed as a priest, suddenly went to the tribune and read an allocution, in which he said, "As a considerable audience is assembled here, not, I hope, out of mere curiosity, I beg and entreat you, in the name of GOD, to listen to what I have to say." Here Professor Dr. Huber interrupted him, and asked him to leave the tribune; but as he insisted, and asked the Assembly to be allowed to continue, a general cry of "Be off!" was heard, and he was driven out of the room. Professor Huber then spoke a few words to quiet the Assembly, and Dollinger's lecture was listened to with the deepest attention.

Children's Department.

POOR PUSSY'S COMPLAINT.

You'll be surprised to hear from one like me, but I can't help it. I'm in despair.

We shall starve, I know we shall, if somebody doesn't do something. There are ever so many of us, and we have eaten every thing we can find, and caught all the mice, and we are so thin you can almost count our bones, and so weak we can hardly mew.

Pussy Gray crawled up on the third step of the house where she lives, and there she lies, as still as a mouse. A little girl stopped and patted her, and said, "Poor Pussy," but she didn't stir. I'm afraid she is dead.

Tabby Smith has four little blind kittens to take care of, and she can't get in where she always keeps her kittens till they can get their eyes open; so she has had to make them a crib, as well as she can, under some rubbish in the corner of her yard. There is a piece of newspaper for them to lie on; but it rained all night, and every one of them was sopping wet. They mewed enough to make a body crazy, and no wonder, poor things! Isn't it a shame?

This is the way it was with me:—One day every body seemed to be flying about the house, and some men came in and left the door open, and a dog ran in and barked at me, so I said to myself, "I'll step out till this stir is over." I went into the yard and up into the horse-chestnut tree, where I often sit; it is so retired and shady. By and by, when I thought it was dinner-time, I came down, and was going into the house, but the door was shut, and the windows were shut. I waited patiently for awhile, and them mewed for Bridget to let me in. No answer. I climbed up and scratched at the window, and listened. Not a sound. I flew round to the front of the house. Every blind closed, and all as still as death. Nothing to eat. Nothing to drink. No milk, no meat, no kind mistress. I sat under the tree and mewed till all the cats in the neighbourhood came to see what was the matter. The old one told me it was always so. (I'm young. This is my first summer.)

The people go away and shut up their houses, and leave their cats to take care of themselves! If any one had told me so three months ago, I wouldn't have believed it. Why, my mistress seemed to love me dearly. She even hugged and kissed me, and that is more than I ask of any one. And could I have supposed that she would have left me to starve in this way?

My mother once told me, all they want of us when they seem so kind, is to catch their mice. I have caught their mice, and have almost never scratched any body.

Kitty Jones, the kind creature, invited us all to go home with her; for the house where she lives is not shut up, and she has more than she can eat. But her kindness was thrown away; for a dog lives there, and he knows Kitty, but doesn't know her friends.

There's one house near here that's open, and there's a bird in a cage at the window. I am so hungry I could almost eat any thing, and when I saw that bird, I thought I was going to have a feast, but I was mistaken. As soon as the family saw me looking at him, they threw water at me, and drove me away.

I heard Sam, the grocer's boy, talking to Bridget one day. He says the horses can have it all their own way now, and they know it. A horse may be as contrary as he pleases, and if you go to whip him just the least mite, somebody comes and says, "Cruelty to animals."

Now, if it is cruelty to animals to whip a horse, what is it to leave a faithful cat to starve?—ANNIE MOORE, in *Our Dumb Animals*.

NOVEL READING.

In an article on "The Novel Reading Disease," a contemporary talks thus of the young lady of the period who has developed the last stages of the complaint: "In this stage the unhappy patient can no more go without her novel than can a confirmed drunkard without his dram. The small circulating libraries, which let out very second hand novels at a penny a volume, are put under contribution, and any amount of garbage is swallowed wholesale. It is no uncommon thing for a young lady in whom the complaint has assumed a chronic form, to have read the whole of Scott, the whole of Thackeray, the whole of Dickens, the whole of Trollope, the whole of Annie Thomas, the whole of Mrs. Rose Church, the whole of Miss Braddon, the whole of Lawrence, and, into the bargain, the whole of four or five hundred novels, by less famous hands. When the disease is thus confirmed, the dropsical habit of mind becomes apparent. The conversation of the patient becomes flabby and limp. Her interest in all ordinary subjects,—except, perhaps, the latest fashions, or the more scandalous portions of evidence in the Tichborne case, or the marriage of the Princess Beatrice,—flickers feebly in the socket, and finally dies out. The last stage,—that of absolute imbecility,—is now, unless very powerful remedies are exhibited, a mere matter of time."—*Ex. P.*

COLLEGE MEETING.

A public meeting was held on Monday, the 25th of March, in the Seventh Avenue United Presbyterian Church, New York, "for the purpose of hearing the Report of a Committee appointed to secure the Andes Collegiate Institute buildings, furniture, apparatus and library." The meeting was called to order by Henry Harrison, Esq., organized by electing Mr. Robert Biggart chairman, W. Hay secretary, and opened with prayer by Rev. W. W. Barr. The following was then read.

REPORT

Of Committee appointed February 1st, 1872, to procure, by purchase, the Andes Collegiate Institute property.

On the 8th day of February, two members of the committee proceeded to Rondout, where the owner of the property, Thomas Cornell, resides. Two gentlemen from Andes, Messrs. D. B. Shafer and R. O. Gladstone, were at Rhinebeck, having crossed the river, awaiting the arrival of the committee, who had notified Rev. J. Bruce of a desire that some of the Andes people cognizant of the state of the business, should meet the committee at Rondout. In company with these gentlemen, the committee directly went to the office of Mr. Cornell, with whom a contract was made for the property, real and personal, at \$7,500, payable as follows,—namely, \$250, at the signing of the contract, \$1250 on the 8th day of April; \$3,000 in five years,—and \$3,000 in ten years from the signing of the contract.

The property, which is located in the village of Andes, Delaware County, N. Y., consists of a little more than two acres of land, on which the following buildings are erected, namely, 1st. A substantial two-story and basement frame Collegiate Institute, 40 x 80 feet; 2. A three-story Boarding-Hall 42 x 52 feet with an extension, 20 x 30 feet; and 3d. a wash-house about 16 x 31 feet. The personal property consists of Boarding-Hall Fur-

niture, School-room Furniture, Philosophical and Chemical Apparatus, and Library, altogether estimated at \$20,000 to \$25,000.

This property is not only located in a county with thirteen United Presbyterian Congregations, but a Rail-road, in process of construction, will ere long, it is said, afford facilities for reaching the village from all important points within the bounds of the church. The committee are convinced that the leading of Providence is manifest in this whole matter. When the question, "Should ruling elders endeavour to establish a College in connection with the Theological Seminary under the care of the N. Y. Synod," was proposed for discussion, the writer thereof did not know of the existence of these buildings. The first intention was to turn the Seminary property, as far as practical, to College purposes.

To do this, even to reach a decision, it was thought a year or two would be required. How different are God's ways from man's ways! The movers in an enterprise may be led in a way that they know not. The above named question was discussed by the elders' convention, Nov. 16, 1871, and the buildings furnished and ready to be occupied, were purchased on the 8th day of Feb. 1872. "Trust in the Lord with all thy heart, and lean not to thy own understanding." A letter received a few days ago from the gentlemen who met the committee, indicates the existence of a strong desire in Andes and vicinity for the starting of a school of some kind this season.

The committee have met with persons, in various quarters, who seem to fear that the College movement will operate injuriously upon the Seminary endowment scheme. If this fear be well founded, it is believed that the movers in the College question will regret it as much as any other friends of either enterprise, their design being of the very opposite character. For instance, one of the warmest supporters of the College is obligated to the Seminary endowment fund to the amount of \$5,000; and three others to the amount of \$1,000, each, besides smaller amounts not now definitely known to the committee, but which, added to the above-named amounts, may reach \$10,000; one-fifth of the full amount which the whole Synod is expected to raise. The representatives of the amounts named stand at the head of the list of subscribers to the College Fund. It is within the range of possibility that the direct contributors to the latter will be represented in the endowment fund to the extent of one-fourth of the amount, only twelve individuals having yet contributed to the amount of \$805, for the purpose of securing the property. Not one outside of the two N. Y. Presbyteries has either contributed to this fund or signified an intention to do so, so far as known. It may be observed, that no mention is made above of another \$5,000, subscription to the endowment fund by one whose memory is dear to many both inside and outside the church,—one who not only occupied a prominent position in the first elders' convention, but was a member of the committee to call the second,—one who, if alive this day, would, no doubt, be found at the head of College supporters. There is reason to hope that the subscriptions from the two New York Presbyteries will reach one third or more of the whole amount, so that if the whole \$50,000 be not reported at the next meeting of Synod, surely there will be charity enough to spare the movers in the College business from being charged with the shortcoming. If, instead of discouraging or finding fault with what is done or being done, others, in proportion to their means, would go and do likewise, both institutions could be more liberally endowed than they are likely to be. It is admitted that more rapid progress has been made in the College business than was expected, but it is thought that less progress, under the circumstances, would have involved somebody in sin. It would have been very pleasing if the endowment scheme had more rapidly approached the point named, or fixed by Synod;

but why allow fears of the nature mentioned to disturb or discourage? A little, comparatively, of God's blessing, of the material wealth for which the United Presbyterians composing the New York Synod are held responsible, would place both institutions in a position to discharge their legitimate functions. Besides, the amount of money required to pay the instalment above named, together with as much as will discharge all the necessary expenses, need not seriously interfere with any other scheme.

The Committee recommend the adoption of the following resolutions, namely:—

Resolved, 1st. That an immediate effort be made to raise as much money as will be required to pay the instalment of \$1,250 on the 8th of April; and also all necessary expenses.

Resolved, 2d. That steps be taken to establish, as soon as practicable, an Academical School in the buildings described in the report, to be conducted according to the usages of the United Presbyterian Church, with the hope that the Synod, at its next meeting, will decide to advance it to the grade of a regular Collegiate Institution.

Signed { GEORGE ROSS,
LYRE REID,
ROBERT HARPER, } Committee.

The report was accepted, and the resolutions adopted unanimously, with the understanding, however, that the Academy should not be superseded by the College.

A committee was appointed, consisting of one or more from each congregation in the bounds of the first and second Presbyteries of New York, to carry out the provisions of the first Resolution. The secretary was instructed to furnish a report of the proceedings, for insertion in the *Evangelical Repository, United Presbyterian, and Christian Instructor*.

Revs. W. W. Barr and A. Calhoun, of Philadelphia, made a few remarks of congratulation and encouragement, and urging the prosecution of the good work so auspiciously begun. The meeting closed with prayer, led by the latter gentleman.

WILLIAM HAY, Sec'y.

Editorial.

SEMINARY AT NEWBURG.

We had the pleasure of being present at the closing exercises of the late session of this institution. We are pleased to state, that we were much gratified. Fourteen students had been in attendance during a part or the whole of the session. Thirteen of these were present at the closing examinations, and twelve delivered discourses. The examinations were very creditable to professors and students. We do not know that we have ever witnessed any that excelled them. There is a very distinct impression of *one* examination, in which we had a part, that was *not* so well sustained. It occurred about the close of our course in the Seminary.

The reports of the Professors, Drs. Harper and Dales, to the Board were quite satisfactory. These made it manifest that the professors

performed an amount of labour during the session that must have been oppressive,—too much for the church to require or expect of any of her servants. The labour, however, we are certain, was cheerfully performed, and in a spirit of true devotion to the best interests of the church.

The preaching done by the students was good,—all above the average on such occasions. The young men had evidently given a good degree of care to the preparation of their discourses; and they had profited by the training in elocution which they had enjoyed under Prof. Taverner during a part of the session.

The members of the Board of Superintendents were all present, we believe, but one, and they manifested their deep interest in the institution, and their satisfaction with the manner in which the session had been spent by professors and students.

We were informed by some of the students, that all of those who have not completed their course of study will probably return next winter, and there is word of others who intimate their intention to join them. The seminary is rising in the estimation of the church, and if the synod that has care of it will do its duty, the institution may soon take its place as one of the foremost in the church. Its position being east of the Alleghenies, gives it a decided advantage, and will do so for many years to come. The educational centre of the country is yet in the east. Young men understand this, and will not be slow to take advantage of it.

As the consolidation of the existing Theological seminaries was demonstrated at the last Assembly to be out of the question, at least for a long time to come, the duty is evidently incumbent upon those having charge of the present Seminaries, to make them the best possible ones in the circumstances. The eastern one has the advantage indicated above, and also other advantages. The Synod of New York should see its duty in the premises, and perform it promptly. She may lose ground by inaction, which it will be difficult if not impossible for her to recover.

THE APPROACHING ASSEMBLY.

The fourteenth General Assembly of the United Presbyterian Church is to meet in Washington, Iowa, on the third Wednesday of May. Already the commissioners from the Presbyteries have generally been appointed. It may be of service to them to have set down in order some of the more important matters that will claim the attention of the Assembly. We simply indicate these:—

1. There is to be a report on the Scriptural law of divorce. Dr. Young, of Monmouth, is chairman of the committee. The matter is important, especially at the present time, and requires careful study.

2. A report on Sabbath Schools. Rev. G. D. Mathews, of New York, is chairman of the committee on this subject. It is one of the most practically important matters requiring attention and action by the Assembly.

3. A report of a committee on union with the Presbyterian Church. Dr. D. R. Kerr, of Allegheny is chairman of this committee. We do not know what has been done by the committee, but they will doubtless have a report of some kind which will demand serious consideration.

4. A report of a committee on chanting. Rev. J. T. McClure, of Wheeling, is chairman of the committee. This matter is closely connected with the maintenance and promotion of our principles on Psalmody.

5. A report of a committee on a University. Rev. J. R. Johnston, of Washington, Pa., is chairman of the committee on this matter. We do not know that much has been done in relation to it; but the subject deserves thoughtful attention.

6. A report of a committee on text books, etc., for our Theological Seminaries. Dr. D. A. Wallace, we believe, is chairman of this committee. The design in the appointment of this committee was to secure, if possible, uniformity in the studies pursued in our Seminaries, and also to secure the use of the best text books.

7. The report of the committee of last Assembly, on the management, control, etc., of the Theological Seminaries was referred to the next Assembly for consideration. The whole matter is very important, and should receive careful attention.

8. The committee on revision of the Psalms is continued to make any corrections necessary, in the authorized amended and new versions,—such as errors of the type, etc. It is a question with us, whether this committee should not be directed to omit those new versions which the Assembly at Pittsburgh, in 1870, ordered to be left out of the printed edition. The committee failed or refused to do this last year, and the last Assembly, in approving their work, did not know but that it had been done as directed by the previous Assembly. A member of the committee afterwards informed us that the committee had not omitted those versions, because they doubted the authority of the Assembly to leave out any versions which had received the sanction of the Presbyteries, without referring the matter to the Presbyteries, again. We do not think the reason valid, and we judge that the objection did not come with very good grace from a committee who recommended the Assembly to leave out the 2d version of the 124th Psalm,—which the Assembly did.

The truth is, the Presbyteries voted for all the new versions, that

were adopted with the distinct understanding that they were to be revised by a committee. We think, therefore, that it was perfectly competent for any Assembly to vote for the report of the committee on revision, and to vote for any amount of revision, even to the striking out of a whole version, or of whole versions; which, in the judgment of the committee, could not be successfully revised, or which were superfluous. This certainly was the judgment also of the committee that reported to the last Assembly, when they recommended the striking out of the 124th Psalm from the old version.

9. Besides these matters, all of the Boards demand attention as usual. One or two appeals will probably be before the Assembly; but we cannot indicate now the nature of these. The matter of instructing the Presbyteries to provide not only for the travelling expenses of their commissioners, but also for their boarding while attending the sessions of Assemblies will be brought forward for consideration by one of the Presbyteries. It was discussed in the last Assembly, but as it was new, and a somewhat radical change, it failed to receive sanction. We were persuaded then, (and we have not changed our mind,) that it is the course of policy, as well as justice, and should be adopted by the Assembly.

IS SHE ORTHODOX?

We mean that woman preacher, who made such a stir lately by her appearance in a Presbyterian pulpit in Brooklyn. We do not inquire particularly now as to her views in rejecting the sacraments, a divinely instituted ministry, etc. Our investigation relates to what she is reported as saying in her sermon in that pulpit in Brooklyn. The testimony of the pastor and others who heard her was, that she was sound in the faith,—that she preached the pure gospel. Let us see. She did not formally take a text. We suppose it is the manner of the Friends or Quakers to whom she belongs not to do that. She founded her remarks upon Jacob's vision at Bethel. Many good things, according to the report of the sermon which we have seen, were said. Like a woman, she touched the sensibilities of her audience, and brought tears to the eyes of strong men, when she referred to the "emotions of the angels who watched and rejoiced over the conversion of the dear ones." But when she spoke of the way to heaven, how did she open it up to the view of sinners? How did she tell them to begin and go up the steps of the ladder? Very properly, she remarked that "Jesus, by his birth at Bethlehem, by his life at Nazareth, and by his death upon the cross, was planting firmly upon the earth the lower end of this ladder, and by his resurrection and ascension he fastened the upper

end securely around the throne of God. Thank God, we have an open heaven! But is there nothing for us to do?" *To do?* Yes, there is; but let us see what Miss Smyley says that is. Just here we will probably discover whether she preaches the gospel, or salvation by works. "We must plant our feet," she says, "on the first round." Very well; but what is this "first round" of the ladder? "Repentance." "We must plant our feet on the first round, Repentance." And what then? "And with our hands reach up to the next one, faith; and then, putting our feet where our hands have been, we shall begin to ascend." That is,—according to this "orthodox" preacher,—repentance is the first step the poor sinner is to take towards heaven. He must take this before he takes the second step,—Faith. He must get on the "first round" of the ladder, while he is, as the Scriptures declare, dead in sins. A dead man must ascend one step of the ladder, and just as he takes the second step he begins to live! That is, Miss Smyley's gospel. It is "another gospel, which is not another,"—not the gospel at all. Paul and Silas understood the gospel when they directed the poor jailer, when he asked what he must do to be saved, to "*believe* on the Lord Jesus Christ. The first step on their ladder was *faith*, and then the steps, repentance, etc., could and would be taken.

We are well aware that Miss Smyley is not alone in this day in following her order of steps in the way to be saved. It is becoming quite common, even in quarters where we would not have expected it, to speak of repentance and faith,—of the command of God to sinners to repent and believe the gospel. We do not believe that in the evangelical sense of the term repent, any such command is given to the sinner. His immediate duty, as made known to him, is to believe. When he obeys this first command, repentance will follow as a necessary result, as a fruit of his faith.

There is importance to be attached to this matter, and we may refer to it again. We have alluded to it now merely for the purpose of questioning Miss Smyley's intelligent understanding of the gospel order and method of salvation.

THE RELIGIOUS AMENDMENT.

The proceedings of the late Convention held in Cincinnati in the interest of the religious amendment of the Constitution of the United States have been published in a neat 8vo. pamphlet of 72 pages. It contains a full report of the speeches, addresses, etc., and an account of the origin and progress of the movement. The price is 25 cents a single copy, 8 copies for \$1, etc. It is a good document to circulate, and should be scattered all over the land by the friends of the cause. Address Rev. T. P. Stevenson, 1405 North 18th St., Phila., Pa.

CONCERT OF PRAYER.

A proposition has been made by the Hon. Arthur Kinnaid, M. P. of Great Britain, and seconded by the Rev. Dr. Merle D'Aubigne, of Geneva, that Christians throughout the world unite in prayer during the week commencing with Sabbath the 19th of May, and ending with Sabbath the 25th. The matters demanding special supplication are indicated in the following list, suggested by the eminent Christian men mentioned above, with a slight addition by the Rev. Dr. Guthrie, of Scotland. That which has inspired this call is the recollection that a similar one was made previous to the assembling of the late Ecumenical Council in Rome. It is believed that God has heard the prayers of his people in relation to that council, and that Rome has been confounded, and her power broken as the result. Christians are therefore encouraged to pray for still greater things. The following topics have been suggested as appropriate. It is not the intention, however, to limit Christians to these. All similar subjects may properly be considered, and brought before the throne of grace.

I.—Prayer for the Reformed Churches.—(1.) "That the doctrines of salvation, of our fallen state, of faith in the expiation of the Cross, of justification, regeneration, and the grace that flows from possessing them, may become more living in every Protestant, by the grace of the Holy Ghost; (2.) That the communion of each of us with Christ may be true, that each Protestant may be able to say with Paul,—Christ dwelleth in me, and that having the mind of Christ we should glorify the Saviour and win souls to Him; (3.) That the Head of the church, to whom all power is given in heaven and earth, would graciously banish from the Church the errors of infidelity, rationalism and superstition, and give repentance to the acknowledging of the truth, so that faith, charity, and concord may be restored to the churches of the Reformation."

II. Prayer for the conversion of the souls of Roman Catholics, especially of their ecclesiastics and dignitaries.

III. Prayer for particular countries.

For FRANCE, that it may reject every religious system which places the tradition of men on an equality with the Word of God, and that its unbelief may be changed into true faith;—For Spain, that its present state of inquiry may pass into full gospel light;—For Italy, that its new freedom and opportunities may be followed by an awakening of conscience and renewal of heart among the people generally;—For Germany, that the conflict now engaged in may develop real spiritual life, and lead to a new Reformation;—For America, that in its Protestant countries the Light may shine more brightly, and in the Roman Catholic ones a great and effectual door may be opened to the preaching of the Gospel;—For England, that the tendency to Romanizing in Church and State may be checked, and scriptural holiness diffused among the people;—For Ireland, that the present subjection of the majority of its people to Romanism may be broken; For "Holland, Switzerland, and Protestant France, that living faith in the Word of God may there triumph over human systems of unbelief.

IV. Prayer for Mission Fields.—(1.) That where the heathen or newly-converted churches have been misled as to Christianity by the idolatrous usages of Rome, they may be saved from that evil; (2.) That where the missionaries of Rome confront our missionaries, the power of divine grace may cause the truth to prevail; (3.) That such heathen as have, under Romish influence, embraced a perverted Christianity, may be led to renounce all that is of heathenism and all that is corrupt, and to seek and find the truth as it is in Jesus in all its fulness; (4.) That such heathens as have rejected the Cross of Christ to embrace a Christless Christianity, may be led to bow at his name who is "King of kings and Lord of lords." (5.)

And Lastly, 1. That special supplications be made for the speedy and complete overthrow of all the mighty systems of Antichristian error, such as Mohammedanism, Hinduism, Buddhism, Confucianism, Taoism, with every form of Pagan idolatry and superstition; and, 2, that Israel may receive Jesus as their Messiah.

"THE PSALTER."

Under this title a volume has been prepared by the Revs. R. B. Robertson and John Gailey. It contains all of the old (amended) and new versions of the Psalms, with appropriate music. The volume contains 352 pages, convenient in size, being 7 by 5 inches. In addition to the Psalms in metre, it contains a number of anthems and chants, with words selected from the Psalms. The tunes are generally those that are in common use, and which the public judgment and taste have sanctioned as the most pleasing and appropriate. The work will doubtless be well received in our United Presbyterian churches. It can be obtained at our Board of Publication, Pittsburgh, Pa., from Ferguson and Woodburn, 714 Sansom St., Phila., and from booksellers generally, at \$1.00 per copy, or \$10.50 per dozen.

SCRIBNER'S PUBLISHING HOUSE.

We neglected to mention, in our last issue, that the publishing house of Scribner & Co., in New York had undergone some change by the death of Mr. Charles Scribner. The firm is continued under the title of "Scribner, Armstrong & Co." The business will be conducted as usual, and the house will doubtless continue to be one of the best, if not the foremost in this country.

DR. COOPER'S SUCCESSOR.

The Rev. J. C. Wilson was installed pastor of the Third Church in this city by the Pres. of Philadelphia on the evening of the 15th of April. The sermon on the occasion was preached by the Rev. James Price, the charge to the Pastor was by the Rev. Wm. Bruce, and that to the people by Dr. Dales. Mr. Wilson succeeds Dr. Cooper. He was called with great unanimity, and has entered upon his work with every prospect of a happy and useful ministry in this important field.

ELECTED PRESIDENT.

The Rev. R. B. Ewing, of the Presbytery of Monongahela, has been elected President of Westminster College by the Board of Trustees of that Institution. Brother Ewing has good qualifications for the position, and it is hoped that he will accept it. ~~As~~ Since the above was in type, we understand that he has declined accepting the position.

Ecclesiastical Record.

CALLS.—Mr. John Teas, from Patterson, 1st Pres. of New York. Rev. F. A. Hutchinson, from Dayton 1st Pres. of Ohio; declined. Rev. John C. Steele, from Warrensburg, Pres. of Western Missouri; accepted. Rev. Marcus Ormond, from West Alexander, Pres. of Wheeling; accepted. Mr. D. K. McKnight, from Mt. Gilead, Pres. of Monongahela. Mr. R. T. Wylie, from the 1st Church, Brooklyn, First Pres. of New York. Mr. B. T. Forrester, from Shenango, Lake Pres. Mr. George M'Cormick, from Butler, Pres. of Butler. Rev. Wm. Cooke, from Jamestown to Harrisville, Butler Co., Pa.

LICENSED.—Mr. Wm. Humphry, by the Pres. of Xenia, on the 2d of April.

STUDENTS.—Mr. John Griffan has been admitted to the study of theology by the Pres. of Wheeling.

ORDAINED AND INSTALLED.—Rev. M. L. Ross was installed pastor of Iberia cong. by the Pres. of Mansfield, on the 12th of March. Rev. James Dodds was ordained and installed pastor of Vernon cong. by the Pres. of Wisconsin, on the 14th of March. Rev. S. J. Stewart was ordained and installed pastor of the West 25th Street Church, N. Y. by the 1st Pres. of New York, on the 16th of April. Rev. John Gailey was installed pastor of the 4th Church, Pittsburg, by the Pres. of Monongahela, on the 26th of March. Rev. J. C. Wilson was installed pastor of the Third Church, Philadelphia, by the Pres. of Philadelphia, on the 15th of April.

RELEASED.—Rev. J. R. Kerr, from the pastoral charge of the Third Church, Allegheny City, by the Pres. of Allegheny, on the 18th of March. Rev. G. A. B. Robinson, from Temperanceville, by the Pres. of Monongahela, on the 26th of March. Rev. J. W. M'Nary, from Reynoldsburg, by the Pres. of Xenia, on the 2d of April. Rev. Hugh M'Haiton, from Massie's Creek, by the Pres. of Xenia, on April 2d.

CHANGE OF PRESBYTERIAL RELATION.—Rev. Marcus Ormond, from the First Pres. of Ohio, to Wheeling. Rev. M. M. Marling, from Southern Illinois to Wheeling.

NEW ORGANIZATION.—A cong. consisting of twenty members, was organized at Belleview, by the Pres. of Allegheny, on the 21st of March.

MISCELLANEOUS.—*Forty-nine* students were in attendance at the Allegheny Theological Seminary, during the past session; *fourteen* at Newburg and *nineteen* at Xenia.

HOME MISSIONS.—The next meeting of the Board of Home Missions will be held in Crawfordsville, Iowa, beginning May 7th, at 2 o'clock P. M.

THE GENERAL ASSEMBLY.—The fourteenth General Assembly of the United Presbyterian Church will meet in the First Church, Washington, Iowa, on Wednesday, the 15th day of May, at 7½ o'clock, and will be opened with a sermon by the Moderator, the Rev. R. A. M'Ayeal.

Obituary.

CRAWFORD.—Died, in Philadelphia, of confluent small-pox, on the 5th of January, 1872, aged twenty-four years, Miss SALLIE STEVENSON CRAWFORD, youngest daughter of William and Mary Crawford, and sister of Miss Rebecca Crawford, Missionary of the Reformed Presbyterian Church in Syria.

She was the daughter of Christian parents. Her father is now, and has been for many years, a ruling elder in the First Ref. Presbyterian Church of Philadelphia. She lost her mother when only four years of age, of whom the late

Professor James M. Willson remarked, "It was no matter of form, no idle compliment, to record her praises." Though then too young to appreciate her loss, it is believed that mother's prayers followed her all the days of her life.

After the mother's death, her place was in great measure supplied by the instructions and unremitting attentions of her elder and only sister. Between the two the strongest affection existed: they were with each other day and night; and death itself could scarcely have made a more melancholy impression on Sallie than her sister's departure for Syria. This was removed by time and constant epistolary intercourse; and also with the hope, entertained by both sisters, of ultimately uniting in the high and holy employment of teaching the ignorant, degraded, and oppressed of their own sex in Palestine, and bringing them to the knowledge of the truth.

Soon after Rebecca's departure, she put herself under instructions in the higher branches of education to qualify her for a teacher, graduated in due time, and immediately afterwards was chosen for a most desirable position in one of our city schools, which she retained till death, with the affection of her pupils, and the esteem of the managers.

She was possessed of symmetry of form and singular beauty of feature,—to which were added the more substantial attractions of affectionate manners, a retentive, well stored memory, and highly cultivated mind; which made her welcome in all good society, and secured her the intimacy of many friends.

Until recently before her last illness, serious sickness was to her unknown; but in September last, while ministering to a beloved friend in her last illness, she was attacked with intermittent fever, from the effects she never entirely recovered. On the 25th of December she was seized with the malady which has proved mortal to so many of the inhabitants of Philadelphia and vicinity during the last six or eight months. Her physician, from the first, pronounced it a form of peculiar malignancy. Neither medical skill nor the unwearied efforts of two devoted attendants, availed to intercept the disorder. Her sufferings were extreme, and without intermission, except, at times, when in an unconscious state through delirium. During the whole time she was scarcely able to sleep, or when partially asleep, her repose was disturbed by moans and cries of distress. Every part of the body seemed a source of misery, and every pore an inlet to pain. The only thing that relieved her restlessness and wretchedness, was the reading of the Scriptures, the conversation and prayers of her pastor, her father, or others; to all which she listened with the utmost attention, and on which she sometimes made remarks. On the occasion of her physician mentioning that the disorder secluded her from the visits of her friends, she replied, "That cannot prevent communion with God."

"If THOU art mine, Eternal God!
Let pain, disease, or storm or flood,
Bear all besides away:
The soul's best treasure lies too deep
For spoiler's arm, or fortune's sweep,
Or time's more sure decay!

"Death, that all meaner bliss destroys
Robs not the spirit of its joys;
And if his stroke can sever
The fleshly seal, 'tis but to bring
The living waters from their spring,
And bid them gush for ever."

It is natural for the young to desire life. But though Sallie suffered without murmuring and uncomplainingly, she ardently desired death, in submission to the will of God, and even asked her aunt, sitting by her bedside, to pray for it. "Come, Lord Jesus; come quickly!" "I shall be satisfied when I awake in Thy likeness."

"Oh! who could bear life's stormy doom,
Did not Thy word of love
Come brightly bearing through the gloom
A peace-branch from above!

Then Sorrow touch'd by Thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day!"

NEW PUBLICATIONS.

TRAVELS IN ARABIA. Compiled and arranged by Bayard Taylor. Scribner, Armstrong & Co., successors to Charles Scribner & Co., New York. For sale by Smith, English & Co., 710 Arch St., Phila. 12mo., pp. 325. Price \$1.50.

This is another of the "Illustrated Library of Travel, Exploration and Adventure." It is admirably illustrated. The Frontispiece is a superb presentation of a "Night March in the Desert." The other illustrations, thirteen in number, are also good. An excellent map is also prefixed. Arabia is one of the oldest of countries, and is frequently referred to in the Bible. It has undergone but little change for thousands of years. Until lately it has been comparatively unknown. Travellers in this century have pretty thoroughly explored it; and this volume presents, in condensed form and excellent style, the latest results of their explorations. It will be read with great interest and profit. The work, like the other volumes of the series, is a gem in respect of mechanical execution.

MEMOIR OF ROBERT CHAMBERS, with Autobiographic Reminiscences of William Chambers. Scribner, Armstrong & Co., successors to Charles Scribner & Co., New York. For sale by Smith, English & Co., 710 Arch St., Phila. 12mo., pp. 313. Tinted paper. Price \$1.50.

Few men have been so widely and favourably known as the great Edinburgh publishers, Robert and William Chambers. They have ranked among the foremost literary men of the age. Born in humble circumstances in Peebles, an ancient royal borough on the upper part of the Tweed, Scotland, they by their energy and devotion to their chosen field of labour, rose to a world-wide fame. Robert, the younger brother, died some time ago, and in this volume we have, by his brother, the story of his life. By necessity, the younger brother appears frequently in the history. This gives it much additional interest. The work is well executed, and we cannot doubt that the author's only aspiration, expressed in the Prefatory note, will be far more than realized. He says, "If a perusal of the narrative serves in any degree to inspire youth with notions of self-reliance, along with a hopeful dependence on Providence when pressed by adverse circumstances, I shall be more than recompensed." We cordially commend the volume to all of our readers, and especially to young men.

THE WARS OF THE HUGUENOTS. By William Hanna, D D., Author of "The Life of Christ," etc. Robert Carter & Brothers, 530 Broadway, N. Y. 12mo., pp. 344. Price \$1.50.

In a brief preface the author informs us that "this volume consists of Lectures which were delivered to the members of the Edinburgh Philosophical Institution. The writer was thus precluded from dwelling upon the more purely religious aspects of the History of Protestantism in France." To those of our readers who have read Dr. Hanna's *Life of Christ*, it will be hardly necessary for us to recommend this volume. They will be likely to procure any thing that may proceed from his pen. We can assure them that the interesting theme of this volume is handled with ability, and that all the grace, force, and clearness of style for which the distinguished author is characterized, reappear in these pages. We sincerely thank the publishers for placing this volume in their catalogue of excellent books, and we cordially commend it to our readers.

ISOLT BARRY OF WYNSCOTE. Her Diurnal Book. A Tale of Tudor Times. By Emily Sarah Holt, Author of "Ashcliffe Hall," etc. Robert Carter & Brothers, 530 Broadway, New York. 16mo., pp. 524. Price \$1.50.

The authoress remarks in her Preface, that "the ensuing tale is so strictly historical, that the fictitious element in it is no more than a chain uniting the scattered gems of fact. All the prominent persons are real characters, and many of the secondary ones; and every fictitious person is indicated as such in a note, when first introduced. To these real characters very few acts or sentiments have been attributed which are not actually on record." She informs us farther that "nearly all the numerous facts contained in the story have been taken from unpublished MSS." This renders the volume fresh and original. The historic times which it covers were important and quite eventful; and the narrative pictures them with great vividness, making the reader feel almost as though he were living and moving amid the interesting scenes of those olden times.

THOUGHT HIVES. By Theodore Cuyler. Pastor of Lafayette Avenue Church, Brooklyn. Robert Carter & Brothers, 530 Broadway, N. Y. For sale by Alfred Martien, 1214 Chestnut St., Phila. 12mo., pp. 341.

This book is made up of fugitive pieces from the pen of its gifted author. It takes its title "Thought Hives" from the first article, which is at the same time descriptive of the whole book. In addition to this there are forty other articles. These are all characterized by practical good sense, and contain much that is calculated to correct errors, and evil habits, and to incite to Christian work. Most of the articles, we believe, have appeared in the *Independent*, or other periodicals. Many of them have been extensively copied. The public will be glad to have them in this more permanent shape. Sentiments are sometimes advanced, and criticisms made with which we cannot accord. We may refer to some of these at another time. These defects or blemishes are, however, only incidental, and do not materially detract from the real value of the volume. It is almost uniformly good, and is very neatly printed and bound. A good likeness of the author appears as the frontispiece.

AIMEE: A Tale of the Days of James the Second. By Agnes Giborne. Robert Carter & Brothers, 530 Broadway, New York. 12mo., pp. 490.

"The succeeding pages," the author says, "may be said to have been written with a twofold purpose. First, to present a view of France during the latter days of Louis the Fourteenth's reign, struggling towards light, and crushed back with an iron hand into darkness. For there was much pure truth in that unhappy land two hundred years ago, but it was driven far away to other countries, leaving scarcely a gleam behind. Secondly, to present a view of England, threatened with the same fate, but steadily, manfully and resolutely withstanding it." . . . "I have also endeavoured to present an honest and truthful picture of seventeenth century homes, of seventeenth century habits, and of seventeenth century ideas, as contrasted with those of the nineteenth century." We need only say that the author has succeeded in weaving together a very interesting and instructive narrative. She has presented many of the leading facts of history, during the eventful period which her story embraces, and in a style that will attract the attention, awaken the interest, and instruct the minds of all her readers. The religious bearing of the volume is direct and wholesome, and the perusal of it cannot but awaken gratitude for the benefits of the Protestant religion, and consequent freedom to worship God, that are now so generally enjoyed.

SAINT PAUL IN ROME: Or the Teachings, Fellowships, and Dying Testimony of the Great Apostle in the City of the Cæsars: Being Sermons preached in Rome in the Spring of 1871. With an Introduction. By J. R. MacDuff, D. D., Author of "Memoirs of Genesaret," "Memoirs of Bethany," etc., etc. Robert Carter & Brother, 580 Broadway, New York. 16mo., pp. 341. Price \$1.25.

Dr. MacDuff, the author of this volume, was sent by his church in Scotland, to spend some time preaching the gospel in the city of Rome. The sermons here presented to the public were preached by him in that city on eight successive Sabbaths. They are all more or less directly connected with Paul's residence in Rome. Subjects of topographical and traditional character bearing upon the general theme of the discourses, together with the results of the author's personal observations and inquiry when in the city, have been brought together in an introductory chapter. The whole work is good, and the reader cannot but rejoice that in the wonderful movements of Divine Providence, such discourses as this volume contains have been preached in that city, over which the Pope ruled with absolute power for so many centuries. Truly a wonderful change has come! This volume is beautiful to look upon, and its contents will greatly gratify the reader.

THE CHILDREN'S TABERNACLE; or Hand-work and Heart-Work. By A. L. O. E. Authoress of "The Lost Jewel," "The Giant Killer," etc., etc. Robert Carter & Brothers, 580 Broadway, N. Y. 18mo., pp. 320. Price 75 cents.

In this volume Mrs. Temple leads her children through the ancient tabernacle, and endeavours to explain to them the typical meaning and practical lessons of the principal persons and things connected with it. In our judgment she is quite successful. Children who read this volume cannot fail to be interested, and they will comprehend many things that were obscure, if not altogether unmeaning to them before. It is a good book for the Sabbath School library. Several short stories, by the same author, are added to the volume, which render it still more pleasing and instructive. It belongs to the excellent "Fireside Library" series, which the Carters have been issuing for a number of years.

THE HAPPY LAND. By the Author of "Lonely Lilly," "Clarie's Little Charge," etc. Robert Carter & Brothers, 530 Broadway, N. Y. 18mo., pp. 105.

A very good little book, belonging to the "Fireside Library."

CATALOGUE. Robert Carter & Brothers, 530 Broadway, N. Y. 12mo., pp. 23.

This is a descriptive catalogue of theological, devotional, and miscellaneous books published by the Carters. Ministers, Sabbath Schools and families, should by all means have it when contemplating replenishing their libraries.

WONDERS OF ELECTRICITY. Translated from the French of J. Baile. Edited with Numerous Additions, by Dr. John W. Armstrong, President of the New York State Normal School, Fredonia, New York. With sixty-five illustrations. Scribner, Armstrong & Co., successors to Charles Scribner & Co., N. Y. For sale by Smith, English & Co., 710 Arch St. 12mo., pp. 335. Price \$1 50.

In this volume, after a general introductory chapter, we have presented the wonders of the electric telegraph, of the induction machine, the electric light, and electro-plating. These several subjects are treated in popular and quite intelligible style; and the latest and best results in the several departments are stated. The volume is one of the most interesting and valuable of the series of "Marvels of Nature, Science and Art," and is not, we think, surpassed by any in the now celebrated "Library of Wonders." The death of Professor Morse, which occurred about the time this volume came from the press, gives a melancholy interest to much that it contains. His name is prominently mentioned, and the work he did, in connection, especially, with the electric telegraph, is duly acknowledged. The work is admirably illustrated, and is bound in very attractive style,—uniform with the other volumes of the series.

ILLUSTRATED CHRISTIAN WEEKLY. 1871. American Tract Society, N. Y. Received from the Penna Branch, 1408 Chestnut St., Phila.

This is the bound volume containing the first year of the issues of the "Illustrated Christian Weekly." It makes a neat volume, and shows that the valuable matter of the "Weekly" can be easily and permanently preserved. There is no doubt that many will desire to have their numbers of the work bound in this shape, as much of the matter is too valuable to be allowed to perish. If any who have not been subscribers wish to obtain the bound volume, they can do so by addressing H. N. Thissell, District Sec. American Tract Society, 1408 Chestnut St., Phila.

THE GREAT REVIVAL OF 1800. By the Rev. William Speer, D. D. Presbyterian Board of Publication, No. 1334 Chestnut St., Phila. 12mo. pp. 112. Price, cloth, 60 cents. Paper, 25 cents.

This little volume presents the history of the wonderful outpouring of the Spirit that was given to this country about the beginning of this century. It is a good book to circulate in congregations, and among Christian people. By it they may be prompted to pray and labour for the return of such gracious, reviving times as are well delineated in its pages.

THE CHRISTIAN QUARTERLY. April, 1872. Published by W. T. Moore, Cincinnati, Ohio. \$3 a year in advance. The following is the table of contents:—Religion, State, and School; The Perversion of Faith; The Significance and Practical Value of Baptism; Anthropology; The Christ of History the Christ of Prophecy, Christology; Literary Notices.

THE QUARTERLY REVIEW of the Evangelical Lutheran Church, April, 1872. Edited by J. A. Brown, D. D. and M. Valentine, D. D. J. E. Wible, Printer, Gettysburg, Pa. \$3.00 a year. Contents:—Protestant Infallibility; Practical Exposition of Scripture; The Sufferings of Christ; Christianity the Re-adjuster; The Descent of Man, and Selection in Relation to Sex; The Christian Ministry of Labour; Dr. Hodge on "the Lutheran Doctrine" of the Person of Christ; Sabbath School Books; Literary Intelligence; Notices of New Books.

GOOD HEALTH. April. Alexander Moore, Publisher, 2 Hamilton Place, Boston. \$2 a year; 20 cents single copy; three copies for \$5. Contents:—Food as Fuel; Hits on the Head; Light and Sound; Means of Preserving Health, XVII.; Tattooing; Notes on Salt; The Plague of 1871 in Buenos Ayres; The influence of Marriage upon Health; Consumption,—Disorders of the Arteries, Veins, and Lymphatics of the Lungs; Editorial; Why Physicians Disagree, etc.; Miscellaneous.

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